

Rules and Ethics of Hospitality in Islam

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Abstract

Hospitality is one of the good values and ethics of Islam. This study identifies the definition of hospitality ,its values ,rules, ethics of the host and the guest as well as its impact on the Muslim community . In addition, this research addresses some verses from the holy Quran, traditions and sayings pertaining to hospitality of the Sunnah of the prophet (PUH).It also discusses the importance of hospitality to present society This research consists of an introduction, four sections and a conclusion

Hospitality, honoring the guest, Ethics, Islamic Law

1.Introduction

The Islamic society has been established on a considerable number of the prophet, Muhammad's approvals of a lot of values and rules that have enhanced the bonds of agreeableness and empathy among the members of the Muslim society through the prosperous Islamic ages. These rules and values are proper for the present society, because one of the prophet's traditions says that 'the last generation of this nation will never be reformed except by that which reformed the first generation (<http://sunnahonline.com/library/beliefs-and-methodology/>)."

Honoring the guest is among the most significant values and rules that have great input in the welfare and righteousness of the Muslim society. Because of its great importance to the Muslims, there are several verses in the holy Quran that urge Muslims to honor their guests . Prophet Muhammad peace be upon him (PUH) himself considered honoring *the guest one of the prominent* ethics and rules that have great input in the welfare and righteousness of the Muslim society. Because of its great importance to the Muslims , there are several verses in the holy Quran that urge Muslims to honor their guests . Prophet Muhammad(PUH) himself considered honoring the guest one of the major signs of strong faith. This action is a positive response to the prophet's saying." He whoever believes in God and the last day should honor his guest."

He linked the signs of faith to the belief in God as he said: " He whoever believes in God should honor his guest."

Due to the importance of this Islamic value in boosting the social bonds among the Muslim individuals it has become among the worth interest topics and concern to enable to the modern Muslims generations to be in touch with their past and their Islamic heritage. The researcher has found this value, honoring the guest the Islamic way, deserves care and interest to illustrate the rules pertaining to treating the guest honorably according to the Islamic way.

Problem o The Study:

If we scrutinize the modern relationships among the members of the society, we will find that they ignore a lot of the Islamic values in their daily transactions and dealings. Overlooking these values led to weakening of the social bonds among people giving way to the prevalence of certain behaviors that are irrelevant to Islam. Honoring the guest is given up by the modern Muslims and this value with all its associations like knowledge of the ethics of honoring the guest and the manners they entailed among the most important values . This abandonment rendered the modern generation ignorant of the provisions of honoring the guests and the ethics pertaining to this value. From this experienced reality, the significance of the problem of the study is represented by (ethics of hospitality according to the Islamic way). The study will attempt to answer the following questions.

- 1- what are the provisions of the Islamic hospitality?
- 2- what are the ethics of the Islamic hospitality ?
- 3- What are the ethics of the Islamic hospitality should be entertained by the host ?
- 4- what are the ethics of the Islamic hospitality should be entertained by the guest ?

This study Highlights the distinction of Islam and its uniqueness in approving this great practice (the tradition of honoring the guest) and shows the most important provisions and ethics pertaining to hospitality.

This study attempts to achieve the following objectives:

- Highlighting the necessity of enlightening the new Muslim generation with the provisions of Islamic hospitality and its important function in boosting the social bonds among the members of Muslim society.
- Underscoring the need to go back to the originality of Islam and its tolerance teachings in order to acquaint people with innovative Islamic experience in building up the Muslim society on the true fraternity the pillars of which have been established by the prophet (PUH) on a set of value, the most important of which is honoring the guest the Islamic way.
- Showing the necessity of attaching the Muslim society with the Quran and the honored Sunnah of the Prophet so they can attain from both of them the most important provisions of hospitality and the hospitality Islamic ethics.
- Highlighting the distinction of Islam and its uniqueness in approving this great sunnah(the tradition of honoring the guest) and showing the most important provisions and manner pertaining to hospitality.

Previous studies: The old jurists of the Islamic law and the interpreters concerned with this issue(honoring the guest) focused on this value in their works and books though they had not tackled this issue thoroughly; they focused on the ethics of the host. Yet, there are some modern studies dealing with this topic with some details. The most important of them are:

1- Rules of Hospitality In Islam by dr. Ismael Shindi': a study published in 2007 in the journal of the Jerusalem Open University of Hebron . The study addressed the topic of hospitality into six chapters ; he called upon Muslims to put these rules into practice in in the real world. He also dealt with the hospitality ethics; This study will answer the following questions:

- 1- what are the provisions of the Islamic hospitality ?
- 2- what are the guest's Islamic hospitality ethics?
- 3- what are the host's Islamic hospitality ethics?
- 4- ?
- 5- ?

3.Objectives of the study:

This study attempts to achieve the following objectives:

- a- Highlighting the necessity of enlightening the new Muslim generation with the provisions of Islamic hospitality and its important function in boosting the social bonds among the members of Muslim society.
- b- Underscoring the need to go back to the originality of Islam and its tolerance teachings in order to acquaint people with innovative Islamic experience in building up the Muslim society on true fraternity and the pillars of which have been established by the prophet (PUH) on a set of value, the most important of which is honoring the guest the Islamic way.
- c- Showing the necessity of connecting the Muslim society to the Quran and the honored Sunnah of the Prophet so they can attain from both of them the most important provisions of hospitality and etiquette the Islamic way.
- d- Highlighting the distinction of Islam and its uniqueness in approving this great sunnah(a tradition of honoring the guest) and showing the most important provisions and manner pertaining to hospitality.

1.1The previous studies;

The old jurists of the Islamic law and the interpreters concerned with this issue(honoring the guest) focused on this value in their works and books though they had not tackled this issue thoroughly; they used on the manners of the host. Yet, there are some modern studies dealing with this topic with some details. The most important of them are:

1- Rules of Hospitality in Islam by dr. Ismael Shindy: a study published in 2007 in the journal of the Jerusalem Open University-Hebron . The study addressed the hospitality into six chapters ; he called upon Muslims to put these rules into practice in real world. He also dealt with the manners that both the host and the guest should entertain.

