

مَكَامِلُ الْإِسْلَامِ

UPRIGHT  
MORAL  
CHARACTER

A Concise Guide to Attaining Dignified Islaamic Character

SHAYKH MUHAMMAD IBN SAALIH  
AL-'UTHAYMEEN

محمد بن صالح العثيمين

Upright Moral Character:  
A Concise Guide to Attaining Dignified Islaamic Character  
By Shaykh Muhammad Ibn Saalih al-'Uthaymeen  
Translated By Moosaa Richardson

The Prophet (*may Allaah raise his rank and grant him peace*) also said:

ليس الشديد بالصرعة  
إنما الشديد الذي يملك  
نفسه عند الغضب

"The strong man is not the one who can physically overtake others. Rather, the strong man (in truth) is the one who can control himself when he is angry"

...So the strong man is not someone who can wrestle people and physically overtake them; rather, the strong man is he who can control his anger. He who manages himself well and remains in control when angry is a truly strong person. Maintaining control of oneself during a time of anger is a kind of upright moral character.

مكارم الاخلاق

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SHAYKH MUHAMMAD IBN SAALIH  
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رحمته

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Moosaa Richardson



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## Translator's Foreword

In the Name of Allaah, the All-Compassionate, the Ever-Merciful...

All praise is due to Allaah, the Lord of all that exists, and may He raise the rank of His last Prophet and Messenger, Muhammad ibn 'Abdillaah, and that of his family and Companions, and may He grant them all peace.

### The Importance of this Topic

Upright moral character is an integral part of the correct implementation of the Religion of Islaam. In fact, it is so essential and important that the Messenger of Allaah (*may Allaah raise his rank and grant him peace*) said about it:

(( مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ ))

**"There is nothing heavier in the Scales  
(on the Day of Judgment) than good character." <sup>1</sup>**

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<sup>1</sup> **Found in:** *Jaami' at-Tirmitheeh* (2002); *Sunan Abee Daawood* (4766); *Musnad Ahmad* (6/442,446,451-452); *Musnad at-Tayaalisee* (1071); *al-Muntakhab min Musnad 'Abd ibn Humayd* (204); *Saheeh Ibn Hibbaan* (481); *al-Musannaf* (25711) of Ibn Abee Shaybah; *al-Adab al-Mufrad* (270); *as-Sunnah* of Ibn Abee 'Aasim (783); *Shu'ab al-Eemaan* (7638-7640); *Mu'jam as-Sahaabah* (2/251); *Sharh as-Sunnah* (3496); *Sharh Mushkil al-Aathar* (5190); *al-Jaami' li Akhlaaq ar-Raawee* (815); *ash-Sharee'ah* (898); *Taareekh Dimashq* (57/94-95); on the authority of Aboo ad-Dardaa' (may Allaah be pleased with him). ﷺ



And the Prophet (*may Allaah raise his rank and grant him peace*) was our role model and the premier example of a man who displayed the finest possible character. About him, Allaah, the Exalted, has said:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

**"Verily, in the Messenger of Allaah you have a fine role model."**

[*Soorah al-Ahzaab* 33:21]

Ibn al-Qayyim (*may Allaah have Mercy on him*) summarized the extent of his noble manners by saying:

The Prophet (*may Allaah raise his rank and grant him peace*) used to greet the children when he passed by them. Sometimes, a little girl would take him by the hand and he would allow her to lead him wherever she wanted. He (*may Allaah raise his rank and grant him peace*) used to lick his fingers after eating. He (*may Allaah raise his rank and grant him peace*) would be in the service of his family when at home. Never would he become angry because of something personal. He (*may Allaah raise his rank and grant him peace*) used to repair his own sandals and mend his own torn clothes. He would milk his goat himself for his own family. He would feed his own camel. He used to eat with his servants, sit in the company of the poor people, and personally take care of the needs of widows and orphans. He would be the one to initiate the greeting when meeting people. He would respond to the humblest of invitations. He (*may Allaah raise his rank and grant him peace*) lived a very modest lifestyle, a man of soft manners, naturally kind, easy to get along with, having a pleasant smile on his face, gracefully humble, extremely generous but not wasteful, soft-hearted and gentle in his

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**Authenticated in:** *Jaami' at-Tirmitheh* (3/536); *Kashf al-Khafaa'* (100); *Silsilatul-Ahaadeethis-Saheehah* (876).

dealings with each and every Muslim, lowering the wings of humility to the believers, bearing their companionship in such a gentle way.<sup>2</sup>

In a time when the West pushes its deficient values and misguided moral codes on the cultures of the world, it is imperative that Muslims realize the completeness of the guidance of the Messenger of Allaah (*may Allaah raise his rank and grant him peace*), and realize that our true honor and distinction among the nations, as well as our success in the Hereafter, lies in embracing his guidance, in all affairs of belief and action.

Based on the scholars' continual advice to the Muslim youth, combined with the specific need that Muslims in the West have to understand and implement upright moral character, the importance of this book and the need for its translation into the English language becomes crystal clear. And what better guidebook than one based on the character of the Messenger of Allaah (*may Allaah raise his rank and grant him peace*), authored by an exemplary scholar like Shaykh Ibn al-'Uthaymeen, known for his outstanding manners!

### This Book

This is a complete translation of the Arabic book, "*Makaarim al-Akhlaaq*" (مكارم الأخلاق), published by *Daar al-Watn* in Riyadh (the 1428 printing endorsed by the 'Uthaymeen Charitable Foundation).<sup>3</sup> It was originally a lecture delivered by Shaykh Ibn 'Uthaymeen to the youth of 'Unayzah, Saudi Arabia. We benefited from the footnotes found in the

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<sup>2</sup> *Madaarij as-Saalikeen* (3/111-112).

<sup>3</sup> Another printing from the same publisher includes many additions to what is found in the endorsed printing. 'Abdur-Rahmaan al-'Uthaymeen (may Allaah preserve him) at the 'Uthaymeen Charitable Foundation advised us to rely on the endorsed printing which has been produced based on the author's own guidelines on how to transcribe his lectures and recorded classes.

