

Organizational Behavior from an Islamic Perspective

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Abstract

The influence of religion on most aspects of one's life is obvious. Islam as a religion governs man's life in this world in every aspect (Al-Sheha, 2000, p. 11). It is a well known fact the holy Qur'an and Sunnah (Hadith) are the main sources of guidance for Muslims in every sphere of life (Islahi, 2015). The Qur'an never gives us suggestions but commands us to perform the commands of Allah. The Qur'an and Sunnah form the constitution for all Muslims. Therefore, Muslims must adjust their behavior accordingly. The objectives of the article are: to give a better understanding of Muslims behavior and manners as outlined in the Qur'an and Sunnah. The behaviors, manners to be discussed are communications, dealing with others, greetings and entering homes, etiquettes of sitting, socializing, resolving differences, bereavement and condolences, cleanness and dress, eating and hospitality, fasting, walking, sleeping, intimate relations with one's spouse, behaving in the market, charging interest and borrowing and lending. The second objective is to develop some recommendations that will help avoid any negative bigotry of Islam and Muslims with particular emphasis on behavior. The third objective is to discuss the major implications of the findings on non Muslims and people of other cultures. In view of the arising negative reactions towards Muslims' in the Western world that is attributed by some Western observers to Islamic teachings based on the Qur'an and Sunnah, there needs to be a more objective view of the impact of Islam on individual behavior in both society and organizations. For the purpose of research the researcher used the Qur'an and Sunnah as the main source of information for the study. Apart from that, the researcher interviewed clergymen (Imams), and consulted Islamic shari'ah professors on some of the issues under investigation, in addition to the Friday prayer sermons and documents. Clergymen speeches are fully analyzed and investigated. The paper has academic and practical implications. It is believed that a better understanding of Muslims behavior and culture, will help non-Muslims learn better how to communicate and deal with Muslims whether at work, in the neighborhood, in the streets, in events and in the market. The paper will also fill a gap in international literature on the various aspects of Muslims culture and behavior. The study is divided into three sections. The first section presents the abstract, definition of Islam and Muslims, and introduction. The second section deals with the various aspects of Muslims behavior in light of the Qur'an and Sunnah (Hadith). The third section is dedicated to the conclusions, recommendations, and implications. It is evident from the paper that Islamic teachings have laid the foundations for good, sound and ethical behavior. Muslims should act and behave in accordance to the Qur'an and teachings of the Prophet. Good interaction and true Islamic behavior not only ensure that Muslims are not violating other people's rights but can also make them well accepted and appreciated by others.

Keywords: Organizational behavior, Qur'an, Islam, culture, Muslims, ethics.

Introduction

Religion has a great and direct impact on human behavior, social interactions, and social relations. By nature, humans have many questions in their minds that require logical and clear answers, and the Qur'an provides such answers (Al-Sheha, 2000). In fact religion exerts significant influence on the political and educational system of any society (Abuznaid, 2006). Sunnah "Hadith" contains details of the teachings of the Messenger of Islam, Prophet Muhammad "PBUH" who is the last of all messengers, No messenger will come after him. According to the Qur'an: "Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets" (Al-Ahzab 33:40). Islam is an Arabic word connoting peace, submission, surrender, and obedience to Allah (Abuznaid, 2006). Islam is a religion of peace, tolerance, kindness, moderateness, ease, and seeks the well-being of all people. It is a religion which enjoins moderateness, both in religious and worldly matters (Al-Sheha, 2000, pp.48-53).

Allah says: "Thus we have made you, Muslims, a just and balanced nation, that you be witnesses over mankind, and the Messenger Muhammad be a witness over you (Al-Baqarah 2:143). Islam is a religion of ease. The Prophet said:

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"Allah did not send me to make things difficult, obstinate and inflexible; rather, he sent me as a teacher and to make things easy." Islamic teachings urge Muslims to try to make things easy whenever possible (Al-Sheha, 2000, p.49).

Islam, like other divine religions, advocates several precepts and beliefs which Allah has required its followers to believe in and propagate, but coercion is not a valid means to achieve this end. Allah says: "There is no compulsion in religion. Verily, the Right (Path of) Guidance has become distinct from the wrong path" (Al-Baqarah2:256). Islam was not revealed for a specific race or class. There is no segregation based upon color, language, location, and lineage; rather, it is based upon specific beliefs which all people share, keeping them united. Whoever believes in Allah as the One and only true Lord, and that Muhammad is the last messenger, he/she is regarded as a Muslim, irrespective of race, color or ethnicity. Allah says: "(O Prophet), We have not sent you forth but as a herald of good news and a warner for all mankind. But most people do not know" (Saba'34:28]. Regardless of location Islam is built on five pillars: the testimony of faith, prayer, Alms- giving, fasting the month of Ramadan and conducting hajj to Mecca once in a life time for those who are able to do so. The Quran never gives us suggestions but commanded us to perform the commands of Allah. It is a well-known fact that not all Muslims are Arabs, and not all Arabs are Muslims. Islam is a way of life. Islamic Society and State are built on such ideological, moral, cultural economic and legal principles (Wilson, 2006).

