



# PERFECTING OUR MANNERS

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## I. Introduction:

Without manners & etiquettes, the knowledge is of no benefit.

Bulugh al-Maram (of Ibn Hajar Al Asqalani, who also wrote Fath al-Bari, an explanation of Sahih al Bukhari) is a book of hadith (that some people try to memorize after the 40 hadith of Nawawi). All of its chapters are about hadith that are related to fiqh (wudhu, fasting, selling, prayers...), except the last chapter which offers hadith pertaining to manners. The wisdom behind it is that you can know tahara, fasting, hajj, and so on, but if you don't have etiquettes & good manners, you can destroy your relationship with the people in a heartbeat, more precisely when it comes to giving dawah.

Imam Ahmed sometimes had gatherings of 5 000 people with 3 000 there to only learn about his manners.

Also, the Prophet (ﷺ) said whoever humbles himself Allah will raise him.

*[It was narrated from Abu Sa'eed that the Messenger of Allah ((ﷺ)) said:*

*"Whoever humbles himself one degree for the sake of Allah, Allah will raise him in status one degree, and whoever behaves arrogantly towards Allah one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low." [Sunan Ibn Majah]*

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ دَرَّاجًا، حَدَّثَهُ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " مَنْ يَتَوَاضَعُ لِلَّهِ سُبْحَانَهُ دَرَجَةً يَرْفَعَهُ اللَّهُ بِهِ دَرَجَةً وَمَنْ يَتَكَبَّرْ عَلَى اللَّهِ دَرَجَةً يَضَعَهُ اللَّهُ بِهِ دَرَجَةً حَتَّى يَجْعَلَهُ فِي أَسْفَلِ السَّافِلِينَ . ]"

## II. Definition of good etiquette (تعرف) ?

What does **good etiquette** means ?

It means **to treat people the way you would like them to treat you.**

Abdullah Ibn Mubarek (تبع) gave us another definition where he defined etiquettes as three points :

- **It is to show a pleasant face,**
- **Spread goodness,**
- **Prevent harm.**

Ibn al-Qayyem said the whole religion is about having good manners & etiquettes, whoever surpasses you in good manners has surpasses you in the religion.

Ibn al-Uthaymeen said that if a student of knowledge doesn't adorn himself with virtuous etiquettes then him seeking knowledge will be of no benefit.

### III. Virtues that comes with having good manners.

Abu Darda reported:

« *The Prophet ((ﷺ)) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language. » [At-Tirmidhi]*

« مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ اللَّهَ يَبْغِضُ الْفَاحِشَ الْبَذِيَّ »

'Aisha reported:

« *I heard Messenger of Allah ((ﷺ)) saying: "A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day. » [Abi Dawud]*

« إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ »

The Prophet ((ﷺ)) said that no one will ever be able to satisfy the people except by having a pleasing face & treating them with good manners.

Abu Hurayra narrated that the Messenger of Allah ((ﷺ)) was asked about that for which people are **admitted into Paradise the most**, so he ((ﷺ)) said: « **Taqwa of Allah, and good character.** » (تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ)

Then he was asked about that for which people are **admitted into the Fire the most**, and he said: « **The mouth and the private parts.** » (الْفَمُّ وَالْفَرْجُ). [Tirmidhi]

It is important to know that good manners are of two types:

- with Allah,
- with the creation.

[*Note: to say that the kuffar have better manners than the muslims is disrespectful towards Allah, because Allah said that the kuffar are the worst of the creation so how can one say that they have better manners than the believers ?*]

Abu Hurayra reported that the Prophet ((ﷺ)) said:

« *I was sent to perfect good character* » (« *إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ* »). [Musnad Ahmad]

« To perfect good manners » means to establish good manners with Allah (*with tawheed, taqwa i.e doing what Allah wants us to do, stay away from what He told us to stay away from*) & with the people/creation.

Allah told us whoever comes with taqwa He will open doors for him, doors that he didn't even expect & didn't think about.

« *And whoever fears Allah - He will make for him a way out, and will provide for him from where he does not expect.* » [65:2-3]

« وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ »

Ibn al-Qayyem said never does a person disobey Allah except that Allah will use that something to destroy him with it.

Also, a lack of taqwa prevents from Allah's blessings, thus the importance to take care of our relationship with Allah.

Indeed, Thawbaan reported that the Prophet (ﷺ) said: « *A man is deprived of provision because of the sins that he commits.* » [Musnad Ahmad]

#### **IV. Study of a 25 poetry lines.**

We will study a poetry written by sheikh 'Amir Bahjat (عمر بهجت) that deals with etiquettes & good manners.