## Translator's Foreword

mentioned printing, and from the footnotes of another printing from the same publisher; however, all footnotes in this translation are from the translator. They are generally limited to short biographies of people,<sup>4</sup> explanations of important terms or concepts, and the tracing of narrations and their verification.<sup>5</sup>

A brief biography of the author was added before the Author's Introduction. Also, accounts of his own exemplary character are included in an appendix, along with a glossary of Arabic terms used in the book in another appendix, as well as a listing of the reference books mentioned in the footnotes.

Thanks are due to Ali Yahya, whose help in translation was invaluable, 'Umar Aboo Zakee, Aboo Na'eem Ridhwaan, Aboo Faarooq al-Canadee, and Umm Zaynab. May Allaah reward them generously for their important contributions.

We pray that Allaah blesses this effort and all those who helped it in any way, and that He guides some of His Servants by it to righteous actions and statements. And may Allaah, the Mighty and Exalted, increase the reward of the author and have Mercy on him.

May Allaah raise the rank of His noble Messenger and grant him peace.

Moosaa Richardson

1427/10/2

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<sup>4</sup> Biographies of the Companions are summarized from *al-Istee'aab* of Ibn 'Abdil-Barr (may Allaah have Mercy on him).

<sup>5</sup> Specifically, when the narration is found in at least one of the two *Saheehs* (al-Bukhaaree or Muslim), then a reference to one or both of them is sufficient, since the goal of tracing the source of the narration is to determine its authenticity, and the narrations in the two *Saheehs* are authentic. When the narration is found elsewhere, then a more extensive mention of its sources is listed, along with references to the scholars of *Hadeeth* who judged it to be authentic.



## Author's Biography

He was the shaykh, the *faqeeh*, the great scholar of Najd, Aboo 'Abdillaah, al-'Allaamah Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen at-Tameemee. He was born in the city of 'Unayzah in the Qaseem Region of Saudi Arabia on the 27th of *Ramadhaan*, 1347. This corresponds to March 9, 1929 on the Christian calendar.

He studied under many prominent scholars, like Shaykh 'Abdur-Rahmaan ibn Naasir as-Sa'dee,<sup>6</sup> Shaykh Muhammad al-Ameen ash-Shinqeetee,<sup>7</sup> and Shaykh 'Abdul-'Azeez ibn Baaz<sup>8</sup> (may Allaah have Mercy on them all), to name a few.

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<sup>6</sup> **'Abdur-Rahmaan ibn Naasir as-Sa'dee [d.1376]:** He was the great scholar of *Fiqh*, *Tafseer*, and *Usool*, masterful author, and religious authority of Qaseem in his time, may Allaah have Mercy on him. Refer to his biography in the Introduction to *Essential Questions and Answers Concerning the Foundations of Faith* (TROID Publications, 1425/2004).

<sup>7</sup> **Muhammad al-Ameen ash-Shinqeetee [d.1393]:** He was the great scholar of *Tafseer* and *Usool*, the judge of Eastern Mauritania. He moved to Saudi Arabia where he taught in the Prophet's Masjid (*may Allaah raise his rank and grant him peace*) in al-Madeenah, lectured in colleges in Riyadh and elsewhere, and went on to become a member of the prestigious Council of Senior Scholars. May Allaah have Mercy on him.

<sup>8</sup> **'Abdul-'Azeez ibn Baaz [d.1420]:** He was the exemplary scholar, the senior religious authority of the Kingdom of Saudi Arabia in his time. He was a judge early in his life, and he then began teaching at *al-Ma'had al-'Ilmee* in Riyadh in 1372, and then at the College of *Sharee'ah*. He later held the positions of Vice-President and then President of the Islaamic University of al-Madeenah from 1381 to 1395. He was then assigned to be the Chairman of the Board of Academic Research, *Iftaa'*, and *Da'wah*. In 1414, he became the official *muftee* of the Kingdom. May Allaah have Mercy on him.

## Author's Biography

The shaykh became known for his masterful teaching methods as he worked to spread the pure message of *tawheed* in *masjids* and universities throughout the Kingdom. His energetic teaching, coupled with his in-depth knowledge and keen intellect, was a major factor in the spread of the correct understanding of Islaam based on the Book and the *Sunnah* all over the world in this last century, by Allaah's Permission.

His efforts in teaching and calling to Allaah included:

- ❁ Teaching in *al-Ma'had al-'Ilmee* in 'Unayzah, and then in the college of *Da'wah* in Qaseem, since 1374
- ❁ Teaching, leading the prayers, and delivering Friday *khutbahs* in the central *masjid* of 'Unayzah since 1376
- ❁ Teaching in *al-Masjid al-Haraam* in Makkah and the Prophet's *Masjid* in al-Madeenah
- ❁ Lecturing in *masjids*, universities, and at seminars all over the country, as well as over the telephone to other countries
- ❁ Issuing religious edicts in person, by mail, and over the phone
- ❁ Teaching and assisting the pilgrims during *Hajj* and *Ramadhaan*
- ❁ Participating in various radio programs<sup>9</sup>

Furthermore, the shaykh authored many books in *'Aqeedah*, *Fiqh*, *Tafseer*, and other Islaamic sciences, and many more were transcribed from his recorded lectures and then published. From them:

- ❁ Explanation of *Riyaadh as-Saaliheen*

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<sup>9</sup> Refer to the book: *Ash-Shaykh Muhammad ibn 'Uthaymeen min al-'Ulamaa' ar-Rabbaaniyyeen*, pp.15-16.

## Author's Biography

- ❁ Explanation of *al-Bayqooniyyah* in *Hadeeth Sciences*
- ❁ *Al-Qawl al-Mufeed*, an explanation of *Kitaab at-Tawheed*
- ❁ Explanation of *al-Usool ath-Thalaathah* in '*Aqeedah*
- ❁ Explanation of *Kashf ash-Shubuhaat* in '*Aqeedah*
- ❁ *Ash-Sharh al-Mumti'*, an explanation of *Zaad Al-Mustaqni'*, in *Hanbalee Fiqh*
- ❁ Explanation of Ibn Taymiyyah's *Al-'Aqeedah Al-Waasitiyyah*
- ❁ *Kitaab al-'Ilm*, guidelines and admonishments for students
- ❁ Explanation of *Soorah al-Baqarah*, *Aali 'Imraan*, *al-Kahf*, and many other parts of the *Qur'aan*

Most of the shaykh's works were explanations of books written by the scholars who preceded him. However, the book about Allaah's Names and Attributes: *Al-Qawaa'id al-Muthlaa* (Exemplary Principles)<sup>10</sup> is an outstanding example of the shaykh's original authorship, as is this book: *Upright Moral Character*.