A true Muslim implements the commandments of the Qur'an and Sunnah in his daily life. A true Muslim is not he who chooses from Islam what suits him and then leaves all else aside (Al-Sheha, 2000, p.9). As a religion Islam provides the framework that shapes the moral and ethical behavior of Muslims around the globe. The Qur'an is very clear about the importance of high morals by saying to the Prophet "*Wa-innaka laala khuluqin Atheem*" which means "And indeed, you are of a great moral character". And said "You are and you are certainly on the most exalted standard of moral excellence" (Al-Qalam68:4). Fortunately, in Islam the question of whether an act is considered a virtue or a vice is determined in the Qur'an and *Sunnah*, literary meaning the following" the sayings of the Prophet which is mostly derived from his sayings and actions. Prophet Mohammed summarized the conduct of a Muslim by saying: "My Sustainer has given me nine commands: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to renew friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right". It is always unfortunate to view Islam as a backward religion and as an impediment to social and economic progress. It is so unfortunate to say that the underdevelopment of many Muslim economies is often ascribed to Islam. Islam is far from being antagonistic to prosperity and growth.

Communication

We communicate every moment we say or do something. Effective communication benefits senders and receivers. Poor communication causes harm to individuals, organizations and community at large, depending on the nature of message. Islam forbids a Muslim from insulting others' beliefs or religion. Allah says: "And insult not those whom they (the disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge" (Al-Ana'm6:108). Rather, Islam commands one to discuss and argue with the disbelievers in a good, wise, and kind manner. Allah says: "Invite to the path of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided" (Al-Nahl16:125).

With regard to communication whether verbal or nonverbal, Islam instructs Muslims to always respect parents and the elders regardless of their faith, as for parents the Quran says: "Your Lord has enjoined the following: You should not worship anyone but Him. Treat your parents with great consideration; if either or both of them live with you in their old age, do not say even "fie" to them: nor rebuke them, but speak kind words to them; treat them with humility and tenderness and pray: "Lord, be merciful to them just as they brought me up with kindness and affection" (Al-Isra'17:23-24). To show the degree of importance of respect for parents, a Muslim can interrupt his prayer, although a Pillar of Islam, to provide emergency aid or support for parents when they ask for it. Muslims should always avoid lies, back biting, treat everyone with great respect and manners, should not mock, show arrogance and show disgust with parents and should follow parents orders, should not extend his feet in the face of others, respect the elders and offer help when possible even though going out of the way on a job, and when hearing the name prophet Mohammad one should say "*Sallah Allahu Alihi Wa Sallam*".

Etiquettes of Dealing with Others

We are created as males and females and as peoples and tribes. The Qur'an is explicit on that. Allah says: "Human beings, we created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware (Al-Hujurat49:13).

Allah stresses that the only basis of superiority and excellence that there is, or can be, between man and man is that of moral excellence. The real thing that makes one person superior to others is that one should be more God-conscious, The Qur'an stressed: "O men! Fear your Lord Who created you from a single being and out of it created its mate; and out of the two spread many men and women. Fear Allah in whose name you plead for rights, and heed the ties of kinship. Surely, Allah is ever watchful over you" (Al- Nisa'4:1). Islam orders Muslims not to be sarcastic and not to mock others. Allah admonishes Muslims by saying: "Believers, let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they; nor let a group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames. It is an evil thing to gain notoriety for ungodliness after belief. Those who do not repent are indeed the wrong-doers" (Al- Hujurat 49: 11).

This command requires that a person should not be called by a name other than his name or a title which may cause him humiliation, e.g. calling somebody a sinner or a hypocrite, or calling someone a lame or blind one, or one-eyed, or giving him a nickname containing a reference to some defect or blemish in him, or in his parents, or in his family, or calling a person a Jew or a Christian even after his conversion to Islam, or giving such a nickname to a person, or a family, or a community, or a group, which may bring condemnation or disgrace on it. Muslims should avoid bad assumptions about others. Bad assumptions could be sin. The Qur'an says: "O you, who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful" (Al-Hujurat 49:12). Treatment of orphans has been defined in the Qur'an. Allah has ordered Muslims by saying "So as for the orphan, do not oppress him. And as for the petitioner, do not repel him" (AL-Duha 93:9-11).

The plight of the poor should not be ignored (Wilson, 2006), and the Qur'an stresses the virtue of altruism by saying: "And those in whose wealth there is a known right for those that ask and those that are dispossessed, those who firmly believe in the Day of Recompense" (Al-Ma'arij 70:24-26). Provision for the poor and needy comes through Almsgiving; self assessed tax on wealth whose proceeds are earmarked for social expenditures (Wilson, 2006). How about joking? Problems and pressure sometimes lead to depression and alienation. Therefore joking sometimes is necessary. There are two types of jokes in Islam: Acceptable jokes, unacceptable and forbidden jokes.

- Acceptable jokes .They are jokes that don't aggravate Allah or lead to animosity. Those who make acceptable jokes intend to please others and make them happier. To do that, one should be very careful in choosing his words.

Prophet Mohammad used to joke and make fun sometimes. In one instance, an old woman came to him and said: O Messenger of Allah, pray to Allah for me to be admitted into Paradise .He said: No old woman will be admitted into paradise. On hearing this she went away crying. He said: tell her that she won't be an old woman when she goes into Paradise. Allah says:"Lo! We have created them a (new) creation and made them virgins, lovers, friends (Al-Qamar 54:35-37).This implies the women of the world; whether they died virgins or married, and their spouses we shall have brought them into being afresh, and shall have made them virgins, (Al-Waqi'ah 56: 35, 36).This signifies the virtuous women of the world, who will enter Paradise on the basis of their faith and good works. Allah will make them young no matter how aged they might have died in the world; will make them beautiful whether or not they were beautiful in the world; and will make them virgins whether they died virgins in the world or after bearing children. If their husbands also entered Paradise with them, they would be joined with them; otherwise. Allah will wed them to another dweller in Paradise.