The sheikh starts by praising Allah (*alhamdulillah*) the One who gifted His slaves that are close to Him with etiquettes.

In English, "أَلْحَمْدُ لِلَّهِ" is translated by « all praise & thanks to Allah », but this translation will never give justice to the meaning given by the arabic language.

« الحمد » means to attribute completeness to the One who is deserving of all praise, coupled with love & glorification, whereas « المدح » means to praise someone but without love & glorification.

The Prophet (ﷺ) said, "Verily, the most beloved and nearest to my gathering on the Day of Resurrection are those of you **with the best character**. Verily, the most reprehensible of you to me and the furthest from my gathering on the Day of Resurrection will be the pompous, the extravagant, and the pretentious." They said, "O Messenger of Allah, we know the pompous and the extravagant, but who are the pretentious?" The Prophet said, "**The arrogant** ." »

« رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَفْرِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرَثَارُونَ وَالْمَتَشَدِّقُونَ وَالْمَتَغَبِّهُونَ قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الثَّرَثَارُونَ وَالْمَتَشَدِّقُونَ قَمَا الْمَتَغَبِّهُونَ قَالَ الْمَتَكَبِّرُونَ »

A question that can be asked is: **how do we attain good manners ?**

For that, one has to start with **making du'a to Allah**.

Indeed, the Prophet (ﷺ) himself used to make du'a to Allah in regards to his manners.

Ibn Mas'ud narrated that the Prophet (ﷺ) used to say:

« O Allah You have made my creation perfect, so make my moral characteristics also be the best. »

« لِلَّهِمَّ كَمَا أَحْسَنْتَ خَلْقِي, فَحَسِّنْ خُلُقِي »

And Allah said:

« and you are certainly on the most exalted standard of moral excellence » [68:4]

« وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ »

Then the sheikh sends salutations (صَلَوَاتُ) & salam (سلام) upon the Prophet (ﷺ).

[Note:

⇒ **What means to send « صَلَوَاتُ »?**

- linguistically: it means « du'a » ; The Prophet (ﷺ) used that word, for example, when he said if one of you is invited to a marriage, then go, but if one of you is fasting, then send « صَلَوَاتُ » upon that person, i.e make du'a for him,
- Shari'a meaning: the meaning differs & is linked to the one who sends the « صَلَوَاتُ »: when Allah is sending « صَلَوَاتُ » upon the Prophet (ﷺ) it means that He praises him (ﷺ) in front of the Angels, when the Angels send « صَلَوَاتُ » they are asking Allah to forgive you, and when the people send their « صَلَوَاتُ » upon the Prophet (ﷺ), they are asking Allah to raise him (ﷺ) in rank above the rank he already has.

⇒ **What means to send « السلام » ?**

It means that you are asking Allah to protect the Prophet (ﷺ) from all type of harm (he (ﷺ) might be dead, but still, nowadays people try to harm him by diminishing him, tarnishing his image, thus the importance to always send « سلام » upon the Prophet (ﷺ)).]

Then the sheikh says « وبعد » (i.e to proceed), the one who adorns himself with etiquettes & good manners will be raised by Allah (for example & as seen previously, he will reach the status of the one who fasts continuously).

He says that the first thing you need to do is **to have good etiquettes with Allah by leaving off sins & by doing what is mandatory upon you.**

[Below some statements of the salafs that shows that sins deprive a person from knowledge:

- Ibn al-Qayyem, in his book about the disease of the heart and the cure (« والدواء الداء ») in which he mentioned more than twenty evil effects of committing sins, quoted the deprivation of knowledge (« علم ») as the first effect.
- He also said that never do the love of song and the love of Quran come together in a person's heart except that one expels the other.
- Ibn al-Qayyem also reported that one day Imam al-Shafi'i sat in front of Imam Malik and read to him. Imam Malik was impressed by his intelligence, wisdom, and complete understanding, & he said to him: « Verily, I see that Allah has placed light in your heart, so do not extinguish it with the darkness of disobedience. »
- One day Imam Shafi'i complained to one of his teacher (Waki` ibn Jarrah) about his bad memory. Waqi' told him:: « Leave sins! Verily, knowledge is a light and the light of Allah is not given to a sinner »]

Allah doesn't give His noor (نور) to a sinful heart. Indeed, a person's sins darken his heart & prevent knowledge from entering the heart, for the heart is the vessel of knowledge.