2-(Adh- Dhiyaffah (Hospitality) and its provisions in the Islamic jurisprudence by dr. Muhammad Nuh al – Qudhah; a study published in the Jordanian Journal for the Islamic studies in 2007. It addressed the technical and linguistic meanings definition and the shari'ah judgment of the guest who is a thief ,the hospitality etiquette , and turning the guest away and the effect of hospitality in achieving the social joint liability

- 1- Highlighting the distinction of Islam and its uniqueness in approving this great Sunnah(the tradition of honoring the guest) and showing the most important provisions and manner pertaining to hospitality.
- 2- (adh- dhiyaffah- (Hospitality) and its provisions in the Islamic Jurisprudence by dr. Muhammad Nuh al –qudhah; a study published in the Jordanian Journal for the Islamic studies in

2007. It addressed the technical and linguistic meanings definition and the shari'ah judgment of the status of the guest who is a thief, the hospitality etiquette, and turning the guest away and the effect of hospitality in achieving the social joint liability

This study is distinct from the previous studies in handling the forsaking the provision of the Islamic hospitality, its manners and etiquette to a great extent and the impacts of the abandonment of this good practice on the social bonds and relations, the types of the social violence, the lack of social sympathy and compassion enjoined by Islam and it also focuses on the role of the Islamic hospitality not only in resolving many cases of poverty and deprivation prevailing in the society, but strengthening the affection bonds and benevolence among the blood relatives..

4. Methodology of the study:

This study is an inductive analytical descriptive search of the Quran and sunnah texts to infer the hospitality provisions pertaining to the host and the guest besides their mutual duties and roles. The researcher consulted the resources and references of the Islamic jurisprudence, the prophets sayings and the interpretations of the Quran, and the modern resources handling this topic. Study consists of an introduction and four sections and a conclusion.

The introduction includes the problem of the study, its objectives and importance a

Section one: the definition of hospitality and its advantages.

Section two: **provisions of hospitality**

Section Three: **Hospitality Etiquette**

section four: . the impact of hospitality on the Muslim society.

The conclusion it includes the results and recommendations

Methodology of the study:

This study is an inductive analytical descriptive study of the hospitality it explores hospitably texts from the Quran and the Sunnah besides looking into the rules and provisions of hospitably pertaining to the host and the guest and their respective roles. The researcher reviewed the sources and references of Islamic jurisprudence, interpretation

THE First Topic: Definition and The Merits of Hospitality :

5. The linguistic meaning of hospitality: The Arabic word for hospitality is *diyafa* (noun) from the stem *daf*; it means *furnishing the guest with accommodation*

The technical meaning of Hospitality : it is the relationship between the guest and the host. It is an action that makes the person a host; receiving guests is putting them on and it's a generous action agreeable to the true Muslim and a lucid indication of his strong faith. *diyafa* (hospitality) is a noun for honor, bravery, manhood, noble character and other noble traits and virtues.

diyafa (hospitality) is considered among these noble traits in the Islamic ethical system which Islam has been to implant in the Muslim individual due to its great effect in deepening the meanings of brotherhood and deeply rooting the noble virtues in the society to establish the meanings of agreeableness among the Muslims.

Honoring the guest is one of the great good actions a true Muslim will be rewarded for; therefore it has been regulated with provisions and conditions: the award of the guest is a day and a night i.e. 24- hours given to the guest to relax, then the duty of the host is to serve or give accommodation to the guest for three days, if the duty exceeds three days then it is charity. It will be inscribed in the record of his deeds. *diyafa* (hospitality) is among the noble manners and good customs that generous persons compete for; its among the practices of prophets and the righteous people. However, honoring the guest is not an optional practice, subject to the personal temperaments, moods or discretion. Rather it is an obligation to be done by the Muslim; he should carry it promptly when a guest knocks his door or camps near his house (Hashimi, pp 294,295). Islam has given hospitality great attention as many verses in the Quran show its merit:

- 1- "It is not Al-birr (piety, Righteousness, and each and every act of obedience to Allāh etc) that you turn your faces towards east and (or) west (in prayers) but al-birr is (the quality of) but al-birr is the quality of the one who believes in Allah, the last day, the angels, the Book, the prophet and gives his wealth, in spite of the love for it, to his kinsfolk, to orphans and to al amasakin (the poor) and the wayfarers and to Quran(2:171); this verse indicates the kind of Birr (good deed) approved by God weighed in the scales of the good deeds, one of these deeds is taking care of wayfarer. some scholars believe 'the wayfarer is the guest. The researchers believe that this meaning is reasonable because the wayfarer, is the traveler who cannot afford, nor find accommodation. So, he is need of being taken as guest and given accommodation as he badly needs it.
- 2- The verse (Allah does not like that evil should be uttered in public except by him who has been wronged....) Mujahid said that the person meant in this verse is the guest whom the host has not

treated honorably . Then he leaves the host house and says the host has mistreated him by not receiving him honorably.

- 3- The verse (... and lend to Allah a goodly loan.... Quran 73:20) Ibn Abbas May Allah be pleased with him believes that “ this loan is different from zakat(the alms); it is treating the blood relatives and the guest kindly.

It said that the prophet used to honor the guest , an a noble action that deserves thankfulness and compliments(Ibn taymiyyah, fatawa collection27/50). Therefore when the revelation began, Khadijah may Allah be pleased with her said to the prophet(puh): “ Be delighted by Allah, Allah will never disgrace you, because you treat your blood relatives kindly, you speak the truth, and you forebear all , honor your guest and help the needy in vicissitudes... .”

Muslims have agreed that *diyafa* (hospitality) is among the matters that have been underscored by Islam and the concept has been spread among them that the one who does not honor his guest is a mean and disgraceful person.