- Unacceptable and forbidden jokes .They are in the form of lies and can be degrading. They can cause harm to others for the purpose of making others laugh. The purpose of unacceptable jokes is to belittle people and demean them.

Jokes are the ropes of evil. In old days they used to say jokes are the fruits of evil. Jokes may lead to bloodshed and disaster in Arab cultures. Therefore, Muslims are accountable for their deeds and sayings. Regardless of the kind of a joke, the Prophet warns against joking extensively by saying in *Hadith*: "Joking too much makes you lose dignity, status and respect".

How about spying 'tajassus'? Scholars have differentiated between 'tahassus', which means snooping' and listening to other people's conversations, and 'tajassus', which means spying, seeking out other people's faults. The Quran says: "Believers, avoid being excessively suspicious, for some suspicion is a sin. Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? (Al- Hujurat: 49:12)

Islam prohibits spying. Islam instructs Muslims not to spy by saying "Do not spy": Do not seek out information about their secrets, do not search for their defects and weaknesses: do not pry into their conditions and affairs. Whether this is done because of suspicion, or for causing harm to somebody with an evil intention, or for satisfying one's own curiosity, it is forbidden by the *Shariah* in every case. This also includes reading other people's private letters, listening secretly to private conversation, peeping into the neighbor's house, and trying to get information in different ways about the domestic life or private affairs of others.

In another *Hadith*, the Prophet said: "Any one to see a secret affair of somebody and then conceal it he acts as though he saved a girl who had been buried alive." How about back-biting "*Ghibat*"? In Islam backbiting has been defined as saying behind the back of a person something which would hurt him if he came to know of it. "The Holy Prophet defined "*Ghibat*" as talking of your brother in a way irksome to him." It was asked: "What, if the defect being talked of is present in my brother? The Prophet replied: "If it is present in him, it would be "*Ghiba*"t; if it is not, it would be slandering him." These traditions make it plain that uttering a false accusation against a person in his absence is calumny and describing a real defect in him "*Ghibat*"; whether this is done in expressing some words or by reference and allusion, in every case it is forbidden.

Likewise, whether this is done in the lifetime of a person, or after his death, it is forbidden in both cases. Allah has likened backbiting to eating the dead brother's flesh has labeled it as an abomination. The Quran says: "O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have *Taqwa* of Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful" (Al-Hujurat 49:12). *Ghibat* also leads to backbiting which is unlawful "*Haram*". Allah has closed every door that leads to the evil of backbiting and has made spying *Haram*.

However, Muslim scholars have declared that "*Ghibat*" is permissible in the following cases:

- (1) Complaining by an oppressed person against the oppressor before every such person who he thinks can do something to save him from the injustice.
- (2) To make mention of the evils of a person (or persons) with the intention of reform before those who can be expected to help remove the evils.
- (3) To state the facts of a case before a legal expert for the purpose of seeking a religious or legal ruling regarding an unlawful act committed by a person.
- (4) To warn the people of the mischief's of a person (or persons) so that they may ward off the evil.
- (5) To raise ' voice against and criticize the evils of the people who may be spreading sin and immorality and error, or corrupting the people's faith and persecuting them.
- (6) To use nicknames for the people who may have become well known by those names, but this should be done for the purpose of their recognition and not with a view to condemn them.

In Islam, relationships should always have a positive outcome. One should not make fun of and ridicule another, for under such ridiculing there always lie feelings of one's own superiority and the other's abasement and contempt, which are morally unworthy of a gentleman. When in the company of others Muslims should say what's good or refrain from saying anything. Muslims should also have the moral sense and courage to stop others from backbiting for even if we don't contribute to it, we become guilty of the sin by being silent listeners and participants. The best means to avoid it is by changing the topic or saying sensibly that we don't really know the whole truth of the matter so that we shouldn't be unfair to anyone.

A person should not be called by a name or a title which may cause him humiliation. Only the following nicknames have been made an exception from this Command, which though apparently offensive, are not intended to condemn the persons concerned, but they rather serve as a mark of recognition for them.

Permissible names like Suleiman al-A`mash (the weak-eyed Suleiman) and Wasil' al-Ahdab (the hunch-backed Wasil) among the reporters of the *Hadith*. If there are several men of the same name and a particular man among them may be recognized only by a particular title or nickname of his, the title or nickname can be used, even though the title by itself may be offensive. For instance, if there are several men called `Abdullah, and one of them is blind, he may be called Abdullah the blind, for his recognition.

Likewise, those titles also are excluded from this command, which though apparently offensive, are in fact, given out of love and the people who are called by those titles themselves approve them, like *Abu Hurairah* (father of the kitten) and *Abu Turab* (father of the dust).

Sitting in Meetings

When sitting in meetings and gatherings, Muslims are advised to adhere to the following etiquettes:

1. One should be generous in giving space to others.
2. Should be ready to give up his seat if he is asked to stand up and change seats due to requirements as has been instructed in Qur'an.
3. If someone leaves his seat temporarily for some reason, to get some water or a drink, for example, his seat should be kept for him/her.
4. No one should sit in the middle of two people without their consent
5. If the meeting is in circle, Allah won't bless those who sit in the middle of the circle.
6. It is unacceptable, however, to sit with your hands behind your back, or to sit or rest on your hands behind because this is considered a sign of arrogance

Etiquettes of Sitting

The issue of seating can be embarrassing and insulting sometimes. In Islam it is recommended: Not to ask someone to leave his seat for someone else. If someone leaves his seat then returns he will have more right to it. Never sit between two persons. Never make side talk in a meeting. Never sit in the middle of a circle or a group of people. Always make a room for others to sit and should not put your feet in the face of others. When sneezing in a meeting always says as the Prophet said: "If one of you sneeze, let him say: Praise be to Allah! And his Muslim brother should say to him: May Allah have mercy on you! Upon which he answers: May Allah guide you and make you well." Be always cheerful, easy mannered and lenient. And always remember the presence of Allah and make useful of discussions of various issues. Finally, avoid doing anything that members of the meeting may dislike, like not paying attention and not listening.