Below three things that prevent someone from feeling the sweetness of reading the Quran & its understanding:

- to be persistent on sinning,
- to be enslaved to your desires,
- & to be arrogant.

The biggest fitna for a da'i or a student of knowledge is arrogance.

So the sheikh said the first thing you have to do is to have good etiquettes with Allah. He then gives us some examples on how to have good manners with Allah.

## A. Etiquettes with Allah.

Below some qualities to have when it comes to your relationship with Allah:

- **Husn udh-dhan** (حَسَنُ الظَّنِّ): to have good thoughts of Allah (*to know that He is not going to abandon you, know that He will always respond to you*). The Prophet (ﷺ) said « *none of you should die except while he is having good thoughts about Allah* » [Muslim].  
Having good thoughts of Allah is a mean by which Allah will provide you in good.  
Ibn Ma'sud said « *by the one who my soul is in His hand, there is nothing better a person can have than to have good thoughts of Allah, by Allah, never does a person has good thought of Allah except that He will give him in which he had good thoughts of Him* ».  
We have to believe that Allah is going to give us the best.  
Ibn al-Qayyem said that every time the slave has good thoughts of Allah, has hope & is truthful in the trust that he puts in Allah (تَوَكَّلَ), then verily Allah is not going to disappoint that individual and will not make his hard work go to waste,
- **Tawakul** (تَوَكَّلَ): to put your trust in Allah, i.e. your heart is in total reliance on Allah while at the same time you take the means. You put your trust in Allah and you search for the good means to reach it, you look for the « *sabab* » (سَبَبَ),
- **Ar-radja** (رَجَاءَ): to have hope; Ibn Rajab commented about the du'a that the Prophet (ﷺ) taught 'Aisha, a du'a to say during the 10 last nights of Ramadan to ask Allah for forgiveness (« *إِنَّكَ عَفْوٌ تُجِبُّ الْعَفْوَ فَاعْفُ* »). He said that the pious predecessors used to ask for forgiveness like the sinner asks for forgiveness. Another example is 'Umar Ibn Khattab who said « *if I knew that Allah had accepted one of my sujud, then there would be nothing dearer to me than death* »,
- **Hubin** (حُبِّ): to love Allah; nobody takes precedence over Him. It means to always put Allah first and put everything else after Him,
- **Tawheed** (تَوْحِيدَ): it means monotheism, to single out Allah in His worship, His Lordship & His names and attributes; Allah said that the kuffar are the worst creatures because they give Him partners, so once again, it is evil to say that the kuffar have better manners than the muslims,
- **Fear** (خَشَوْعَ): to fear Allah with knowledge; we worship Him & we are between hope & fear, like the two wings of a bird.

In another poem the sheikh says « Respect your Prophet (ﷺ) & glorify his sunnah and always put the Messenger (ﷺ) first above & in front of anybody else. »

The Prophet (ﷺ) said: « *Verily, you will never leave anything for the sake of Allah but that Allah will replace it with something better.* » [Imam Ahmad],

One day Abdullah Ibn 'Umar said to his children I heard the Prophet (ﷺ) says do not stop your wives from going to the mosque if they ask for your permission & Bilal, one of his child said, « *by Allah we will forbid them to go to the masjid* ». Salim (one of his other sons) said that Abdullah Ibn 'Umar get angry with Bilal in a way he never saw him being angry to him. It shows that the salafs used to put the Prophet (ﷺ) above their own sons.

'Umar Ibn Khattab told one day to the Prophet (ﷺ) « *O Messenger of Allah, you are more beloved to me than everything but myself.* » The Prophet said, “*No, by the one in whose hand is my soul, until I am more beloved to you than yourself.*” Umar said, “*Indeed, I swear by Allah that you are more beloved to me now than myself.*” The Prophet said, “*Now you are right, O 'Umar.*” »

[Bukhari] meaning that one will have true faith until he puts the Prophet (ﷺ) above everything including his own self. (*i.e when you have desires, inclinations, you remember Allah & the Prophet (ﷺ)*).

In another narration, the Prophet (ﷺ) said: « *none of you [truly] believes until his desires are subservient to that which I have brought.* » [Nawawi]

## **B. Etiquettes with your parents.**

Allah said:

« *And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.* » [31:14]

« *وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ* »

Allah has connected the thanking to Him to the thanking to the parents.

There are three things in the Quran that came connected to other things, and won't be accepted from us if we don't come with the two:

- Allah said obey Allah & obey the Prophet (ﷺ) [Quran 4:59],
- Establish the prayer & give the zakat,
- Thank Allah & thank your parents.