The miser to them is the one who does not pay the alms and does not honor the guest. Hospitality is genuine Islamic trait, there isn't a really faithful Muslim who is a miser and he does not honor his guest no matter how poor he is , because Islam. Teaches its followers that the food for one person can feed two , and the food for two feeds three ...etc. They should never be afraid of a guest who knocks the door suddenly . The holy Quran has emphasized this meaning by introducing the story of Ibrahim guests “ has the story reached you, of the honored guests , when they came to him and said :” Salam , (peace be upon you)!” he answered: “salaam,” and said ‘ you are people unknown to me.” Then he turned to his households and bought out a roasted calf and placed it before them .(Quran: 51 24- 28).

Ali , may Allah honor his face, said that he prefers to gather friends on a banquet to freeing a slave ; the companions would say that gathering round a banquet is among the good manners. The purpose of food is not to eat or drink, rather it is to gather around the banquets so that they can socialize . the Islamic law made collective performance of prayer in the mosques an obligatory duty five times a day , and the collective performance of prayers is better than performing prayer individually for the purpose of this normal socializing , and the evidence for this the saying cited by Bukhari and Muslim that Abu Hureirah said that a man came to the prophet. So the prophet sent for his wives asking for food ,; the answer came that there was only water . So the prophet called upon his companion to take the man in as a guest. A companion from the Ansaar (an natives of Meinda who supported the prophet) said that he would take him as guest. Then he took the man home and asked his wife to prepare food for the guest. The wife told her husband that they had food enough for the children only. Nevertheless, the husband asked her to prepare the food . Then she stood up , sent he children to bed and pretended as if she were fixing her lamp . then she put it off. The man sat with his wife as if were eating the food in the dark, finally they went to bed while they were hungry . In the morning the host went the prophet who said that Allah was pleased with what ththy did last night ; Allah sent down a verse praising them... and they give preference over themselves even though they were in need of that... . Quran 59: 9).

honoring the guest is among the prophets' practices:

Honoring the guests is among the prophet's practices as the case of Ibrahim, peace be upon him which is motioned in the Quran(has the story reached you, of the honored guests of Ibrahim , when they came to him and said :” Salam , (peace be upon you)!” he answered: “salam,” and said ‘ you are people unknown to me.” Then he turned to his households and bought out a roasted calf and placed it before them .(Quran. 51: 24- 28). There is another story of Lūt who was afraid that his nation might shame his gests as mentioned in the Quran verses 77- 79 of surah 11(and when our messengers came to Lūt(lot) he was grieved on account of them, and hefelt himself strained , lest the town people should approach them to commit sodomy with them, he said : “ this is a distressful day.’ And his people came rushing towards him, and since aforetime they used to commit crimes(sodomy) he said, “ O my people !here are my daughters- the women of the nation- 9 if you marry them lawfully . So fear Allah and disgrace me not with regard to my guests! Is there not among you a single- right-minded man/” Allah tell that they sought to shame his guests and actually tried to attack Lūt's house and they broke the door trying to get his guests but Allah prevented them by blinding their eyes (Quran 54: 37). Lūt used to honor his guests as he followed in the steps of Ibrahim , peace be upon both of them, then Allah punished Lūt's nation severely for their horrible acts. The severe punishment inflicted on them indicates the importance of honoring the guests. Prophet Muhammad was the greatest of persons who honored their guests as mentioned by his wife in a tradition afore- mentioned.

Honoring the guest had been a practice of the prophets and messengers , because it has a high humanistic value . Allah told in the Quran a story about Ibrahim (51; 24-28 persons who would pass by Ibrahim's house , he would treat the passersby as guests . for example when the angels came to his house to give him the glad tidings that he was going to be a father of son , he thought them to be guests though they

were angels, and this is an Evidence of Ibrahim's generosity(Quran, 51: 24-28).

Another story in the Quran states how Ibrahim served the food to his guests and felt some awe when he noticed they were not eating and they asked him not be afraid and they were coming to give him glad tidings that he was going to get a knowledgeable son (shawakani, V3: 134). Ibrahim's undertaking to bring the food at once to meet them when knew that they were guests, then presenting the food to them a fatty calf, in another instance, and in another place of the Quran, he presented a roasted calf and his offerings were described as the two goods: the calf was good because it was fatty and it was good because it was roasted. So Ibrahim had three good points in the story: hospitality, his undertaking take the men in as guests and presenting the food promptly by offering healthy calf, his generosity and his status among the Arabs was a degradation for misery and the misers.

Hospitality and generosity are two sides of a coin. Honoring the guest is among the good deeds approved by Islam .evidence for this is the reasoning and the proper innateness

Likewise the topic of guest honoring occupies a high status in the Arabic literature epically poetry of different ages. Poets praise generous host and ridiculed the mean host in their satires (Ibn Arabi. Pp 1062-63).

6.The second Topic : Hospitality Provisions:

Though Muslim scholars are in concord that honoring the guest is among the noble manners, and it is one of the prophets and the righteous' practices, they differ in its legal status whether it's a duty(Wajib) or commendable(mandūb). The most remarkable opinions of the scholars are:

The first opinion : hospitality is a **mandūb** or commendable action ; it is an act honoring the guest . so it is not **wajib** (an obligatory duty) whether the guest is in an urban, or the rural area or in the desert according to Abu Hanifa , Malik and Shafi' schools schools(. **vol9 ; 243**)

The second opinion: hospitality is duty for one day .i.e., day and night , the best period of it is three days ; this the opinion of Ibn Hanbal and Laith Bin Saad , Shawkania and inb Hazim's school'S

opinion IS based on the saying cited by Imam Muslim that Abu Shureih, may Allah be pleased with him, said that his ears had heard and his eyes had seen when the prophet, peace be upon him, and said; "he who he believes in Allah and the Last Day should honor his guest on the first day of taking in the guest" These proofs clearly indicate that honoring the guest is among the indicators of strong faith, noble manners leading to paradise(Qudah 3; p.21).