Socializing

Prophet Mohammad ordered us in *Hadith* with seven things: Visit the sick, take part in funerals,, support the weak, help those treated unjustly, convey Salaam, free those who gave the oath .The Qur'an urges us not to show pride and arrogance. Allah says:

"And do not turn your cheek in contempt toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful" (Luqman31:18).

Being Kind, Gentle and Caring

Islam forbids Muslims from insulting others' beliefs or religion. Allah says: "And insult not those whom they 'the disbelievers' worship besides Allah, lest they insult Allah wrongfully without knowledge" (AL-An'am6:108) Great merit has been attached to the act of visiting the sick. For example, the Prophet showed concern for a Jewish woman who'd throw waste on him whenever he passed her house. The day she failed to throw waste at him, he enquired about her and came to know that she was sick. He tended to her through her sickness and when she recovered she instantly accepted Islam. The Prophet has given excellent examples on forgiveness, kindness and tenderness.

An old woman who intended to leave Makah since she did not like the idea of a new religion being preached by a young man named "Muhammad" didn't realize that he was the one helping her by carrying her belongings and accompanying her till the outskirts of the city. Complaining all the way about a new faith being preached, which required giving up old customs and practices, she finally asked the Prophet his name just before parting. On coming to know that this was the man on account of whom she was about to leave Makah, she not only retraced her steps and changed her decision of leaving, but also accepted Islam as a result of his exemplary and a living ideal.

Resolving Differences

Islam urges followers to resolve conflicts and differences between people by obeying Allah and his Messenger. The Qur'an says: "The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy" (Al-Hujurat 49: 10) There is no greater evil than that one should hold a Muslim in contempt. In another verse the Quran says: "So have *Taqwa* of Allah and settle all matters of difference among you, and obey Allah and His Messenger, if you are believers" (Al-Anfal 8:1).

Bereavement and Condolences

Condolence has been prescribed to console the deceased family and lighten their pain and distress. The Prophet said: "A believer who condoles with his brother on bereavement will be dressed by Allah in the robes of honor and glory on the Day of Resurrection" The Prophet said. The specific formula for condolence is "May Allah magnify your reward, give you solace and forgive your deceased one". When loss of loved one occurs, it is acceptable to cry or weep softly before death, at the time of death and after the death of a person. However, it is not acceptable to cry after the burial. Wailing in grief is forbidden "*Haram*". Prophet Mohammad in *Hadith* said:

"He is not one of us who strikes himself, herself on the cheeks, tears his garments and behaves like the people of "*jahiliyyah*" time before Islam".

In Muslim cultures it is desirable to prepare food for the event either by the family of the deceased or by relatives or neighbors mainly because the family of the deceased will be busy and don't have time and feeling for cooking.

Greetings and Entering Homes

Greeting people with a smile is important. Islam considers smiling in the face of others a charity (Hadith). A smile can convey absence of ill feeling, acceptance, warmth, and the willingness to share our time or space. There are five types of smiles in Islam:

- Angry smile. Expressed when telling someone "boss or parent for example" something contrary to his instruction. He/she may show angry smile.
- Ridicule smile. Ridicule smile can be made in the face of those who don't believe in God.
- Exclamation smile. Made in the face of someone performing something extraordinary.
- Gentle smile. Made when meeting people and being courteous.
- Optimistic smile. Made in wishing someone well and showing optimism.

Entering others homes

In Islam one should not enter people's houses without their permission and getting in has to be through the doors and nothing else like walls or windows. Before entering one's house seeking permission from the owner is a must. In *Hadith* it is said "one should knock the door three times, if no response, he/she should go back". When entering one should convey 'Salaam' peace and to withdraw back without hesitation when there is no response. Getting the permission, "*Istiizan*" before entering is a must. The Quran says: "O Believers do not enter other houses than your own until you have the approval of the inmates and have wished them peace; this is the best way for you: it is expected that you will observe it" (Al-Nur24:27). Unannounced entry sometimes violates the privacy of the people. Allah enjoined the principle that everybody has a right to privacy in his own house and no one is entitled to force his entry unannounced and without permission of the inmates. The rules and regulations enforced by the Prophet in society on receipt of the above Commandment are given below:

- 1- The 'right to privacy' was not merely confined to the question of entry in the houses, but it was declared as a common right according to which it is forbidden to peep into a house, glance from outside, or even read the other person's letter without his permission. The practice of the Prophet was that whenever he went to see somebody, he would stand aside, to the right or the left of the door, and seek permission as it was not then usual to hang curtains on the doors. The Prophet said: "Whoever glances through the letter of his brother without his permission, glances into fire."
- 2- Hearing' is similar to glancing'. For instance, if a blind man enters a house without permission, he will not be able to see anybody, but he will certainly be able to hear whatever is going on in the house. This also amounts to violation of the other person's right of privacy. A man asked the Prophet: "Sir, should I seek permission to enter my mother's house also?" The Prophet replied by saying he should.
The man stated that there was nobody beside him to look after her, and asked whether it was necessary to get permission every time he wanted to go in. The Prophet replied: "Yes; would you like that you should see your mother in a naked state". One should seek permission even when going to see one's own mother or sister. In daily life, these instructions are not fully applied especially with the advancement in technology and communication tools like telephones and social media where people make prior arrangements before going to visit others in their homes. It has been suggested that even when a person goes to visit one's wife in one's own house, he should announce his arrival by saying *salaam* or coughing, etc.
- 3- No permission is needed in case of an emergency or a calamity like theft, fire, etc.
- 4- The permission for entry should come from the master of the house himself or from some other reliable inmate like a servant or a responsible person, who gives permission on behalf of the master. One should not enter the house on the word of a mere child.
- 5- Undue insistence for permission to enter or to keep standing at the door obstinately even after refusal, is not permissible. These instructions are in line with the instructions outlined in the Quran. Allah says: "O Believers, do not enter other houses than your own until you have the approval of the inmates and have wished them peace; this is the best way for you: it is expected that you will observe it (Al-Nur 24:28)