Even if your parents are disbelievers or call you to bad things, you still have to be good to them, accompany them in this world with kindness. [Quran 31:14]

The Prophet (ﷺ) said the satisfaction of your Lord is in the satisfaction of your parents, & the displeasure of your Lord is in the displeasure of your parents. [Tirmidhi]

[Note on the importance of the du'a of the parents (two stories to illustrate it):

- Imam Al-Kalbani that used to lead the Haram said that he was a turbulent child, and every time he made something bad his mum would tell him may Allah make you the imam of the Haram,
- A hardworking child was revising for his yearly exams, and he wanted to have a walk at night, but his dad refused since it was late, so he went to his mum, and his dad got angry and told him go & May Allah never bring you back. He went out and around 3.00am the father started to worried because he had no news of his son. He went out to look for him, and found a bag inside which he saw his son's dead body...]

We will never be able to fulfill the rights of our parents, and 'Umar Ibn Khattab witnessed it with his own eyes when he saw a Yemeni man doing tawaf around the Ka'ba with his mother on his back who asked him « do you think I have paid her back, oh Ibn 'Umar ? » to which 'Umar said no, not even one contraction.

Abdullah Ibn 'Amr reported that the Prophet (ﷺ) said from the major sins are insulting your parents, then the companions said can one insult his parents ? He said yes he can, he insults the father of another man and then that man insults his father and his mother. [متفق عليه]

Abdullah Ibn 'Amr also reported that a man came from far to give allegiance to the Prophet (ﷺ) and said I left my two parents crying, the Prophet (ﷺ) told him go back to them and make them laugh like you made them cry. [Abu Dawud]



And we also have the hadith of the man who asked who is more deserving of my care, to which the Prophet (ﷺ) answered three times « your mother » then « your father », which shows how high is the importance of one's parents. [متفق عليه]

Allah has prohibited us from saying even « uff », let alone something more. [Quran 17:23]  
All these evidences lead to one & the same conclusion: it is extremely important to have good manners with our parents.

### C. Additional important etiquettes.

The poem goes on and says (line #7) « ***o son, make sure you keep your ties with your relatives (uncle, brothers..) make sure you have respect for the elderly & mercy upon the one who is young, and help the weak & help the poor.*** »

The Prophet (ﷺ) said:

« *The one who severs his family ties will not enter Paradise.* », [متفق عليه].

« لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ »

This hadith shows that to cut off family ties is a major sin.

The Prophet (ﷺ) also said:

« *Whoever is pleased to have his provision expanded and his life span extended, let him keep good relations with his family.* » [متفق عليه].

« مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ »

Anas Ibn Malik narrated that an old man came seeking the Prophet (ﷺ) & when the people slackened in making room for him, he (ﷺ) said:

« *He is not among us who does not have mercy on the young or respect the old* » [Tirmidhi]

Abu Musa al-Ash'ari narrated that the Prophet ((ﷺ)) said: « *Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur'an* » [Abi Dawud]

In another narration the Prophet (ﷺ) said Jibril came to me and commanded me to give priority to the elderly.

A way to increase your « رِزْقٍ », to have victory, is by being there for those who are weak.

The most beloved to Allah are those who are the most beneficial to others, and the best action for Allah is to put happiness in the heart of someone.

The Prophet (ﷺ) said: for me to walk with a brother in order to assist him is more beloved to me than to make 'Itikaf in this Masjid (Masjid al-Madeenah) for a month. [At-Tabarani]  
So when someone asks for your help thank Allah because He is giving you the ability & opportunity to fulfill the needs of someone else which is greatly rewarded.

No one can claim to be too busy for the religion, because nobody can be more busy than the Prophet (ﷺ) was, yet there was never a time when he (ﷺ) was asked for something and said no.

There was a woman who had some issue with her mental health. One day she went to the Prophet (ﷺ) to ask him for some help, and he (ﷺ) said « o mother of so & so, take me wherever you want until the matter is fixed »

Ibn Taymiyyah really used to go out of his way in helping others, because he knew that Allah will help him if he helped others.

The Prophet (ﷺ) said: **Allah helps the servant as long as he helps his brother.** [Muslim]

The next quality that the sheikh advises the student/people to have is to **be brave**. Even if it is against your own parents sometimes. Indeed, if you see something bad (like backbiting), you have to be brave enough to stop it while being soft.