The shaykh had many students from many countries who benefited greatly from him over the years. His teaching in two institutions alone, the Faculty of *Sharee'ah* in Qaseem and *al-Ma'had al-'Ilmee* in 'Unayzah, spanned over 47 years, let alone his many efforts in teaching the people in *masjids*, schools, and universities all over the country and abroad.

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<sup>10</sup> *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah* by Shaykh Ibn al-'Uthaymeen has been translated in its entirety, by Allaah's Permission. It was printed by TROID Publications in 1424 (2003).

## Author's Biography

Students from all over the world still continue to benefit from his books and tapes. Recordings of his lectures continue to be transcribed and published on the Internet and in print. His official website on the Internet offers free downloads of some of his books and tapes:

**www.binothameen.com**

The shaykh passed away on Wednesday, the 15<sup>th</sup> of *Shawwaal*, 1421 (January 10, 2001). He was 74 years of age. May Allaah grant him an abundance of Mercy.<sup>11</sup>

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<sup>11</sup> In a lecture about the life of the shaykh, Shaykh 'Abdul-Muhsin ibn al-'Abbaad (*may Allaah preserve him*) stated:

His death (may Allaah have Mercy on him) was from the greatest calamities that befell the Muslims this year [1421]. And just last year, the Muslims were faced with the death of *Shaykh al-Islam*, Shaykh 'Abdul-'Azeez ibn Baaz (may Allaah have Mercy on him), on the morning of Thursday, the 27<sup>th</sup> of *Muharram*, 1420. They had also just lost Shaykh Muhammad Naasir ad-Deen al-Albaanee (may Allaah have Mercy on him) on the eve of Saturday, the 22<sup>nd</sup> of *Jumaadaa al-Aakhirah*, 1420.

We ask Allaah, the Mighty and Majestic, to forgive them all, and to grant the students of knowledge success in benefiting from the knowledge of the great scholars that have passed, the likes of these three and others, and to grant them success in benefiting from the scholars of today. Verily, He is All-Hearing, Ever-Responding (to our prayers).

From: *Ash-Shaykh Muhammad ibn 'Uthaymeen min al-'Ulamaa' ar-Rabbaaniyyeen*, pp.20-21.



## Author's Introduction

In the Name of Allaah, the All-Compassionate, the Ever-Merciful...

All praise is due to Allaah; we praise Him and seek His Help and Forgiveness. We seek refuge in Him from the evil of our own selves and from the ill consequences of our bad deeds. Whomever Allaah guides, none can lead him astray; whomever Allaah lets stray, none can guide him.

I testify that there is no deity worthy of worship except Allaah alone, having no partners; I further testify that Muhammad is His slave and Messenger. Allaah, the Exalted, sent him before the Last Hour as a bringer of glad tidings, a warner, a caller to Allaah by His Permission, and a guiding lantern. He conveyed the message, upheld the trust, advised the *ummah*, and truly struggled in the Path of Allaah until his death. And Allaah has granted success to some of His servants, whomever He pleased, in responding to his invitation, and thus they are being led to goodness upon his (Muhammad's) guidance. And Allaah, from His Wisdom, has forsaken some of His servants, whomever He pleased. They arrogantly refuse to obey him (Muhammad), they disbelieve in his reports and oppose his commands, and thus they have only brought loss and severe misguidance upon themselves.

### **To proceed:**

The focus of our discussion here is good manners and upright moral character. Character has to do with a person's 'inner appearance' as the scholars have mentioned. A person has two kinds of appearances:



[1] **An outer appearance**, which is his physical shape and form that Allaah has made for him. As we all know, some people's outer appearances are beautiful, others are ugly, and others are in between.

[2] **An inner appearance**, which may also be beautiful or ugly. This is what is referred to as character, *khuluq* (خلق)—the inner appearance that a person possesses naturally.



## Manners Are either Innate or Attained

Are good manners something that a person naturally possesses or are they something he attains?

**The answer:** Just as manners can be innate, they can also—without doubt—be attained. This means that just as a person can naturally have fine, beautiful character, another can put forth effort and attain good character by adapting to it. The Prophet (*may Allaah raise his rank and grant him peace*) said to Ashajj 'Abdul-Qays: <sup>12</sup>

(( إِنَّ فِيكَ خَلْتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَانَةُ. ))

"Verily you have two characteristics that Allaah loves:

Tolerance and deliberateness."<sup>13</sup>

He replied, "O Messenger of Allaah! Are they characteristics that I have attained? Or has Allaah created me with them?" He said:

(( بَلِ اللَّهُ جَبَلَكَ عَلَيْهِمَا. ))

"Rather, Allaah has created you with them."

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<sup>12</sup> **Al-Ashajj 'Abdul-Qays:** He was al-Munthir ibn 'Aa'ith al-'Asaree, the leader of his tribe and the head of their delegation sent to al-Madeenah to accept Islaam and pledge allegiance to the Prophet (*may Allaah raise his rank and grant him peace*).

<sup>13</sup> This part of the *hadeeth* can be found in *Saheeh Muslim* (118) and *Saheeh Ibn Hibbaan* (7203). The sources of the remaining part of the *hadeeth* are mentioned in the next footnote.

So he said, "All praise is for Allaah, the One who created me with two characteristics beloved to Allaah and His Messenger!"<sup>14</sup>

This is proof that praiseworthy and virtuous manners can be picked up, just as they can be innate. However, good manners that are innate are decisively better than those attained. That is because naturally good manners are a person's inborn characteristic and something innate, he does not need to force himself to behave well, nor does he have to overcome any difficulty or struggle to manifest them. Rather, it is a bounty from Allaah who gives to whomever He pleases.

However, anyone who has been deprived of innate good character may try to work and attain it through practicing and adapting to it, as we will mention in what is to come, *in shaa' Allaah*.

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<sup>14</sup> **Found in:** *Sunan Abee Daawood* (5183); *as-Sunan al-Kubraa* (7699) of an-Nasaa'ee; *Musnad Ahmad* (4/206); *al-Musannaf* (33041) of Ibn Abee Shaybah; *al-Mu'jam al-Kabeer* (5/275); *as-Sunnah* of Ibn Abee 'Aasim (190); *al-Adab al-Mufrad* (584); *Shu'ab al-Eemaan* (8053); *Mu'jam as-Sahaabah* (3/103) of Ibn Qaani'; *Ma'rifatus-Sahaabah* (1098) of Aboo Nu'aym.

