SAMPLE

Greetings and Etiquette: The Manners of the Believer

Greetings and Etiquette in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

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Contents

Disclaimer

Introduction

Chapter 1: The Islamic Greeting (Salam)

Chapter 2: The Etiquette of Entering Homes

Chapter 3: The Etiquette of Conversation

Chapter 4: The Etiquette of Eating

Chapter 5: The Etiquette of the Mosque

Chapter 6: Key Verses and Commentary

Chapter 7: The Quranic Theology of Manners

Chapter 8: Lessons and Reflections

Chapter 9: The Greeting of the Garden — Salam in the Hereafter

Chapter 10: The Etiquette of Assembly — Voice, Response, and the Turn-Away

Chapter 11: The Bearing of News — Approach, Verification, and the Clean Report

Frequently Asked Questions

Glossary

This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

The Quran is not merely a book of theology but a book of manners. From the greeting that one person offers to another, to the way one enters a home, to the manner of conversation and eating, the Quran provides guidance for the everyday interactions that constitute human social life. The guidance is not arbitrary but is rooted in a coherent understanding of the human being as a creation of Allah who is in relationship with other creations of Allah. The manners that the Quran prescribes are the expression of respect: respect for Allah, respect for other human beings, respect for the spaces that people inhabit, and respect for the relationships that bind people together.

The manners are the outward expression of the inward faith, and the expression is what makes faith visible in the daily life of the believer. This book examines the Quranic guidance for greetings and etiquette, exploring the key verses, the prophetic tradition, and the lessons that emerge from the Quranic framework for social interaction. The book is part of the Life in the Quran sub-series of the NurOne master series by Aira Aurora. The approach is through the Quranic text, supplemented by authentic prophetic tradition, and avoids speculation beyond what the sources provide. The goal is to present the Quranic guidance for everyday interactions with clarity, fidelity, and depth.

Chapter 1: The Islamic Greeting (Salam)

The Quran establishes the Islamic greeting as a divine instruction: "And when you are greeted with a greeting, greet with a better one or return it. Indeed, Allah is ever, over all things, an Accountant" (4:86). The verse establishes three principles: the greeting must be returned, the return must be equal or better, and Allah is the accounter of the exchange. The greeting in question is the salam - "peace be upon you" (as-salamu alaykum) - and the return must be at least "and upon you be peace" (wa alaykum as-salam) and may be enhanced with additional words of blessing.

The principle of returning the greeting with a better one is significant because it establishes a culture of escalation in goodness. The person who is greeted with "peace be upon you" may respond with "and upon you be peace and the mercy of Allah" (wa alaykum as-salam wa rahmatullah), and the person who receives this may respond with an additional "and His blessings" (wa barakatuhu). The escalation is not competitive but cooperative - each person adds to the greeting, and the addition produces a chain of blessings that elevates the exchange from a mere formality to a genuine expression of mutual good will.

The word salam is from the same root as Islam (s-l-m), which means peace, safety, and submission. The greeting "as-salamu alaykum" means "peace be upon you" and is both a prayer (asking Allah for peace for the other person) and a statement (affirming that the other person is safe from the speaker). The dual function - prayer and statement - is significant because it makes the greeting both a spiritual act and a social one. The person who offers the salam is praying for the other person's peace and is also declaring that the other person has nothing to fear from them.

The meaning of salam as safety is particularly important in the context of pre-Islamic Arabia, where the greeting was a matter of survival. The person who offered salam was declaring that the other person was safe from them - that they would not harm them. The Islamic tradition maintained this meaning and elevated it: the Muslim who offers salam is declaring that the other Muslim is safe from them, not just physically but spiritually and socially. The safety is the foundation of the trust that binds the community, and the greeting is the daily renewal of the trust.

The Prophet is reported to have said: "The one who is riding should greet the one who is walking, the one who is walking should greet the one who is sitting, and the smaller group should greet the larger group." The hadith establishes a hierarchy of greeting that is based on consideration for the other person. The

person who is in the more comfortable position (riding rather than walking, sitting rather than standing) is the one who should initiate the greeting, because the person in the less comfortable position has less capacity to initiate. The hierarchy is not about superiority but about consideration - the person who has more ease should be the one who makes the effort.

The priority of the greeting also extends to the relationship between the greeting and other acts. The Prophet is reported to have said that the greeting should precede any conversation. The person who approaches another person should greet them first and then begin the conversation. The greeting is the foundation of the interaction, and the foundation must be laid before the structure is built. The greeting that precedes the conversation establishes the tone: the interaction that begins with peace is the interaction that is oriented toward good.

The Prophet is reported to have said: "There are six rights of a Muslim over another Muslim." Among them: "When you meet him, greet him with salam." The greeting is not optional but is a right that one Muslim has over another. The right is the basis of the communal bond - the community that greets each other is the community that maintains the bonds of brotherhood, and the greeting is the daily expression of the bond. The person who withholds the greeting without cause is the person who has weakened the bond, and the weakening is the failure of the communal obligation.

The greeting as a right also means that the greeting should not be withheld for petty reasons. The person who is angry with another Muslim should still greet them, because the greeting is not about the personal relationship but about the communal bond. The greeting that is offered despite anger is the greeting that is the strongest, because it is the greeting that has overcome the ego's resistance and has placed the communal bond above the personal grievance. The Prophet is reported to have said: "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I tell you something that will make you love one another? Spread the salam among you."

End of free sample. The full book is available at putrabooks.github.io

ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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The Quranic framework for greetings and etiquette is a comprehensive system that covers every aspect of social interaction. The system is not merely a set of rules but a way of being that is rooted in faith and expressed through manners. The believer who internalizes this framework lives every interaction as an act of worship, every greeting as a prayer, and every conversation as a testimony to the faith that animates them. The manners are the outward expression of the inward faith, and the expression is what makes faith visible in the daily life of the believer. The framework is the gift of the Quran, and the gift is available to every reader who approaches the text with an open heart and a willing spirit. The manners that the Quran prescribes are not a burden but a liberation - the liberation from the selfishness that destroys relationships, from the carelessness that wounds others, and from the ignorance that prevents the believer from being the source of good that the faith calls them to be. The believer who has internalized the framework lives each interaction as an act of worship, each greeting as a prayer, each conversation as a testimony, and each meal as a remembrance. The daily life that is lived in this way is the daily life that has been transformed by the Quranic guidance from a series of mundane exchanges to a continuous stream of spiritual practices, and the transformation is the purpose of the Quranic framework for greetings and etiquette. The person who lives this way is the person who has become the living message of Islam, and the message is more eloquent than any words that could be spoken.

Read the rest

GREETINGS AND ETIQUETTE: THE MANNERS OF THE BELIEVER

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