One should not allow the fear that he has of others from speaking the truth. One salaf said we saw things that we were too scared to say anything about, so we kept quiet and started to cry. He also said on some affairs « I wish I never heard that » because he knew that the hearing of a matter meant that he had to do something about it, because as soon as you see or hear something it becomes part of your business.

Then the sheikh continues & say **be patient**.

The reward of being patient has not been limited: indeed Allah will reward those who are patient without accountability. [Quran 39:10]

The Prophet (ﷺ) said that *whoever control his anger/rage, Allah will secure his heart on the Day of Judgment* [At-Tabarani]

The next characteristic quoted is to **be thankful**.

The Prophet (ﷺ) said that *whoever does not thank the people has not thanked Allah.* [Abi Dawud]

Being thankful to his teachers is from the good manners of a student.

Whoever gives you a benefit from any science, be thankful to them.

Have the humility to say & acknowledge that so and so has benefited you & get rid of any arrogance & envy.

Again, the more you increase in humility the more Allah will raise you.

Then the sheikh says **be smart/ intelligent**.

Then he says to be « **halim** » (حليم) & « **anat** » (لَأَنَاءٌ).

The Prophet (ﷺ) said to Al-Ashajj 'Abdul al-Qays that he had two qualities which are beloved by Allah: « al-hilm » (الْحِلْمُ) (i.e. forbearance, to have control, not to punish quickly) and « al-anat » (الْأَنَاءُ): it is to be patient when taking decisions, take things slowly. [Muslim]

Then he says have **shyness** in what you say & what you do.

The Prophet (ﷺ) said if you don't have shyness then go and do whatever you want. [Bukhari]

The scholars interpreted this hadith in two ways:

- if you don't come with shyness, then do whatever you want but know that you will be punished on the Day of Judgement (*it is a threat*),
- if you don't have shyness then you could lose yourself in filthy actions, because shyness is like a barrier between you and haram/filthy acts.

This characteristic also existed in « جاهلية »: when the Prophet (ﷺ) was conveying the message at the beginning, some said if it was not out of shyness, they would have fabricated a lie against the Prophet (ﷺ).

Then the author says be someone who is **soft & gentle**: especially when you are seeking knowledge & are trying to advice people, otherwise you would push them away.

And then he says be someone who can **be trusted** (« آمين »)

Pay back the trust of the one who trusted you & do not betrayed the one who betrayed you.

The Prophet (ﷺ) said the signs of the hypocrites are four:

- when he speaks he lies,
- when he makes a covenant he is treacherous,
- when he makes a promise he breaks it,
- and when he argues he is wicked (i.e he gets angry).

[منفق عليه]

Trust is of different types, and some types are more important than others.

Bellow, a few types of trust:

- During a war between the muslims & the kuffar,
- Privacy between the husband & the wife,
- A person is entrusted with some information by another person who tell him/her don't tell anyone, (*the Prophet (ﷺ) said if someone tells you something and he doesn't want others to know, this is an « آمن » [Tirmidhi]*)

Anas Ibn Malik said one day the Prophet (ﷺ) came to me while he was playing with some kids. He gave him salam, and asked him to do something which he did. Then he went back late to his mum and she asked him what took him so long. He said that the Prophet (ﷺ) asked him to do something to what she asked what was it ? He said it is a secret and she told him do not tell anyone about the secrets of the Prophet (ﷺ).

Next characteristic quoted by the poem is to **be humble** (تواضع).

Ibn al-Qayyem said humbleness comes from having knowledge of Allah, His names & attributes, glorifying Him, having love for Him, having a high esteem of Allah.

When a person learns about Allah, he will achieve this characteristic of humbleness.

These traits are only traits that Allah gives to those that He loves, He honors them & brings them close to Him through these traits.

From being humble is that you accept the truth, even from those younger than you.

You lower yourself to the truth; even if you were to hear it from a young child you would accept it, even from the most ignorant person, you would accept it from him.

From being humble is that you also take the truth from those you don't like.

**The Prophet (ﷺ) said about arrogance that it is to reject the truth & to lock down on people. [Muslim]**

Ibn al-Qayyem commented on this hadith and said that you will not be able to attain this status of being humble until you learn to **accept the truth from those that you love & those that you hate.**

Being humble also means to accept the excuses of others without judging whether it is sincere or not.

Ibn al-Qayyem said that whoever did bad to you & apologies to you for this bad, you being a humble person requires that you accept that from them whether it is true or false, and you leave what is inside of his heart to Allah. (if you do so, you will be raised by Allah)

The Prophet (ﷺ) said it was revealed to me that you should all be humble so no one can boast one to another.