**Authenticated in:** *Thilaal al-Jannah* (p.99); *Tahqeeq Musnad Ahmad* (29/361).



## Who Is Better: Someone Who Attains Good Manners or Someone Who Has Them Naturally?

There is an issue worthy of discussion here: Who is more virtuous—someone who has commendable character naturally, or someone who worked to attain it? Which of them has a higher status and more reward than the other?

We reply to this question, saying: Certainly, the person created with good manners is more complete with regards to his behavior and with regards to the actual presence of the manners within him. That is because he does not need to struggle or overcome any difficulty in manifesting them, nor are these manners absent in certain situations and scenarios, since they are found within his natural disposition. Whenever and wherever you meet such a person, you find him having good manners, no matter what the situation. So, from this angle, he is more complete without doubt.

As for the one who struggles, refines himself, and attains good manners, then he is certainly to be rewarded for this, due to his personal struggle. However, he is much more deficient than the other when it comes to the completeness of his character.

Furthermore, if a man is granted both types, some good character naturally and some attained, then this is the most complete case. The types of people in this regard are four:

1. One who has been deprived of (innate) good manners (and he has not attained them)

2. One who has some (innate good manners), but he has not worked to attain any more
3. One who has good manners naturally, and has worked to improve them
4. One who has been deprived of innate good manners but has worked to attain them

In conclusion, the one who has good manners naturally is more complete (in his character). However, when a person struggles and endures hardships to attain good character he will be rewarded for his efforts.



## The Completeness of Islaam with Regards to Moral Character

Here is a question: Are there (good) manners not mentioned in the *Qur'aan* and the *Sunnah*? And if so, how can we come to know of them?

**The response:** He (the Prophet - *may Allaah raise his rank and grant him peace*) said:

(( إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ . ))

"I have only been sent to complete upright moral character."<sup>15</sup>

The previous religions that Allaah legislated for His servants had also encouraged their followers to have virtuous manners. The people of knowledge mentioned that virtuous manners were sought from the followers of all the previous legislations. And it is this perfect legislation that the Prophet (*may Allaah raise his rank and grant him peace*) came with

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<sup>15</sup> **Found in:** *Musnad Ahmad* (2/381); *al-Mustadrak* (4280); *al-Adab al-Mufrad* (273); *Shu'ab al-Eemaan* (7609); *Sharh Mushkil al-Aathaar* (5194); on the authority of Aboo Hurayrah, with the wording: ( **صَالِحِ الْأَخْلَاقِ** ), which does not affect the meaning as translated above.

Also in: *Musnad al-Bazzaar* (according to al-Haythamee in *Majma' az-Zawaa'id*, 8/412); *Musnad ash-Shihaab* (1165); *al-Fawaa'id* (376) of Tammaam ar-Raazee; on the authority of Aboo Hurayrah (*may Allaah be pleased with him*), with the exact wording: ( **مَكَارِمِ الْأَخْلَاقِ** ).

**Authenticated in:** *al-Mustadrak* (2/720); *at-Tamheed* (15/30); *Silsilatul-Ahaadeethis-Saheehah* (45).

that brings upright moral character to its completion and good manners to perfection.<sup>16</sup> Let us look to an example of that:

### *Qisaas* (Retribution)

The people of knowledge have mentioned the issue of *qisaas* (قصاص), which is when a person commits a crime against another: Is a punishment of the same nature of his crime to be applied to him or not? They have mentioned that this was something inflexible in the legislation of the Jews. They had to apply it, and the victims had no say in the matter (i.e., they could not excuse the criminal). Later, it was the opposite for the Christians in their legislation. They were obliged to excuse the criminal in all cases.

Since holding the criminal accountable for his crime is something resolute that prevents recurrences of similar crimes, and since excusing him, on the other hand, is a kind of beautiful and praiseworthy act that

<sup>16</sup> The Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

(( مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بُيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ،  
إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَائِيَاهُ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ،  
وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ! فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ. ))

"The example of my relationship to the previous Prophets is like when a man has constructed a building and made it beautiful, except for a missing brick on one side of it. The people come and encircle it, marveling at its beauty, saying, 'If only this brick was not missing!' I am that brick, and I am the Seal of the Prophets."

**Found in:** *Saheeh al-Bukhaaree* (3535); *Saheeh Muslim* (5920); on the authority of Aboo Hurayrah (may Allaah be pleased with him). This is Muslim's wording.

Also in: *Saheeh al-Bukhaaree* (3534); *Saheeh Muslim* (5922); on the authority of Jaabir (may Allaah be pleased with him).

Also in: *Saheeh Muslim* (5921) on the authority of Aboo Sa'eed al-Khudree (may Allaah be pleased with him).

can affect the criminal in a positive way, then our legislation has combined them both to make the affair complete, and for Allaah is the praise. The victim is given the right to excuse the criminal or hold him accountable. This way, forgiveness is granted in its proper place, and retribution can take place when called for.







## Good Manners Are Not Restricted to Interactions with People

Many people think that good manners are only found within their interactions with other people, and not in one's interactions with the Creator. This is a deficient understanding. Good character has its place within one's interaction with the Creator just as it has its place within one's interaction with the creation.

Thus, the focus of good manners is:

[1] One's interactions with the Creator, Glorified and Exalted;

[2] One's interactions with the creation as well.

It is a must that we keep this point in mind.

[These two points are explained in detail in what follows.]





## Good Manners in One's Interactions with the Creator

Good manners in one's interactions with the Creator, the Glorified and Exalted, includes three affairs:

- [1] Believing what Allaah says when it reaches you
- [2] Implementing and putting His rulings into practice
- [3] Facing His decreed affairs (*Qadar*) with patience and acceptance

Good manners in one's interactions with Allaah, the Exalted, revolve around these three affairs.

[These three points are explained in detail in what follows.]