Then, if you do not find anyone therein, do not enter until you have been given permission, and if you are told to go back, you should go back (Al-Nur 24:27-29). The mere fact that there is nobody in the house or the call is not answered does not entitle anybody to enter without permission. Nobody has any right to compel the other person for a meeting or to embarrass him by standing obstinately at his door. Houses which are not dwelling place" are the hotels, inns, guest houses, shops, staging bungalows, etc. which are generally open to all people. There is no blame upon you for entering houses not inhabited in which there is convenience for you. Allah knows what you reveal and what you conceal. When being greeted, your response has to be with much greater greeting. The Qur'an says: "And when you are greeted with a greeting, greet in return with one better than it or at least return it in a like manner. Indeed, Allah watches over everything" (Al-Nisaa4:86).

Greeting should be in the words "A *Salaam Alikum*" peace is upon you. The response should be "Wa *Alikum Aslaam Warahmat Allah Wa Barakatuh*" which means to you too.

There are four Islamic rules and etiquettes regarding the convey of greetings "Salaam"

- Those riding, for example a car, a donkey, a horse etc. should greet pedestrians.
- Pedestrians should greet who is seated.
- Smaller number of people should greet larger numbers.
- A little or young person should greet an older one. That does not mean that an older person should not greet the younger especially when the older passes by the younger.

It is preferable, however, to say "Salaam" to those whom you encounter very often like at home or in the office by saying "Salaam" every time you enter. When entering your house while nobody home, you should greet yourself by saying Salam because "Salaam" brings the blessings to you and your family (AL-Nur 24 :61).

It is recommended also that when one enters or leaves the *Majlis* (gathering) he/she should shake hands with others. However in all cases greetings should precede talking or starting a meeting. Prophet Mohammad has urged Muslims to be generous with guests and the poor. Feeding guests for three days is a must and after that it is a charity. The Qur'an says: "and those in whose wealth there is a known right (Al-Ma'arij 70:24) and "and in their wealth there was a rightful share for him who would ask and for the destitute" (Al-Dhariyat 51:19).

Cleanness and Dress

Cleanliness doesn't mean just wearing a neat and clean dress. It means clean body and cleanliness in thoughts also. The Prophet said: "Cleanliness is half the faith". The concept is to be clean and not to be annoying for people around you. Prophet Mohammad has worn fine clothing to the cheapest one, sometimes clothing had patches to mend the torn. Cleanness means purity. Purity (*tahara*) can be classified into: Inner *thara*- Inner *tahara* can be achieved by upholding the five pillars of Islam Outer *tahara*- Outer *tahara* can be attained by proper bodily purification e.g. making *Wudu* (ablution), taking bath, cleaning teeth, using fragrance or perfumes, keeping house and clothes clean etc. Making *Wudu* (ablution) can't be achieved by having a swim in a pool, a river or in a sea. It can't also be done by soaking oneself in a bath top. Cleanness of the body, dress, robes, house, surrounding areas and that of work place is very much desirable. Allah the almighty likes those persons who maintain cleanness at all times.

The Qur'an says: "Children of Adam! Take your adornment at every time of Prayer; and eat and drink without going to excesses. For Allah does not like those who go to excess" (Al-Araf 7:31), and "and purify your robes" (Al - Muddathir74:4).

These words mean keep your garments free from every filth and impurity, for the purity of the body and garments and the purity of the spirit are inter-linked and inter-dependent. Muslims should maintain cleanliness of the mouth and teeth, the Prophet said: "Had it not been for the fact that I would overburden my nation, I would have ordered them to use the *siwak* (tooth-stick) before every Prayer." and cleaning the places that may become a breeding ground for germs and filth. The prophet said: "There are five acts which are from the innate nature with which Allah created man: circumcision, shaving of the pubic hair, plucking the hair of the armpits, shortening the moustache, and clipping the nails." Muslims should avoid impurity "*najaasah*" and try to avoid it as much as they can.

Impurity comes from making love to wife without making the *Ghusl* afterward. Impurity occurs also from urine on clothing, and touching of dogs because they are considered dirty animals. When going to a mosque, Muslims are ordered by Allah to wear the best attire and put on perfume or any other natural substances. Muslims should not stand for prayer without being clean. When going to a mosque for prayer people should avoid eating any food that makes bad breath like garlic or onion. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it is men who love to purify themselves; and Allah loves those who purify themselves. The Qur'an says: "For there are such people in it as would like to keep themselves pure; and Allah likes those people who like to keep themselves pure" (Al-Tawbah 9:108).