One day the Prophet (ﷺ) went to Ubayy Ibn Ka'b and told him « Allah has commanded me to recite to you ». (so that Ubayy could check his recitation since he was/is the best Quran reciter of the entire ummah; shows how humble the Prophet (ﷺ) was, even if he was a Prophet, he went to Ubayy to check his recitation).

Abu Hurayra once gave a fatwa which said that if fajr time kicks in while someone is in a state of « جَنَابَةٌ », then he can't fast on that day. One day, one companion came to him and told him that 'Aisha & Umm Salamah said something which contradicts him on that matter. He asked the companion did they really said that to you ? He said yes, then Abu Hurayra said they are more knowledgeable than me, after which he retracted his fatwa.

Imam Shafi'i which was older than Imam Ahmed told Imam Ahmed that he was more knowledgeable than him in hadith.

Then the author said to **be truthful.**

Allah said:

« *O you who have believed, fear Allah and be with those who are true* » [9:119]

« يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ »

The Prophet (ﷺ) said: « *Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar* » [متفق عليه]

To lie is from the major sins, just like zina.

The next attribute is to adorn oneself with the trait of **being just/fair & being good to others.**

It is a trait which requires to be brave.

Even when it comes to speaking about the kuffar.

When you speak about others, it has to be with knowledge and justice said Ibn al-Qayyem.

He also said being just & fair is mandatory for everybody in every situation.

A great tabi'i said since it is not right for someone to harm a pig, then how can one go and harm an individual.

The next quality is **to forgive & to pardon**.

There are from the greatest of qualities.

The best/most virtuous of the traits when it comes to etiquettes, is al 'afu (العفو), pardoning & forgiving.

The Prophet (ﷺ) said treat the people like you would like to be treated, have mercy upon the people and Allah will have mercy to you, pardon people and Allah will pardon you.

The next trait is to **fulfill the promises**.

It is one trait that shows that one is very well mannered.

Allah said:

« *O you who have believed, why do you say what you do not do?* » [61:2]

« يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ »

Scholars said that it refers to the one who says something and do not act upon it.

Those who constantly lie are known to be from those who break promises.

Breaking promises is of two types:

- from the beginning one has the intention of not fulfilling it, from the get-go he makes a promise knowing that he is not going to fulfill it, and the worst is to do it and say « *إن شاء الله* » while he knows that he is not going to do it,
- one has the intention to fulfill the promise, but then breaks it with no valid excuse.

Next quality: **to do whatever you've been asked to do** (in terms of worship, when fulfilling Allah's right, or even with the people).

The Prophet (ﷺ) said that Allah loves when one does a particular act & does it with the best of his ability, in the best possible way.

Then the poetry continues and says **safeguard your tongue & your limbs and love every muslims, and be someone who advises people**.

The Messenger (ﷺ) said that a man would say one word & with it he will enrage Allah:

« *A person may utter a word that he thinks harmless, but it results in his falling in Hellfire [the depth of ] 70 years [in travel] » [Tirmidhi].*

That person probably said that word without giving much concern to it but still it was very heavy to Allah.

We have to be cautious about everything we say, for indeed everything is written.

The Prophet (ﷺ) once told Mu'ad: « *Shall I not tell you of the basis of all that?* » (i.e. what takes to paradise & keeps away from hell), he said: 'Yes.' He (ﷺ) took hold of his tongue then said: 'Restrain this.' Mu'ad said: 'O Prophet of Allah, will we be brought to account for what we say?' He (ﷺ) said: 'May your mother not found you, O Mu'ad! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues? [Sunan Ibn Majah]

Also, it is important to take care of our limbs because they will bear witness against us on the Day of Judgement. [Quran 36:65]

About the love to every muslim, it is an obligation to love them for their imaan & their sunnah. [Quran 49:10]

Also, be a good adviser, be sincere, don't be from those who say I can't help, it is not my business.

As for the one who seeks advice, he has to be careful regarding the one to whom he goes & solicits, just like he would be careful when choosing a doctor.

Then the sheikh says to be someone who preserved his salah, **to be consistent with the prayers** Here, the authors refers to the obligatory ones.

But note that as long as one protects his voluntary prayers, he will be protecting his obligatory prayers, like a gate protects a house.

Then he says use your **time with what is beneficial**.

The Prophet (ﷺ) said there are two blessings that people waste: good health & free time for doing good. [Bukhari]

And he also says, **don't waste your money, rather use it to invest in your akheera (الآخرة)**.