## Believing What Allaah Says When It Reaches You

Accepting Allaah's reports and believing them means that one does not doubt them or waver in his affirmation of what Allaah, the Glorified and Exalted, says. This is because what Allaah, the Exalted, says only comes from Knowledge, while He is the Most Truthful in speech. Allaah, the Exalted, has said about Himself:

﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴾

**"And who is more truthful in speech than Allaah?"**

[Soorah an-Nisaa' 4:87]

To truly believe in what Allaah says necessitates that one puts his trust in His reports, defends them, and struggles by way of them, and he does not allow the entrance of any doubt or confusion over what Allaah, the Glorified and Exalted, and His Messenger (*may Allaah raise his rank and grant him peace*) have reported.

When someone takes on this kind of character, it enables him to repel the doubts cast by those who speak with ulterior motives about the reports of Allaah and His Messenger (*may Allaah raise his rank and grant him peace*), whether they be from the Muslims who have introduced new affairs into the Religion, or from the non-Muslims who try to cast doubts into the hearts of the Muslims.

Let us look at an example [**the hadeeth of the fly**].

It is authentically recorded in *Saheeh al-Bukhaaree* from the report of Aboo Hurayrah<sup>17</sup> (may Allaah be pleased with him), that the Prophet (may Allaah raise his rank and grant him peace) said:

(( إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ، فَلْيَغْمِسْهُ، ثُمَّ لِيَنْزِعْهُ،  
فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءٌ، وَالْأُخْرَى شِفَاءٌ. ))

"If a fly lands in your drink, submerge it  
under the surface and then remove it, because  
on one wing is a disease and (on) the other is a cure."<sup>18</sup>

This is a report that has come from the Messenger of Allaah (may Allaah raise his rank and grant him peace), and he never spoke on his own behalf in affairs of the *ghayb* (unseen). He would only speak with what Allaah, the Exalted, revealed to him, since he was a human being, and human beings do not know the unseen. Allaah said to him:

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<sup>17</sup> **Aboo Hurayrah [d.58]:** After joining the ranks of the Muslims in the seventh year after *Hijrah*, Aboo Hurayrah ad-Dawsee fought in the Battle of Khaybar that year, and then stayed extremely close to the Messenger of Allaah (may Allaah raise his rank and grant him peace), going with him wherever he went, learning and memorizing from him. He memorized more narrations from the Messenger of Allaah (may Allaah raise his rank and grant him peace) than any other Companion, despite his short companionship with him of less than four years. Al-Bukhaaree mentioned that more than 800 people narrated from Aboo Hurayrah, may Allaah be pleased with him.

<sup>18</sup> **Found in:** *Saheeh al-Bukhaaree* (3320).

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ

وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۗ إِنَّا نَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۗ ﴾

"Say: 'I do not claim to possess the treasures of Allaah,  
nor do I know the unseen, nor do I say to you:  
'I am an angel.' I only follow what has been revealed to me."

[Soorah al-An'aam 6:50]

This report is something that we must confront with good manners. Good character with regards to this report is to accept it and believe in its meaning. We declare with certainty that whatever the Prophet (*may Allaah raise his rank and grant him peace*) has said in this narration is the truth, no matter who has a problem with it. We know with certainty that whatever opposes what has been authentically established from the Messenger of Allaah (*may Allaah raise his rank and grant him peace*) is indeed falsehood, since Allaah, the Exalted, has said:

﴿ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ ۗ فَأَنَّى تُصْرَفُونَ ۗ ﴾

"And what is after the truth except misguidance?  
So how have you been turned away?"

[Soorah Yoonus 10:32]

Another example of this would be: **the reports about the Day of Judgment.**

The Prophet (*may Allaah raise his rank and grant him peace*) has informed us:



(( إِنَّ الشَّمْسَ تَدْنُو مِنْ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ بِقَدَرِ مِيلٍ. ))

"Verily the sun will come close to the people  
on the Day of Judgment, within one *meel* (mile)."<sup>19</sup>

Whether this *meel* is the length of a mascara applicator or an actual mile,<sup>20</sup> the distance between the sun and the heads of the people will be very short. Even with this closeness, the people will not be burned up by its heat. In this life, if the sun were to come slightly closer the earth would burn up.

Someone might ask, "How could the sun come this close to people on the Day of Judgment, and they could continue existing, even for one second (without being burned up)?"

What does it mean to have good manners in how you deal with this *hadeeth*? Having good character with regards to this authentic narration means that we accept it and believe in it, while having no problem, distress, or wavering in our chests. We know that everything the Prophet (*may Allaah raise his rank and grant him peace*) informed us about is the truth. No analogies can be drawn between the affairs of the Hereafter and the affairs of this life because of the huge difference between the two.

For example, we know that the people will be made to stand for **50,000 years** on the Day of Judgment! If we applied this based on what we

<sup>19</sup> Found in: *Saheeh al-Bukhaaree* (1405); *Saheeh Muslim* (62); *Jaami' at-Tirmitheeh* (2421); *Musnad Ahmad* (5/254); and others with slight differences in their wordings.

<sup>20</sup> A *meel* (مِيل) in the Arabic language can refer to:

- [1] a small instrument used to apply *kuhl* (mascara) to one's eyes
- [2] one-third of a league
- [3] a section of land between two mountains
- [4] a distance made up of as far as the eye can see
- [5] people who are not good at riding horses (*an-Nihaayah*, 2/697)

know about this worldly life, is it possible for someone to stand up for 50,000 years?

**The answer:** It is not possible, as the difference between the two is a huge one. The believer must accept the likes of these reports with ease and a tranquil heart, open his mind to understanding them, and allow his heart to accept what the text establishes.





## Implementing Allaah's Rulings

One must not reject any of Allaah's rulings, as this is considered having bad manners in one's interaction with Allaah, the Mighty and Majestic. This is the case whether the ruling is rejected outright, the person refuses to implement it out of pride, or he fails to implement it out of laziness. All of this is something that goes against good character in one's interaction with Allaah, the Mighty and Majestic.

An example of this would be: **the difficult acts of righteousness we undertake in the month of *Ramadhaan*.**

Fasting is something that is somewhat difficult upon people, since a person abandons what he is accustomed to: food, drink, and intercourse. This is something hard for people. However, the believer has good manners in his interactions with Allaah, the Mighty and Majestic, and he accepts this task. This could be re-phrased: He accepts this **honor**, a bounty from Allaah, the Mighty and Majestic, in reality.