Proofs for the second opinion:

- 1- The saying of the prophet (PUH): cited by bukahri in Addab Mufrad(bukahri, p.744) 'the night of the gift is an obligation right. If the guest is near your home, then honoring the guest is a debt if he wishes he proclaims it or gives it up.'"(see also Ahamd 4: p130)
- 2- The saying of the prophet (PUH): if a man visits a group of people and he sleeps without being honored, every Muslim must help him to obtains his right of being honored by taking this right either from the host's crops or property (Ahamd4: p.p, 131;10)
- 3- A tradition narrated by Uqbah bin Amer : " we said " O! Messenger of Allah, you send us to some people, when we get there they do not offer us food . he said', if you stay with some people and if they offered you food for you. Then, have it, if not then take the guest rights they deserve." Bukhari(3:172). This shows that honoring the guest is obligatory because if it is not so, the prophet(PUH) would not have ordered his companions to take it as a right.

Th proponents of the third opinion believe that honoring the guest is an individual obligation (fard kifayah) depending on the saying narrated by Abu Saeed Khudary in which he mentioned the ruqyahh by the Opening of the Quran as he said : They asked them to be their guests but they refused

Discussion of the proofs:

The sayings narrated by Miqdam and Abu Hureriah tenjoin taking the right of the guest from the host, the answer to them is as follows:

- a- These saying were said at the beginning period of Islam when comfort for the guest was an obligation(wajib), but when the state of Islam expanded, the saying was abrogated by the prophet's saying that the guest award was a day and a night .
- b- The intended meaning of ' you can defame them with your tongues and mention to the public the wickedness of the miser hosts, their misery, blame and scorn them, this an occasion when slandering is permissible as well as it is permissible to slander the well-off but being procrastinator

The preferable opinion:

Having reviewed the opinions of the scholars jurists and their proofs, the resechers see the strong opinion that is

preferable is that the guest honoring is a commendable Sunnah (practice) for the following reasons:

- a- The prophet describes it as an award which is an endowment and a type of kindness. Originally it is commendable
- b- Honoring the guest is a branch of generosity and , philanthropy which are two commendable manners , but not obligations (wajib).
- c- To say that that honoring the guets is an obligation(wajib) can inflect some hardships on the host who cannot afford it. Doing the (Wajib) obligation entails rewarding but declining to do it entails punishment. To make the guest hospitality an obligation inflects hardship on people.
- d- The obligations need explanation in details to absolve the designated person (the host in this case), and the Islamic jurisprudence does not specify what kind of food, drink or services that can be offered to the guest. This indicates that such a thing is commendable ; the issue is up to the host he can offer the guest what he can afford. Guest honoring is subject to the customs and practices followed by the society , some societies don't see that it is obligatory to offer accomodation to the guests(housing, food an drink), but they entail light hospitality like coffee ,tea , juice or water and the like while other societies see that it obligatory to offer the guest accommodation , so hospitality differs according the practices of societies.

The opinion of hosting the unbeliever:

There is a saying among the authentic traditions that ‘ an unbeliever came to the prophet as a guest , then the prophet asked that a goat be milked for him , the man drank the milk , then he drank the milk of other six goats . the next morning , the guest embraced Islam and became a Muslim. Then , the prophet ordered that milk should be given to him. He drank the milk of one goat and he was not able to drink the milk of a second goat. So the prophet said that the unbeliever drinks with seven intestines while the believer drinks with one (Bukhari 5397)

This means that that there is no blessing in the food of the unbeliever , but when he believes in God and becomes a Muslim, a little food will be enough for him due the blessing of Islam. It is derived from this tradition that it s permissible to take the unbeliever as a guest . it's said that the guest was Himmah bin Assad or Jihad el- ghifary, other said that he was another one. But we notice that the prophet took the unbeliever as guest: it said that he took him hoping that he would be a Muslim ,

or he was afraid that the man would be lost or because he had the right of the covenanter ; the unbeliever who had right other than the rights of the unbelievers ; they might have the rights of being relatives or kinships or due to other considerations;, the prophet (PUH) took the unbelievers in as guests so that they may be affected and embrace Islam , or because they might be from the those having covenants with the Muslims .

For the people of the Scripture , the Quran indicates that it is permissible to eat their food and they can eat from the food of Muslims . the Muslims can also eat food made from the animals slaughtered by the propel of the book as indicted in the Quran : (made alwful to you this day are al- Tayyibat[all kinds of of halal (lawful) foods, which ahllah has made lawful to you , meat of slaughtered eatable a animals , milk products , fats, vegetables a nd fruits) (5:5). Abu Umamah, Mujahid , Saeed bin JUBEIR .. ekrimah , attaa'a , EL-Hassan, Mak-hool Ibrahim el – Nakhi'ay , el-Siddy and Muqatil bin Hayyan, the food is the animals they slaughter , the scholars have the census that the slaughtered a animal by the people of Scripture . (Jews and Christians) are lawful for the Muslims , because they believe that slaughtering animals is only for Allah and they mention the name of Allah when they slaughter the animals despite what they believe in Allah as Allah is exalted above what they believe. It is established in the true s sayings that Abdullah bin Mughfil was given asack full of fats on the day of Kheibar , then he embraced it and said that “ I would not give anybody anything of this today.” Then he looked and saw the prophet smiling . some jurisprudence schools inferred from this saying that it permissible to eat what the person needs from the looting before dividing it according the schools of abu Haneefa, Shafi and bin Hanabal , but the school of Malik forbids it saying that it s not lawful because it is s from the unlawful food of the people of the Book(and their food is lawful to) and the fats are not lawful to them . therefore fats and the items that are not lawful to the people of the book or they forbid themselves from eating them are not lawful to Muslims

Some scholars inferred from the tradition mentioned before that it is permissible for the Muslim to eat what satisfies his hunger of the food and something like it taken from the looting before dividing it among the Muslims . however some of Hanfi an Shaafia'y schools believe that the Maliki school forbids eating the food forbidden by the jews themselves like fats becuse the Quran says(The food of the people of the book is lawful to you 5:) an fats are not from their food but the majority of the scholars infer from the saying the same opinion.