Then he says, **have high aspirations**.

How ? By looking at those who have more knowledge than you.

What made Abu Bakr & 'Umar have a high station in regards to the religion ? It is that they were always trying to emulate the Prophet (ﷺ).

Imam Muslim looked at Imam al-Bukhari at his time.

What made Ibn al-Qayyim a great scholar is the examples he took, like Ibn Taymiyya (his teacher).

Then the author says, **have respect for your books**:

They could be inheritance for your kids, this is a knowledge which is transmitted, a « sadaqa jariyah » (صدقة الجارية).

Then he says **respect your teacher**.

There are different ways of respecting your teacher:

- Address him accordingly, not like a classmate, a stranger in the street,
- Hold him in high esteem, call him sheikh even if he is not one, just out of respect.

From bad manners there is being consistently arguing with your teacher.

Abu Salama Al Kufi used to argue a lot with Ibn 'Abas which lead Ibn 'Abas to refuse giving him knowledge.

Then he says, **honor the scholars as much as you can**, when **someone** (teacher or someone else) is **speaking pay attention to him, and remain quiet**.

The Prophet (ﷺ) one day was in a gathering, and had a ring, and he started to touch his ring.

Then he took it off & threw it away because it was distracting him. [An-Nasa'i]

Also, the author says that when you are **gathered around something, let the older goes first**.

The Prophet (ﷺ) said Jibril came to me and ordered me to give precedence to me to those who are older than me.

Also, **speak good or remain silent**.

The Prophet (ﷺ) said whoever believes in Allah & the Last Day, let him speak good or let him remains silent. [Muslim]

And also, before sharing **information, check it first.** (always two sides of one story, two faces of the same coin)

Allah said “o you who believe, if a transgressor comes to you with a piece of information, verify it”.

*“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful”. [49:6]*

« اَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ »

And then he says, have the habit of doing the **istikhara prayer**, make sure it always goes first before consulting others.

Then he says, **follow up a mistake by seeking forgiveness, by apologizing to that person.**

The Prophet (ﷺ) said « It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days » *[عَلَيْهِ مَتَّفَقٌ]*

Hassan Al Basri used to make a dua at night and asked Allah « o Allah forgive those you have oppressed me » so much so that one day a man heard him. Then the man began to wish that he was from those who oppressed him & he asked Al Basri the reason for this du'a. He said whoever pardons & rectifies, indeed the reward is with Allah.

And the sheikh says, **follow up the bad deed with a good deed, and seek Allah's forgiveness.** Ibn Taymiyyah said if one did a sin then let him pay it back with a good deed using the same mean he used to sin.

For example, you used to listen to music, now use your ears to listen to the Quran.

Then the poet says **spread the salam** & also **befriend those who are upon goodness, do not harm anyone**, specially the neighbor.

#### **Spreading the salam:**

The Prophet (ﷺ) said: « *You will not enter Paradise until you have faith and you will not have faith until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace between yourselves* ». *[Muslim]*

Abdullah Ibn 'Amar reported that one day a man asked the Prophet (ﷺ) of what is the best type of Islam that one can do ? He (ﷺ) said feed the hungry & send greetings with peace to those you know and those you do not know. *[مَتَّفَقٌ عَلَيْهِ]*

#### **Befriend only those who have a positive effect on you:**

The Messenger (ﷺ) said: « *The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof.* » *[Bukhari]*

And this does not only apply to your friends, but it also applies to your spouse.

A sheikh said this religion is your knowledge, so be careful from where you take it from.

The Prophet (ﷺ) said: « A man follows the religion of his friend; so each one should consider whom he makes his friend » *[Abi Dawud]* (« الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يَخَالِلُ »)

### **Do not harm anybody, specifically the neighbor:**

The Prophet (ﷺ) said that whoever brings harm to a Muslim, Allah will bring him a harm.

He (ﷺ) said that Jibril used to always advise him in regards to the neighbor to a point he thought he was going to inherit from him.

The Prophet (ﷺ) said « by Allah he doesn't believe » (3 times). The companions asked what ? He said the one who's neighbor is not safe from his evil.

The Prophet (ﷺ) also said that an individual who fills his stomach while his neighbor is hungry is not a true believer.

When you cook soup try to make as much as you can so you can share it with your neighbor said the Prophet (ﷺ) (applies also to the people who lives with you, in regards to the noise, the food you do, they are your neighbors too, so take good care of them).