So the believer receives this bounty with tranquility, and his soul accepts it easily. You find him fasting long days in hot weather, while he is pleased, his chest full of tranquility. This is because he has good character in his interaction with his Lord. However, the one with bad manners in his interactions with Allaah faces this act of worship with discontent and contempt. If it was not for fear of negative consequences (in this world) he would not fast.

Another example of this would be: **prayer.**

Prayer is certainly something very burdensome to some people. It is heavy on the hypocrites, just as the Prophet (*may Allaah raise his rank and grant him peace*) said:

(( [إِنَّ] أَنْقَلَ الصَّلَاةَ عَلَى الْمُنَافِقِينَ:  
صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ. ))

"[Verily,]<sup>21</sup> the most burdensome prayer to the hypocrites is the 'Eshaa' (night) Prayer and the Fajr (dawn) Prayer."<sup>22</sup>

On the other hand, the prayer is not a burden at all on the Believer. Allaah, the Exalted, has said:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ  
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾

"And seek help in patience and in prayer, and verily that is burdensome on all but the submissive ones, those who believe that they will meet their Lord, and that they will be returning to Him."

[Soorah al-Baqarah 2:45-46]

It is not a big burden on such people; rather, it is something light and easy for them. The Prophet (*may Allaah raise his rank and grant him peace*) said:

(( [وَأَجْعَلْتُ قُرْءَانَ عَيْنِي فِي الصَّلَاةِ. ))

"[And]<sup>23</sup> utter joy has been made for me within the prayer."<sup>24</sup>

<sup>21</sup> Additional word added from the source of the *hadeeth*.

<sup>22</sup> Found in: *Saheeh al-Bukhaaree* (657); *Saheeh Muslim* (651); on the authority of Aboo Hurayrah (*may Allaah be pleased with him*). This is Muslim's wording.

<sup>23</sup> Additional word added from the sources of the *hadeeth*.

So, good manners in one's interactions with Allaah, the Mighty and Majestic with regards to the prayer include: offering them while the heart is tranquil and relaxed, being content and pleased within the prayer, and eagerly awaiting the time of the next prayer. Once you have prayed the *Fajr* (pre-dawn) Prayer, you look forward to *Thuhr* (noon) prayer. Once you have prayed *Thuhr* (noon) Prayer, you look forward to 'Asr (afternoon) Prayer. Once you have prayed 'Asr Prayer, you look forward to *Maghrib* (post-sunset) Prayer. Once you have prayed *Maghrib* Prayer, you look forward to 'Eshaa' (night) Prayer. Once you have prayed 'Eshaa' Prayer, you look forward to *Fajr* (pre-dawn) Prayer.

So let your heart become attached to these prayers, as this is certainly a way to have good manners in your interaction with Allaah, the Exalted.

A third example would be: **the prohibition of *riba* (usury) in business transactions.**

Allaah has prohibited us from usury with some very explicit words in the *Qur'aan*. Allaah, the Exalted, has said:

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾

**"And Allaah has allowed business transactions and prohibited usury."**

[*Soorah al-Baqarah* 2:275]

In the same verse, He has also said:

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<sup>24</sup> **Found in:** *Sunan an-Nasaa'ee* (3940); *as-Sunan al-Kubraa* (8836) of an-Nasaa'ee; *Musnad Ahmad* (3/128); *al-Ahaadeeth al-Mukhtaarah* (1608); *al-Mustadrak* (2733); on the authority of Anas ibn Maalik (may Allaah be pleased with him).

**Authenticated in:** *al-Mustadrak* (2/190); *at-Talkhees al-Habeer* (3/1118); *Tahqeeq al-Mishkaat* (5261); *Tahqeeq Musnad Ahmad* (12293).

﴿ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَىٰ اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

"So whoever has received admonishment from his Lord and ceases is excused for what has passed, and his affair is for Allaah (to judge).

And those who go back (to usury) are the dwellers of the Fire, abiding therein forever."

[Soorah al-Baqarah 2:275]

He has threatened the one who returns to usury after the admonishment has reached him and he understood the ruling. He has been threatened with eternal punishment in the Fire, and the refuge is only with Allaah.<sup>25</sup>

<sup>25</sup> Note that the author says here, "Threatened with eternal punishment," and not that he shall actually remain in the Fire forever, since Allaah forgives the Muslims (initially or eventually) for all sins less than *shirk*, those who fail to repent:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ  
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.

[Soorah an-Nisaa' 4:48]

And for all sins without exception for those who sincerely repent:

﴿ قُلْ يٰٓعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ  
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

Say: "O 'Ibaadee (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily Allaah forgives all sins.

Truly, He is Oft-Forgiving, Most Merciful.

[Soorah az-Zumar 39:53]

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The scholars of *Ahlu-Sunnah* understand the threat in the *Qur'aanic* verse above to be less than absolute eternity, meaning: The Muslim who deals in *riba* faces an extremely long punishment in the Hellfire. This distinction is made by the author himself in some of his more detailed explanations of the topic, like his *Ahkaam min al-Qur'aan al-Kareem* (2/320).







## Being Pleased with the *Qadar* of Allaah

Accepting what Allaah, the Exalted, has decreed, and being content and patient with it, is the third way one can have good manners in his interaction with Allaah. All of us know that the things that Allaah, the Mighty and Majestic, has decreed to take place amongst His creation are not always things that the people favor. Is everything that Allaah has decreed for us in line with what we want for ourselves? No, not always.

**Illnesses**, for example, are not things that people favor, as everyone wishes to be healthy.

Similarly, **poverty** is something that people do not favor, as everyone likes to have money.

**Ignorance** is also not favorable, as people like to be knowledgeable.

What Allaah has decreed varies for reasons known to Allaah, the Mighty and Majestic. Some of the things He decrees are favorable to people, so they are comfortable with them and take to them naturally. Others are not like this. So how does one have good manners in his interactions with Allaah as it relates to the things that He has decreed for him?

Good manners in this regard is to be pleased with what Allaah has decreed for you and to face it with tranquility, knowing that Allaah, the Glorified and Exalted, has not decreed it except for a great reason and a favorable outcome that is worthy of praise and gratitude. Based on this, good character with Allaah in this regard includes being pleased with

what has been decreed, and submitting to it with tranquility. Allaah has praised the patient people, saying:

﴿وَنَشِيراً الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

"And convey glad tidings to the patient ones,  
those who say when faced with a calamity:

'Verily we belong to Allaah, and to Him we shall return.'"