These issue need some consideration , because the food forbidden is in kind and it is fat they believe it to be lawful as the fats of the back and the entrails (Quran 6; 146) . bin abi Hatim said that was read in

the presence of el –Abbas bin Waleed bin mizyidd and added that ‘Muhammad bin Shua’ib told us , Nu’a aman bin el munzir told me that Makḥool said :’ Allah sent down (eat not, o, believers , of that meat on which Allah’s name has not been mentioned (at the time of slaughtering the animal 6:121) , then Allah al – mighty abrogated it by verse 5 of surah 5(Made lawful to you this day are at- tayyibat[all kinds of ḥalal (lawful) foods which Allah made lawful meat of slaughtered eatable animals , milk products , fats , vegetables and fruits) the food of slaughtered cattle , eatable animals) of the people of the scripture 9 Jews and Christians) is lawful to you . 5;5 translated by Hilali)

فإنه، What Maḥool had said needs verification : the permissible food of the people of the Scripture does not include the meat of the slaughtered animals without mentioning the name of Allah upon slaughtering the animals. Yet, they mention the name of Allah on their slaughtered and scarified animals as worships for God . for this reason – mentioning the name of Allah- the food of the disbelievers or those making associates with God is unlawful , because they don’t mention the name of Allah upon slaughtering their animals , let alone they eat the dead animals. This is contrary to the practices of the people of the Scripture and the likes as the Samarites and the Serbians and those clinging to Ibrahim’s religion and Sheeth and other prophets. However . some scholars see that the food of the Arab Chritians form Bnu Taghlib, Telukh , Djutham . Lakhm and Amelih and other Arab chritianas the slaughtered animals of these classes are not lawful as the majority of the Muslim scholars believe.

Abu Ja’afar Bin Jareer said : yacob bin Ibrahim told us that bin Alliyahat told us quoting Ayub who quoted Muhammad Bin Obeidah who said : Ali said ‘ ‘ don’t eat the slughtered animals by binu Tghleb ; because they only cling to drinking alcohol taken from Christianity .’ but the Magi s , though they have to pay the capitation tax like Christianswho are under the rule of Muslims , their food and women as well are not lawful to Muslims. This is contrary to the opinion of Abu Thawr Kalbi, one of Imam Shafia’y and Ahmad bin Hanbal’s followers . this man said that their food and women are lawful to Muslims , but most of the notable scholars reject his opinion and they condemn him as an ox as described Imam Ahmd who said that he is similar to his name , thawr i.e., an ox , who does not understand this issue. Abu thawr cling to an incompletely transmitted hadith (mursal : a saying the first transmitter of which Is not mentioned) the saying states;’ (Treat them as you treat the people of the book) this saying is not stated inthis form . Bukhari in his sahih , the authentic,cites that Abdul-Arhman Bin Awf said that the prophet(PUH) took the capitation tax from the Magi of Hajar . Given that this saying is authentic , then its general meaning is inclusive to the verse(the food of the people of scripture is lawful to you.....5:5). The general meaning indicates the opposite, i.e. the food of other sects other than the people of the book is not lawful. However the saying (don’t take a companion but a Muslim ,and let no body eat your food unless he is aMuslim) indicates that it is commendable to have Muslim friends and to give them food.

Topic three:

Hospitality Ethics :

When somebody is taken as guest at the home of the host , the latter has not only to protect the guest but his luggage , too. If the host is not able to do so ,he must ask for help of the able persons . Allah mentions the story of Lût and his guests (And his people came rushing towards him (Lût),and since aforesaid they used to commit crimes (Sodomy) he said : “ O, my people! Here are my daughters (i.e. the women of the nation), they are purer for you if you marry them lawfully) . So fear Allah and de-grace me not with regard to my guests! Is there not among you a single right-minded man?” They said : “ Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!”

He said ; “ would that I had strength (men) to overpower you, or that I could betake my self to some powerful support (to resist you)(11:78-80).

Like wise , there are certain manners that the guest and the host must have so that their actions must go with the Divine Commands and the Prophetic guidance and the right practices the people are used to. The host must have manners of receiving guests at his home. The mannerof the guest and the host are divided into two:

Fisrt: the guest manners:

To be an amiable person, the guest must observe the following :

- 1- He should not come at the time of meals to be taken guest .
- 2- When the guest enters a house and finds food , he must be smart and sensitive and he should realize the true invitation to share the food or it is due to the host ‘s diffidence; if guest feels that the invitation is out of diffidence , he should not eat.
- 3- He should not suggest a specific kind of food, and when asked to choose a type of food he should choose the simplest and the most affordable one by the host; he should follow the prophet’s practice in this case(Ghazali, v.2 p 10).
- 4- He should not belittle the food served to him and she should not ask about it , but she eat as little as he could.

- 5- He should not ask the host about the details or places of the guest house except for two ; the Qibla : direction towards Mecca for prayer and the water closet.
- 6- He should not choose the best places to sit in but he should sit in the place assigned to him by the host.
- 7- He should be humble and should not embarrass the host, abiding by the prophet's saying : “ it's not lawful for a Muslim to stay at his brother's house till he embarrass him . somebody asked how. the prophet answered that the guest stays as long as possible and then the host will find no food to serve for the guest.”
- 8- He should not look so much to the place where the food is served from , because looking so much to the sources of the food is a sign of gluttony; the guests should not gaze at The harem (women) of the host.
- 9- If he sees something loathsome(against the law of Islam), he should kindly put it right, If he cannot, he should advise orally against it and leave the place peacefully.
- 10- The guest should supplicates Allah for the host's benefit according the practice of the righteous salaf (ancestors by saying ‘ o. God if this is food is lawful may You amplify his living and endow your blessings on him, and if it is not lawful please forgive him and be pleased with him on the Day of Judgment.
- 11- He supplicate to Allah using the noble supplication “ may the righteous eat your food ,a and my the fasting Muslim have break fast at your house, and may the best of the angles pray for you and may Allah mention you to those who are with His presence.)
- 12- The visit should be should and not a prolonged and exaggerated one. the short visit creates amicability . Itis said that all good things comes to an end; pleasures cannot go for ever , for all things change and the best of friends must Part.