'Aisha asked the Prophet (ﷺ) about a gift she had & wanted to offer « I have two neighbors, which one should I give the gift to ? » He said the one that is closest to you.

Az-Zuhri (from the tabi'in) said a man came to the Prophet (ﷺ) complaining about his neighbor, the Prophet (ﷺ) asked the individual to call out « indeed 40 houses are your neighbors », and Az-Zuhri deduced from that statement that the neighbors are the 40 houses before & behind you and on the right & left.

Then the author covers manners pertaining to one entering someone's house: **lower you gaze & ask for permission before entering the house.**

If one wants to enter someone's house, let him knock 3 times. If nobody answers, then let him leave.

It also applies when calling someone on the phone, except in case of an emergency.

Allah said that if it said to us to go back then we have to go back, for it is purer for us. [Quran 24:28]

**Lowering the gaze** is important when walking past people homes.

The Prophet (ﷺ) said: « *If a man were to look into your private affairs without your permission, and you were to throw a pebble at him and put out his eye, there would be no sin on you.* »  
[متفق عليه]

### **Seeking permission before entering someone's home:**

You stand outside, give salam & ask « can I come in ? ». If the house holder asks who it is, you don't just say « me » (the Prophet (ﷺ) used to say that it is from bad mannerism), rather you name yourself.

The author also says to **honor the guest:**

The Prophet (ﷺ) said whoever believes in Allah & the Last Day, let him honor his guest.

It is mandatory to honor him the first night: it is a right that every guest who comes from far has upon you, specifically if he comes to visit you.

The second & third day are recommended by the Prophet (ﷺ), and anything above that is a charity for the host.



Then the poet says **be someone who smiles.**

The Prophet (ﷺ) said do not belittle any good deed, even if it means meeting your brother with a smiling face. [Muslim]

Then he goes on to say **aid & assist your brother:**

Indeed, the best definition of good manners is to treat others like you would like to be treated.

The Prophet (ﷺ) said whoever aids & assists his brother at a time where his brother is in difficulty, then Allah will give it back to him when he will be in difficulty. [Muslim]

Then he says **give precedence to the needs of others over some of your needs.**

Allah said talking about the believers that they put the needs of other before their own needs.

But it does not refer to the acts of worship.

For example, one is at the masjid: someone leaves the front row for whatever reason, then there is no harm in you taking his place because it concerns a matter of worship.

And he says **be someone who is «'afif» (عفيف)** i.e. chaste, someone who safeguards his actions, eyes, wealth, hands, his speech & tongue from anything which is evil.

He also says **be someone who safeguards his health.**

The Prophet (ﷺ) said there are two blessings that people waste: good health & free time.

Then he says **be clean.**

Islam has come to strongly encourage hygiene: as muslims we are commanded to do wudhu everyday & we also have been given ghusl.

Indeed, the Prophet (ﷺ) said that from the things he likes are perfume & women. [Imam Ahmad]

Then he says **safeguard your dhikr, the ones you do in the morning & in the night.**

For the one who safeguards them will become successful.

Then he says, when one **sneezes, let him praise Allah by doing « alhamd » & after that let others give him « tachmit ».**

The Prophet (ﷺ) said that the « tachmit » (يرحمك الله) is to be said only if the person who sneezed said « الحمد لله ».

And then he has to answer back to the one you gave « tachmit » to him.

Then he says **sleep on your right-side & with your ablution.**

He also says try to **sleep early & do the adhkar before sleeping.**

Then he speaks about **the etiquettes of eating:**

Umar Bin Abi Salama said: « *I was a boy under the care of the Messenger (ﷺ) and my hand used to go around the dish while I was eating. So he (ﷺ) said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.* » [Bukhari]

This hadith shows that it is encouraged to advice the child at a young age, since it is the age where the habits are molded.

Then the authors says, **once one finishes eating, let him praise Allah.**

We may be working, but it is Allah who gave us the job/money at the first place which allowed us to eat.

And then the author concludes his poetry by sending salam to the Prophet (ﷺ) & to the salafs (the three golden generations) & he says « o Allah accept this poetry from me. »

Imam Shafi'i said the real faqi' is the one who acts upon what he studied.  
The real 'ilm is not a collection of narrations but it is fear of Allah from the knowledge you get.  
Imam Ahmed said it is only appropriate that when a person increases in knowledge he increases in actions (just like the more your money increases, the more zakat you pay).

The poet reminds us that the people of علم (knowledge) who don't act upon it will enter into hell before those who worshiped idols (see *the hadith narrated by Abu Hurayra reported in sahih Muslim*).

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