The Qur'an, however, does not forbid fine and fancy dress. What is prohibited is pomp and show, feeling proud on wearing costly/fancy dress (Islahi, 2015). The Prophet is reported to have said : 'eat and drink, give charity and put on dress, provided there is no extravagance and show of proud behavior .For men it is unacceptable to wear silk clothing's like silk ties etc or to wear gold jewelry."0 Children of Adam! Indeed We have sent down to you a garment which covers your shame and provides protection and adornment. But the finest of all is the garment of piety. That is one of the signs of Allah so that they may take heed" (Al-Araf 7:26).

Women are recommended to use Collyrium "Kohl" as eye shadow. This makes eye lashes stronger and may seduce husbands to engage in sexual intercourse. How about tattoos " *Washm*"? Islam warns believers against tattoos. The majority of Muslims consider permanent tattoos to be *haram*, based on "*hadith*" of the Prophet which says "Cursed the tattooists and the one who wears tattoos". Although the reasons for the prohibition are not mentioned, scholars have outlined various possibilities and arguments: Tattooing is considered "mutilating" the body, changing Allah's creation, inflicts unnecessary pain, and introduces the possibility of infection, a form of deception. However, all actions prior to Islam are forgiven once a person has embraced Islam. Therefore, if one had a tattoo before becoming a Muslim, it is not necessary to have it removed. How about piercing one's ears? Dying one's hair? Getting orthodontic braces on one's teeth? Wearing colored contact lenses? Getting a tan and or using whitening cream"?

Most scholars would say that it is permissible for women to wear jewelry (thus it's acceptable for women to pierce the ears). One may beautify the body (tanning, colored contacts, etc.) But damaging the body permanently and changing God's creation by for a vain reason is considered sin "*haram*".

Eating and Hospitality

Muslims should eat only *Halal* and clean food. Eating and drinking only things which are pure, lawful and wholesome. The Quran says: "O you who believe! Eat of the good and lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship" (Al-Baqarah 2:172) When eating one should be thankful to Allah and should not show pride and arrogance by eating while resting on anything like pillow. Islam has forbidden the meat of animals which have canine teeth; such as lions, leopards, wolves and the like. It has also forbidden birds that have talons such as eagles, falcons, hawks and other birds of prey. It has forbidden all types of food or drink which are harmful to one's body. Allah says: "And do not kill yourselves (nor kill one another).

Surely, Allah is Most Merciful to you (Al-Nisaa4:29). Eating etiquettes in Islam include reciting *Bismillah*, in the name of Allah, in the start, never complain or disapprove of food whatsoever eat and drink using the right hand. One reason for that is because left hand is often used in washing ones bottom. Left-handed people, however, are exempted.

Other eating etiquettes include eating from the side of one's plate, not to eat while standing, like animals do, never breathe or blow into a plate, not to eat while leaning on ones side, should not waste food, and avoid eating or drinking to excess. Islam has laid out guidelines by which one can enjoy good and pure things in a way such that it maintains moderateness without going into excess, since it would be detrimental to health. Allah says: "...and eat and drink but waste not by extravagance, certainly He (Allah) likes not those who waste by extravagance (Al-Araaf 7:31). Too much eating is harmful, so only fill two-thirds. The Prophet explained how one should eat by saying "The son of Adam cannot fill a vessel worse than his stomach, as it is enough for him to take a few bites to straighten his back.

If he cannot do it, then he may fill it with a third of his food, a third of his drink, and a third of his breath" Islam has prohibited consuming anything filthy or impure, whether it is food or drink, such as carrion, blood, swine, intoxicants and drugs. A Muslim should not go for a meal without being invited. No blame, however, whether he eats together or separately.

Fasting

Fasting is one of the five pillars of Islam. Fasting means to abstain "completely" from foods, drinks, intimate intercourse and smoking, before the break of the dawn till sunset, during the entire month of Ramadan, the ninth month of the Islamic calendar. It becomes compulsory for Muslims to start fasting when they reach puberty, as long as they are healthy and sane, and have no disabilities or illnesses. Exemptions to fasting include travel, menstruation, severe illness, pregnancy, and breastfeeding. However, many Muslims with medical conditions insist on fasting to satisfy their spiritual needs, although it is not recommended by the *Hadith*. Professionals should closely monitor individuals who decide to persist with fasting. Those that were unable to fast still must make up the days missed later. The sick and those who are on medications especially for chronic diseases and those who are travelling long distance are exempted from fasting, and is observed by Muslims worldwide as a month of fasting to commemorate the first revelation of the Quran to Mohammad according to Islamic belief. The Qur'an says: "Indeed, We sent the Qur'an down during the Night of Decree, And what can make you know what the Night of Decree is? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn (AL-Qadr 97:1). Fasting starts from dawn until sunset. When fasting, Muslims should refrain from consuming food, drinking liquids, smoking, and engaging in sexual relations. Muslims are also instructed to refrain from sinful behavior that may negate the reward of fasting, such as insulting, gossip, backbiting, cursing, lying, etc. (Abuznaid ,2006,128-129)

Walking

Muslims should walk moderately and meeting people happily, talking gently, speaking in low voice and humbleness in behavior is demanded from the believers by the Qur'an and *Sunnah*. Moderation in walking exhibits modesty. Lowering gaze and keeping away from gazing or mingling with women when walking are some clear directives of the Qur'an. The Qur'an believers by saying; "Do not strut about in the land for you can neither cleave the earth nor attain the height of the mountains (Al-Isra' 17:37) and says: "O Prophet, enjoin the believing men to restrain their gaze and guard their private parts. This is a more righteous way for them: Allah has knowledge of what they do" (Al-Nur 24:29, 30) Walking should be free from every tinge of tyranny, arrogance, haughtiness, pride and vanity.