The manners of the host:

The true Muslim do not feel fidget or uneasy when the guest visits him. Rather , he feels happy and honors his guest thoroughly because he realizes that the guest must take his right dutifully; honoring the guest is an obligation ; it is an indicator of generosity and magnanimity and the host does not decline to serve his guest. Luqman the Wise said, “ four thing must be observed by all people , the sheriff , the noble, or prince: to give your place to your father, to serve the guest, to take care of your horse and to serve the scholar.” Some powple believe that honoring the guest is giving him only food though the concept of though honoring the guest is more comprehensive than offering food ; it includes socializing with him and treating him kindly and receiving him well and the host should talk to him face to face and to be ware of turning his face away when speaking with the guest or ridiculing his speech and not taking it seriously . among the manners that the host should observe when having a guest are:

- 1- Serving the food quickly because this is one way of the of honoring the guest according Hakeim al Umam : “speediness is of the deeds of the Satin except five speedy practices of the prophet's Sunnah “ feeding the guest, preparing the dead for burial , getting the version girl married , paying the debt , returning to God from sins.”(Ibn Habban, p117).
- 2- When he invites his guest to the food , but the guest apologizes for not eating as if he is in dilemma , this is an indication of the meanness of the host and the misbehavior of the host: he should not ask the guest whether he needs the food , because this is an indication of the host's meanness , too. He must serve the food without asking the guest if he needs it
- 3- He should not take the food away before the guest satisfies his hunger .
- 4- The host should not satisfy his hunger and leave the table before the guest does lest he embarrass his guest ., Even if the host does not need food , he should eat with the guest or or pretend that he is sharing the food with him/.
- 5- He should talk about subjects that the guest likes and should treat him amicably and not go to bed before his guest sleeps and should not complain of the adversities of time ; he should not burden himself of what he cannot afford.
- 6- t is s of the Sunnah to walk with the guest to the main gate of the house when he leaves.
It is advisable to welcome the guest with kind phrases of reception, because people like to be received with happy complexions and they don' t like the frowning faces.
The hosts should mind his language when addressing the guest lest he hurt his feeling or embarrass him while sitting around the table eating even if he is admonishing him like mentioning the prophet's saying “ there is not any vessel harmful when filled like the stomach. Because the time of eating is not the context o f saying this tradition though it s an genuine true Hadith(saying) ; the prophet would choose the proper time or occasions to admonish his companions . for example was walking with one of his companions one day when he saw a young belly goat but it was dead and its

ears were cut off, it was laid on the side the road . he said “ who woul buy this goat? The companion wondered ;’ who would buy it; no one of course , they said no body would buy because it had its ears cut, there was a defect in it . nobody would it even if it had been a live of the short coming.’ Thus we see that the prophet chose a proper occasion to admonish his companions by saying “for God earthy life does not equal that dead goat” ; it is less worthy than that dead goat. The prophet chose a proper occasion for his admonition so that his speech affected the hearts of his companions

9. the host should never ask the guest to do anything even if is of light tasks because employing the guest is one of the enormities of the hospitality and it degrades the nobility of the guest, . For example, if there is a book near the guest , he asks the guest to pass the book to him or he asks him to put the light on or he asks him to serve tea to the other guests. Abdullah bin Omar bin Abdul Aziz (may his soul rest in peace) said : “ Raja’a bin H eewa said hime : “ I have never seen a man with perfect sociable manners like your father; I stayed with him for a whole night . while we were talking , the lamp became dim because of the soot ; th servant was asleep . so I said O. Commander of the faithful . the lam has become black . shall I awake the servant up to fix the lamp he said : don’t do that . Then I said shall I fix it with your permission? He refused and is it is not noble for the man to employ his guest . then He himself stood up and took of his coat and fixed the lamp and fueled it and fixed the cord and then he came back and put on his coat and sat down. . then he said ‘ I stood up when I am omar bin Abdul Aaziz then sat down while I was so.

However, it is acceptable if the guest volunteered to help his host especially of the guest has the right to be served as if he was virtuous or scholar or was from the pious people or he if he feels at home

10- the guest should ask the host for forgiveness for being late to serve the guest due to an obstacle , if the guest treats the host fairly. It is proper to ask him for the reason for being late . but if the guest is kind and amiable the host asks for forgiveness he should be received with a rapturous face as an added value of generosity if the hosts’ practice . this habit of the generous host who never hesitate to treat his kind guest with generosity.

11. the food should be arranged within the reach of the guest. It should be arranged in way that enables the guest to have his food without having to extend his arms at length to get it . The food should be within the reach of the guest. This arrangement is among the provisions of setting the table.

12.the guest should have the food and leave it with permission according to the Quran(O! you who believe! Enter not the , prophet’s houses unless permission is given to you for a meal, (and then) not(so early as) to wait for its preparation, but when you are invited, enter, and when you have taken your meal , disperse without sitting for a talk....33: 53) This verse asks the Muslims not to enter each other houses without permission: they are not to do so at the prophet’s house. The Muslims have abided by Allah’s order . this order is generalized to all Muslim houses ; Shawakani said a Muslim cannot enter any house without permission; they should not enter unless it is time for having the meal, they should not enter the house long before the food and wait for it to be prepared and then served.