[*Soorah al-Baqarah* 2:155-156]



## Good Manners in One's Dealings with the People

The second kind of good manners relates to one's interactions with the people. Good manners in one's dealings with the creation have been defined by some scholars as:

"كَفُّ الْأَذَى، وَبَدْلُ النَّدَى، وَطَلَاقَةُ الْوَجْهِ."

"[1] Refraining from harming others, [2] performing acts of kindness, and [3] having a pleasant smile on one's face."

[These three points are explained in detail in what follows.]





## Refraining From Harming Others

The first (way of implementing upright moral character) is to refrain from harming others, whether the harm is done to their property, physical health, or honor. Whoever does not refrain from harming the creation is not considered to have good manners; rather, he has bad manners.

The Messenger (*may Allaah raise his rank and grant him peace*) had proclaimed the impermissibility of this during the largest gathering he ever took part in with his *ummah*, when he said:

(( إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ،  
كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. ))

**"Verily your blood, property, and honor is *haraam* upon you (to violate), like the sanctity of this day of yours, in this month of yours, in this city of yours."**<sup>26</sup>

A man who transgresses against others, taking their property, deceiving them, betraying them, hitting them or attacking them physically, insulting them, or back-biting them, is not a person of good character in how he deals with the people. This is because he has not refrained from harming them. Furthermore, this sin is magnified whenever it affects those who have more rights over him than others.

<sup>26</sup> **Found in:** *Saheeh al-Bukhaaree* (1739-1742); *Saheeh Muslim* (1218). This is from the "Farewell Sermon" given by the Prophet (*may Allaah raise his rank and grant him peace*) during the days of *Hajj*, in the month of *Thul-Hijjah*, in the city of *Makkah*.

For example, bad behavior with one's parents is more serious than bad behavior with anyone else. Also, bad behavior with one's close relatives is more serious than bad behavior with the more distant ones. Bad behavior with one's neighbors is more serious than bad behavior with those who do not live around him. The Prophet (*may Allaah raise his rank and grant him peace*) said:

(( وَاللَّهِ لَا يُؤْمِنُ! وَاللَّهِ لَا يُؤْمِنُ! وَاللَّهِ لَا يُؤْمِنُ! ))

"I swear by Allaah, he does not believe! By Allaah, he does not believe! By Allaah, he does not believe!"

They said, "O Messenger of Allaah! Who?!"

He replied:

(( مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ. ))

"The one whose neighbor is not safe from his atrocities."<sup>27</sup>

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<sup>27</sup> **Found in:** *Saheeh al-Bukhaaree* (6016), on the authority of Aboo Shurayh (*may Allaah be pleased with him*).

A similar narration is reported by Aboo Hurayrah (*may Allaah be pleased with him*), as found in *Saheeh Muslim* (46):

(( لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ. ))

"Anyone whose neighbor is not safe from his atrocities shall not enter Paradise."



## Kind Acts of Generosity

The second (way of implementing upright moral character) is *bathlunnadaa* (بذل الندى), to perform acts of generosity and kindness. Generosity is not limited to wealth as some people think. Rather, generosity includes extending personal help, or using one's status to help others, in addition to giving wealth.

When we see a person taking care of the people's needs, assisting them, introducing them to people they could not have met on their own, disseminating knowledge amongst them, and spending money on them, we describe him with good character, since he is performing acts of kindness. The Prophet (may Allaah raise his rank and grant him peace) said:

(( إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا،  
وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ. ))

**"Fear Allaah wherever you are, follow up a bad deed with a good one, it will wipe it out, and behave well with the people."**<sup>28</sup>

<sup>28</sup> Found in: *Jaami' at-Tirmitheeh* (1987); *Sunan ad-Daarimee* (2833); *Musnad Ahmad* (4/153); *Musnad al-Bazzaar* (4022); *Musnad ash-Shihaab* (652); *al-Mustadrak* (178); *Shu'ab al-Eemaan* (7663); *az-Zuhd al-Kabeer* (874, abridged) of al-Bayhaqee; on the authority of Aboo Tharr (may Allaah be pleased with him).

Also in: *Jaami' at-Tirmitheeh* (3/527); *Musnad Ahmad* (5/228,236); *al-Mu'jam al-Kabeer* (20/144-145); *Shu'ab al-Eemaan* (7660-7662); *Juz' al-Alf Deenaar* (75); *Mu'jam ash-Shuyookh* (p.136) of Ibn Jumay' as-Saydaawee; *Taareekh Dimashq* (17/18, abridged); on the authority of Mu'aath ibn Jabal (may Allaah be pleased with him).



From the ways that you mix with the people in a good way is that you excuse them and overlook their acts of oppression against you, since Allaah has praised those who excuse the people, describing the people who will go to Paradise:

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالصَّغِيرِ وَالْعَظِيمِ وَالصَّغِيرِ وَالْعَظِيمِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

**"Those who spend from their wealth in times of ease and hardship, those who repress their anger, and those who excuse people, and Allaah loves those who do good."**

[Soorah Aali 'Imraan 3:134]

And Allaah, the Exalted, has said:

﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾

**"And for you to excuse (them) is closer to piety."**

[Soorah al-Baqarah 2:237]

And Allaah, the Exalted, has said:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا﴾

**"And let them excuse and overlook..."**

[Soorah an-Noor 24:22]

And He has said:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ﴾

**"And whoever excuses (people) and corrects (their affairs),  
then his reward is with Allaah."**

[Soorah ash-Shooraa 42:40]

Anyone who has any ties with the people will suffer at their hands at some time or another. When facing their bad behavior, he should excuse and overlook, and he should know with certainty that his act of excusing them, overlooking, and responding with kindness will cause the animosity they have for their brother to turn into friendship, love, and closeness. Allaah, the Exalted, has said:

﴿ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

﴿ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾

**"Good deeds and bad deeds cannot be equal.**

**Respond with what is better, and suddenly, the one  
who had animosity for you will be like a close friend."**

[Soorah Fussilat 41:34]

O people who have knowledge of the Arabic language! Contemplate over this! Look how the result that is promised is mentioned with *ithaa al-fujaa'iyah* (إِذَا الْفَجَائِيَّةِ), the phrase: **"and suddenly..."** This denotes that the promised result will come quickly:

﴿ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾

**"...And suddenly, the one who had animosity for you  
will be like a close friend."**

[Soorah Fussilat 41:34]

However, this is not attained by just anyone, since He has said:

﴿وَمَا يُلْقَنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَنَهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

"And it is not granted except to those who have patience, and it is not granted except to those who have a great share."