In short, Muslims' way of conduct should be of those of humble persons. The word "*Ghud Albasar*" means to turn a blind eye, reduce, shorten or lower the gaze. It does not imply that the gaze should always be kept lowered. It only means to imply that one should restrain one's gaze and avoid steering at people.

Sleeping

When the Prophet would go to his bed, he would say: "*Bismika Amootu Waahyaa*" which means "With your Name I die and I live". Prophet Mohammad, when going to sleep he used to sleep on his right side with his elbow under his head. That does not mean that the Prophet does not sleep on his back or left side. However, the prophet did not sleep on his belly or abdomen as it is the sleep of devil (evil). Before going to sleep the Prophet used to do the ablution (*Wudu*) and recite *Suras* from Quran like Al-Ikhlās and Al-Falaq. In Al-Ikhlās Allah says: "He is Allah, the One and Unique; Allah, Who is in need of none and of Whom all are in need; He neither begot any nor was He begotten, and none is comparable to Him" (Al-Ikhlās 112:1, 2, 3, 4).

The Prophet recommended Muslims not to sleep before Maghreb (evening) prayer. Before going to sleep Muslims need to take care and ward off sources of danger like fire. The Prophet said "Fire is an enemy to you, so when you want to sleep put it off". In our case, nowadays, one need to make sure that all sources of fire are under control, i.e. oven, gas heater, fire stove, etc must be turned off, before going to sleep. Upon rising, one should recite the supplications made by the Prophet: "*Alhamdu lillaah-illi ahyana bada maaamaatanaa wa ilayh-in-nushoor*" which means "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 (Al-Sheha, 244).

Sexual Relations with Legal Spouse

Marital life and sexual intercourse with a legal spouse are governed and regularized in Islam. No pleasure than sexual relations with women, and certainly this is the commentary of the words of Allah.

The Qur'an states: Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. Say, "Shall I inform you of something better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is seeing of His servants (Al -Imran 3:14-15) (Al-Baqarah 2:223). God's purpose in the creation of women is not merely to provide men with recreation. Husband and wife relationship is like that between a farmer and his *tillth*. A farmer approaches his field not just for the sake of pleasure, but to acquire produce. Similarly, man ought to approach the *tillth* of the human race with the purpose of acquiring produce, that is, offspring.

Satisfying one's wife in Islam is an important issue. The lack of satisfaction over a long period can lead to frigidity and dislike towards the husband. If the husband can't make love to his wife, then she can ask for divorce. It is narrated from the Prophet that the husband and wife must not engage in intercourse while standing like donkeys do. Making intercourse in a standing position is very much like two donkeys clinging together. It is also unacceptable to make love to the wife in the open under the sky like on the beach or on a boat and in the presence of the children or others. Under no circumstance, Muslims make sexual intercourse with any women other than the wife. Sexual intercourse must be done in privacy.

However it is recommended to engage in sexual intercourse after the end of menses "*Haydh*" as it is harmful. Menstruation is not merely an impurity, but also a state in which the woman is closer to sickness than to health. If a person who is engaged in sexual intercourse with his wife discovers that her period has begun, he should immediately withdraw from her until she become clean "purity" The Qur'an says: "They ask about the monthly course. Say, "It is a state of impurity; so keep apart from women during their monthly course and do not go near them until they are clean. When they have cleansed themselves, then you may go to them in the manner Allah has enjoined you." Most surely Allah loves those people who refrain from evil and keep themselves pure and clean" (Al-Baqarah 2:222).

When she becomes clean, make love to her as Allah commended you. For example, not making love through the rectum. Sexual intercourse is permissible if it does not because serious harm (Merali, A. Merali, S .2006).Allah also ordered that one take a complete bath after sexual discharge or intercourse, as in His words: "And if you have had sexual discharge, then purify yourself by bathing your whole body" (Al-Ma'idah5:6) If the wife's health deteriorates and does not allow her to make love to her husband because of health issues then it is up to the husband to decide whether to go for a second wife. Private relations between husband and wife must be kept secret.

In the Market, Charging Interest, Borrowing and Lending

The religion of Islam has permitted all types of financial transactions, such as buying and selling, forming of companies, rent, trade and bartering in order to make matters pertaining to daily life easy for them. Nothing is forbidden in Islam except if it ensues a harm or danger or one of the parties in the transaction stands to be harmed, such as interest, gambling, or a transaction in which the product or its. In general, trade is lawful in Islam because it is based on exchange of benefits for both buyers and sellers. But when harm may be incurred to either of the two parties, the trade is deemed unlawful and prohibited. Allah says: "O you who believe! Eat not up your property among yourselves unjustly" (Al-Nisa' 4:29). Truthfulness and clear descriptions of defects, if any, must be made. Telling the truth and making everything clear brings blessings to the transactions. Benevolence, fair dealing, being tolerant and courteous and not making hard sell are recommended in business.

Another aspect that Muslims need to be careful about in making business is the avoidance of swearing oaths when selling. Swearing promotes business and increases sale, yet it brings all loss. The Qur'an is explicit on the penalties for market abuse: Woe to those who give less than due, who, when they take a measure from people, take in full, but if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected (Al Mutaffifin, 83:1-4).