13. The guests should be admitted to food according to age: the older first and then those on the right: any person hosting a group of people should invite first the oldest ones among them and treats them exceptionally with more care because the Prophet (PUH) according to bin Omar said, : “ I dreamt that I was using the sewak to brush my teeth, then two men, one older than the other dragged me, so I gave the siwak to the younger one . It was said to me give it to the older, then I forwarded it to the older, then he (PUH) said :” he who does not feel mercy on our youngest an does not respect our elderly, is not from us.”(Bukhari Adab Mufrad p 354).

14- It is advisable to walk with the guest to the main gate of the house , because this act is one of the best manners of hospitality and taking proper care of the guest and socializing with him . it is narrated that Obeid bin Sallam visited Imam Ahmad bIn Hanbal . Abu Obeid said :” when I wanted to stand up . he stood up. Then I asked him not do so. Sha’bee said that : treating the guest properly is to walk with him when he leaves and then holding his horse’s stirrup till he mounts up his horse. This kind of care boosts the bonds of love among the Muslims.

15-Among the manners of honoring the guest is altruism ,that is, preferring him to the host’s self : a great story is narrated in Sahih Bukhari, a story that Allah wondered of and was pleased with its people and laughed to them and when Allah does so, thost s will not be tormented because God’s laughing is an indication of His pleasure with them . this story no nobody knew about it as it was secretly ocured at night , but Allah made it published in the morning by revealing it in the morning to his prophet that Allah in heavens wondered and laughed to those two companions: a man and his wife . Abu Hureirah said that the messenger of Allah was visited by a man . when the prophet asked his wives for food they said that they had only water. So the prophet asked his companions to take the man as guest. One o the Anssar said that he would. Then the Anssari took the guest home and asked his wife to prepare food for the guest. She told him that she had food enough for the children only . The husband told her prepare the food and fix the lamp and send the children to bed if they wanted supper. She prepared the food , fixed her lamp and sent the children to bed .

she stood up as if she were fixing her lamp and put it off . they served the food to the guest and pretended in the dark to be eating with him . they slept hungry. The next morning the host went to the prophet who told that man that Allah was pleased with what they did last night(Bukhara; sayings 3798 4889 . Muslim saying 5409). God revealed (.... And they give preference over themselves even if they were in need of that(59; 9).”

- A point to be made here it is impolite to put the light off but nowadays some people do that to let the guest eat freely and not be embarrassed by being seen by the host while eating ; some people never attend the eating at all.

If the host is fasting, he should not forget to serve food for his guest . Abu Umamah said :” O . Messenger of Allah order me to do something that allows me to enter Paradise , stick to fasting; there is no deed matching it). Therefore, Abu Umamah had never been seen to have smoke rising up from the vicinity of his house during day except when having a guest then the smoke used to be seen during day only when there was a guest at his house) ; the smoke indicates cooking food. This tradition is narrated by AbdulRaziq in el- Mussanaf . however, one can break the fasting if it is voluntary fasting not an obligation or not during Ramadan. If it is embarrassing or hard for the guest to see the host fasting while he is not, it is also advisable to socialize with the guest after dinner though talking is not recommended after the late night prayer except for a person who says his prayers or a traveler, but it is permissible for recreating the guest to let him feel comfortable after the toiling of travel or socializing with him .

Topic four: the impact of hospitality on the Muslim society:

Hospitality is considered among the most important practices of permeating love, kindness ,tolerance and socializing among the individuals of the Muslim society by virtue of its positive effects of creating happiness in the heart of the guest and creating strong bonds among Muslims .This practice distinguishes the contemporary Muslim society and makes it unique . the social Muslim structure is based on amiability , cordiality and social ties and getting to know people and making friends. These traits are founded on the feeling of unity and brotherhood of Muslims according to Allah’s saying in verse 71 of surah 9; ‘ The believers, men and women, are brothers and sisters, helpers, supporters , friends , protectors) of one another... .” and according to the prophets’ saying ‘The believer to another believer are like a firmly joined building that supports its parts in their amiability, cordiality and sympathy are like one compressed building if one organ aches all the other organs will do so by staying awake and fever.

Solidifying the relationships and bonds among the Muslim society individuals requires several means the most important of which are those mentioned in some of the prophet’s sayings: the rights due to a Muslim from a Muslim are six : if you meet him greet him , if he invites you accept his invitation , if he asks for your advice give him the advice, if he sneezes , bless him , when he falls ill , visit him and when he dies walk after his funeral), cited by Ahmad 2/372(8832) and 2/412(93320). El- bara’a bin Aazib said that the prophet ordered us to do seven and not do seven and he mentioned among them accepting the invitation. Hospitality represents answering the invitation as it is by the host .Accepting the invitation is like answering it.

Benefits of realizing solidarity and integration among the Muslims:

- 1- Love and amiability exist though visits which draw people together and cutails the heavy costs and mannerism.
- 2- It creates cooperation : hospitality discloses the conditions of the host whether he is poor or not , though people are keen not to reveal his to their guests, but poor conditions cannot be hidden . thus visits and hospitality can lead the rich to help the poor when the poor conditions are disclosed. The believer character entails that he show self -glory (Qudhah. p 82)
- 3- Hospitality relieves self anxiety , comforts the grief –stricken when people sit with their friends and it creates the feeling of happiness among friends and it decreases the heavy burdens of life and it fosters the feeling security when the host sees his friends come to visit him . some of the guests may relief him of his concerns and might relief his suffering
- 4- Among the benefits of visits is learning and education; people may learn from one another how to solve a problem or to deal with a certain situation through exchange of experience.
- 5- Hospitality helps to satisfy the needs of the poor if they need accommodation .