While in the market Muslims are instructed to refrain from sitting in the streets. A passer by the market should refrain from carrying harmful weapons or devices, as enjoined by the gracious Prophet who said: "when any one of you happens to move in our mosque or bazaar with arrow (in his hand) he must grasp its pointed head in his palm, so that none among the Muslims should receive any injury from it."What about taking interest '*riba*'? The term *riba* in Arabic means 'to grow, to exceed, to increase'. Technically, it denotes the amount that a lender receives from a borrower at a fixed rate of interest. Taking interest is one of the practices that deserve the curse and punishment from Allah .Interest "*riba*" is the most dangerous practice after the disbelief in Faith, first pillar of Islam, which means "There is no God but Allah, Mohammad is His messenger.

Allah stressed this very clearly in the Quran by warning those who don't give up interest "*riba*" by declaring war on them by saying "O Believers fear Allah and give up that interest which is still due to you, if you are true Believers, but if you do not do so, and then you are warned of the declaration of war against you by Allah and His Messenger. If, however, you repent even now (and forego interest), you are entitled to your principal; do no wrong, and no wrong will be done to you (Al-Baqarah2:278, 279).

The previous verses indicate that those who charge interest become like the one whom Satan has bewitched and maddened by his touch. They have been condemned to this condition because they say, "Trade is just like interest', whereas Allah has made trade lawful and interest unlawful.

How about borrowing and lending?

When lending something like money, jewelry etc. Islam ordered believers to make the exchange in writing and to have it witnessed .The Qur'an says: "O you, who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate him, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men available, then a man and two women from those whom you accept as witnesses- so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be too weary to write it, whether it is small or large, for its specified term.

That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For then there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is grave disobedience in you. And fear Allah. And Allah teaches you. And Allah is knowing of all things" (Al-Baqarah2:282).

Travelling

Travel means leaving one's home or city going for other destinations. Islam specified three types of travel: Mandatory travel like travelling for hajj or education etc. Acceptable travel includes traveling for work, attending a wedding or going on a journey etc. Unacceptable and forbidden travel includes travelling for the purpose of stealing or hurting others etc. In Islam, the rules for travel include settling any debt before departure, leaving family with sufficient provisions. If a traveler doesn't have the money to settle his debts, then

- Excusing the debtor and getting his permission to travel is recommended.
- A traveler should also return anything he has taken unjustly to its rightful owner. The Prophet said: "Whoever, Before one sets out on a journey, he should make sure that he returns all trusts to their has something which he took unjustly from his brother, let him free himself from it, for indeed 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"
- A traveler should choose good company. It is disliked that one travels alone, except in cases of necessity in which he cannot find anyone to accompany him. The Prophet said to a person who arrived from a journey: "Who accompanied you? He replied, "No one accompanied me." Upon that, the Messenger said:"A lone traveler is a devil, two are two devils, and three is a traveling group.
A traveler should select one of the group as their leader as has been said by the Prophet "When three people set out on a journey they should appoint one of them as a leader" (Al-Sheha, 2000.P.247).
- Before departure a traveler must say good bye to his family, friend and companions. The Prophet said "if one of you intends to set out on a journey, let him say goodbye to his brothers, for Allah almighty will make in their prayer a blessing for him". Finally, a traveler should be polite and show good ethics. He/she is an ambassador for his faith, nationality and religion.

It is recommended that one returns home as soon as his mission comes to end and it is preferable to return home during the day. Travelling at night is not recommended. This goes in line with the Arabic saying "Day has eyes". Though, this is not feasible now days, with the advance in technology, aviation and international travel.

The Prophet advised families not to travel together in one vehicle or other modes of transport. Families should split in separate cars and means of travel. This advice reduces the amount of risk and danger in case of accidents.

Conclusions

Islam is a way of life. The Qur'an never gives us suggestions but commanded us to perform the commands of Allah. It is evident that the Quran and *Sunnah* stressed very explicitly the right behavior in Islam. A true Muslim implements the commandments of the Qur'an and *Sunnah* in his daily life. A true Muslim is not he who chooses from Islam what suits him and then leaves all else aside. This article discusses some important aspects of Muslims' behavior, etiquettes and manners as prescribed in the Qur'an and *Sunnah*. It is evident from the paper that Islamic teachings have laid the foundations for good, sound and ethical behavior. Muslims should act and behave in accordance to the Qur'an and teachings of the Prophet. Good interaction and right behavior not only ensure that Muslims are not violating other people's rights but can also make them well accepted and appreciated by others.

Practical Implications

Cultural differences are increasingly evident in the world .This paper will help readers better understand Muslims' society and behavior which will eventually promote love, unity, integration and enhance business dealings and interactions with the Muslim world. It will help promote cross-cultural understanding, will help non Muslim businessmen and ordinary people better communicate and conducting business transactions and dealings with Muslims.

This paper will bridge the cultural gap between the two worlds; therefore, will help avoid any negative bigotry against Islam and Muslims. Finally the paper will fill a gap in international literature on the various aspects of Muslims culture and behavior. Finally, an understanding of Muslims' behavior will help avoid any negative bigotry of Islam and Muslims.

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The Qur'an: The "Qur'an" has been historically used specifically to refer to the book which was revealed to Prophet Muhammad (Peace Be upon Him). The Qur'an includes all the legislations which are needed to reform society. It (the Qur'an) is literal revelation of God, dictated to Muhammad, the Prophet of God, by Gabriel, perfect in every letter (Al-Sheha, Abdurrahman, 2000).

For the purpose of the study the versions of Qur'an used are: "The Qur'an; A Project of King Saud University". And the Qur'an, translated by Maulana Wahiduddin Khan, edited by Farida Khanam, Goodword Books, New Delhi. Reprinted in 2013.

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Sunnah (*Hadeeth*): The narration of the speech, sayings, actions, characteristics, or tacit approvals of the Prophet Mohammad.

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