Hospitality Nowadays;

Methods and types of hospitality have been diverse nowadays ; they are different from those of the past when hospitality was exclusive to receiving the guest at the private home of the host . Now , things have changed with the advance of the urbanization of the people’s lives such holding the parties and observing many events at the hotels and public halls where marriage parties are held and people attending after being invited by invitations cards, then guests are received and honored by serving soft drinks and pieces of cake or sweets let alone the parties for successes in schools or universities . because of the limited space and the overwhelming of people attending the host is forced to hold his party either at a hotel or the public hall where food and soft drinks are served . This is practiced more often by the people living in cities than the people in rural areas or the

desert. Yet the parties realize the objectives of boosting the relationships among people.

The guest should carefully consider his sleeping the night at the host's house. Some scholars of the past ages considered sleeping a matter not related to hospitality because they took into consideration the conditions of the houses during that era, because there was not enough space and this would embarrass the host if the guest would sleep there. But now, the conditions are different; the houses have become more spacious where the guest can sleep without embarrassing the host. Rather, it is advisable that the guest sleep at the host's house; it is traditionally unacceptable that the guest leave the house of the host and go to sleep at a hotel or to sleep in the mosques.

Nowadays, due to the changes of life conditions and sophistications and changes in life styles and patterns, especially those changes in the urban areas where people have become busy with life requirements and obligations, the interest in hospitality and taking guests have become less due to hotels proliferation, and restaurants offering their services to customers. This has a considerable negative impact on the social bonds and hospitality due to the technological development and sophistications of life that weaken the social bonds and proper extension of hospitality services and obligations according to the stipulations of the Islamic law. This entails us to go back to taking care of the good manners remarkably the hospitality and the values of Islam that get people together closer, values that had been observed by our ancestors through ages up to recent times.

Nowadays, due to various events, conflicts arising in different places with fluxes of humans forced migrations of people leaving their countries, people who became homeless and needy because they were forced to leave countries to escape being annihilated by wars, taking these people as guests has become an individual obligation for the individuals of the society or collectively for governments to secure for them with minimum means of decent living. If those refugees are Muslims, then hospitality can be carried out by taking them as groups. A Muslim, in this case, should not decline to take in as guests some of his brothers who have become victims of wars. The Muslim should not decline to take guests even if they are aliens, he should follow in the Steps of prophet Ibrahim (P.U.H) who used to take in the guests whom he had not seen before as mentioned in surah 51 verse 25 (when they came in to him and said: Salam {peace be upon you} he said Salam; you are people unknown to me).

Accepting the foreign guest can make the guest an intimate friend and increase the people intimacy. therefore, those who decline to accept guests should not be mistreated, but they should be treated politely following the example of the prophets and the pious people. An example is Moses and the pious man when they asked the people of a village to take them as guests, but the villagers refused. Then Moses and his companion found a wall about to collapse as mentioned in surah 18 verse 77 (then they both proceeded till they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found a wall about to collapse and the pious man sat it up straight. they did good for the bad deed. when the guest reacts well, the decliner of accepting him as a guest will reconsider his bad behavior. this is what the Muslim should do when he is rejected as a guest. He should react well, doing good not bad. The one who declines to accept a guest is a mean, miser, a trait that does not go with the true faith because Allah al-Mighty renounced meanness and misery for ALLAH said in Surah 3 verse 180 (And let those who covetously withhold of that which Allah has bestowed on them of his Bounty (wealth) think that is good for them. Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and earth; and Allah is well acquainted with all that you do.)

Yet, the Muslim has to accept the invitations on the occasions of happiness like success in education or marriage because this act gets people closer together and unifies their hearts. accepting the invitation is an emphasized Sunnah (practice) and it is said that it is an obligation on certain occasions. it has five conditions: First: no discrimination should be made between the rich and the poor inviters like rejecting the invitations of the poor and accepting those of the rich. because this is an act of arrogance detested by Islam. Second; the invitation should not be rejected due to far distance as well as due to the poverty of the inviter. Every invitation which is not too far should be obeyed or accepted.

The invited should not be rejected on the pretext of fasting; the fasting person should accept it, if breaking the fasting pleases the inviter, the fasting one should break his fasting, this only for voluntary fasting. breaking with the intention to please his brother a worship for the sake of Allah and it is a type of good manners because its reward is greater than that of voluntary fasting for doing good pleases and honors those sitting with you.

Fourth: The invitation should be rejected if the food to be served is forbidden or illegally acquired. if the banquet is held in a place where forbidden things are allowed, and the inviter is wrongful.

Fifth; accepting the invitation should not be to satisfy the caprice of hunger because this is realizing an earthly aspect, but invitation should go with the purpose of following the Prophets' Sunnah so that the guest honors his brother the inviter and so they become intimate friends for the sake of Allah and he saves himself

suspicious due to his rejection of the invitation due to his arrogance or looking down at the inviter

The study has come up with the following results:

1. Hospitality is defined as: not only doing the things for the guest who visits but meeting his needs without charging him any efforts or costs. The guest is the person who comes to house and stays there where he is provided with free accommodation
2. Hospitality is one of the noble ethics and high values of Islam, one of the fruits of faith, it is one of the practices of the prophets, and other righteous, Islam has been keen on it and strongly urges its followers to adopt and practice it.
3. Hospitality is a recommended practice but it is not an obligation the host has to do; scholars disagree about its legal status.
4. Scholars disagree on the person who has to observe this practice. But it is obvious that it is a commandment involving all Muslims.
5. Hospitality includes accommodation and good reception.
6. Ethics of hospitality related to the guest and the host are subject to the society's traditions and they change with time but should always go with the ethics of Islam.
7. Hospitality is a pillar of the social solidarity.
8. Hospitality is a means that strengthens the bonds of affection and love among people.
9. It is necessary to re-practice and revive hospitality and generosity practices which tighten the links between people.
10. The developments in different walks of life should not eliminate the role of hospitality but the availability of material resources and development should be utilized as supporting factors in reviving hospitality, and carrying out its duties.
11. Hospitality is a practice for Muslims and non-Muslims, according to the teachings of the Prophet.
12. Through hospitality people get to know each other, share their experiences and it may be a reason for intermarriage among them.

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