[*Soorah Fussilat* 41:35]



## Not Excusing the People in Some Circumstances

Are we to understand from what has preceded that excusing someone who has transgressed is praiseworthy in all situations and something we are ordered to do? Some people might draw this conclusion from the *Qur'aanic* verse mentioned. However, let it be known that excusing people is only praiseworthy when the situation calls for it, since holding people accountable is praiseworthy in some situations as well. Allaah, the Exalted, has said:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ﴾

**"And whoever excuses (people) and corrects (their affairs),  
then his reward is with Allaah."**

[*Soorah ash-Shooraa* 42:40]

Here, excusing people is mentioned along with correcting their affairs. In some cases, excusing people does not actually correct their affair. It could be the case that someone known to be evil and corrupt has transgressed against you, and if you excused him, he would go on in his evil and corrupt ways. It would be more virtuous in this situation to hold this man accountable for his crime, as this would include correcting his affairs.

Shaykh al-Islaam Ibn Taymiyyah<sup>29</sup> said, "Correcting affairs is obligatory, while excusing people is recommended. So when excusing someone

<sup>29</sup> **Ibn Taymiyyah** [d.728]: He was the eminent scholar: Shaykh al-Islaam Abul-'Abbaas Ahmad ibn 'Abdil-Haleem ibn 'Abdis-Salaam al-Harraanee, master of the various ﴿

prevents correction, then we have given a recommended deed precedence over an obligation. This is something not found in the Islaamic legislation."

Indeed he has spoken truthfully, may Allaah have Mercy on him.

I would now like to take the opportunity to make a point about an issue regarding something that many people do, believing it to be an act of benevolence. It is when a person causes an automobile accident that takes the life of another person. Some the family of the deceased proceeds to waive the blood money due from the one who caused the accident. Is this considered praiseworthy and a kind of good character, or is elaboration required in this issue?

Elaboration is required. We have to think about the condition of the one who caused the accident.

[1] Is he the kind of person who is known for being reckless and careless? Is he someone who hits a person and could not care less—and Allaah's Refuge is sought—because he is able to pay the blood money easily?

[2] Or is the one who caused the accident a careful and deliberate person, and it just happened that Allaah, the Exalted, had decreed this to happen?

If he is from the second type, then excusing him is more befitting. However, even if he was a careful and deliberate person, we still must investigate something before excusing him: Does the deceased have any debts? If he has debts that could only be paid from the blood money,

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Islaamic sciences, profound author (of over 300 works), and vigilant defender of Islaam and the correct beliefs based on the Book and the *Sunnah*. His most outstanding students were the likes of Ibn al-Qayyim, Ibn Katheer, Ibn Rajab, ath-Thahabee, Ibn Muflih, and Ibn 'Abdil-Haadee. May Allaah have Mercy on him.

then it is not possible for us to excuse the one who killed him accidentally. The payment of debts is given priority over the distribution of one's estate. Even if we excused him, it would not count! Many people are heedless of this issue. We say this because the inheritors of the deceased are the ones who have the right to the deceased's blood money; however, this is only after his debts have been paid from it, if he has debts. When Allaah mentioned the laws of inheritance, He said:

﴿ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ﴾

"(...the inheritance is distributed) **after** (the distribution of) **bequeaths mentioned in the will and after** (the payment of) **debts.**"

[Soorah an-Nisaa' 4:11]

**To summarize:** Good character includes excusing people, which is a type of kindness, since kindness means to either give something, or waive something, and excusing people is to waive your right over them.





## A Pleasant Smile

The third kind (of upright moral character) is to greet the people with a pleasant smile, as opposed to frowning at them. The Prophet (*may Allaah raise his rank and grant him peace*) said:

(( لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنَّ تَلَقَى أَخَاكَ بِوَجْهِ طَلِقٍ. ))

**"Do not look down on any act of kindness, even if it is just meeting your brother with a pleasant smile on your face."**<sup>30</sup>

A pleasant smile causes people to become happy, wins over their love and affection, and leads to both parties having good thoughts of each other. Just try it and you will see!

However, were you to frown upon the people, they would stay away from you and not feel comfortable sitting with you or talking to you. You may even become afflicted with a dangerous condition: high blood pressure. Having a tranquil chest and a pleasant smile is the most wholesome remedy and best preventative measure for this condition. For this reason, physicians advise people who have this condition to stay away from what disturbs and angers them, since those things only agitate this condition. A pleasant smile actually has a remedial effect on this condition, since it leads to a tranquil chest, and it cause others to love you.

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<sup>30</sup> Found in: *Saheeh Muslim* (2626); on the authority of Aboo Tharr (may Allaah be pleased with him).



These are the three affairs that provide a basis for good character in one's dealings with the people.



## Signs of Good Character

From the signs of a person's good manners in his dealings with the people is that he is someone easy to be around. His friends and relatives do not find it difficult to deal with him, nor does he make things hard on them. Instead, he brings happiness to their hearts as much as he can, **within the confines of Allaah's legislation**. This is a limit that must be observed, since there are some people who will not be pleased except with disobedience to Allaah, and Allaah's refuge is sought. It is not befitting that we oblige such people. However, to bring happiness to the people in your life, your friends and relatives, within the confines of the Islaamic Legislation is indeed good character. The Prophet (*may Allaah raise his rank and grant him peace*) said:

(( خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي. ))

"The best of you are the best to his family,  
and I am the best of you to my family."<sup>31</sup>

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<sup>31</sup> Found in: Jaami' at-Tirmitheeh (3895); Sunan Ibn Maaajah (1977); Saheeh Ibn Hibbaan (4186); on the authority of Ibn 'Abbaas (may Allaah be pleased with him and his father). It was also collected in *al-Mustadrak* (7406) with the abridged wording: ( خَيْرُكُمْ خَيْرُكُمْ لِلنِّسَاءِ ), "The best of you are the best of you to the women."

Also in: Saheeh Ibn Hibbaan (4177); *as-Sunnah* (1416, abridged) of Ibn Abee 'Aasim; Sunan ad-Daarimee (2306, abridged); *as-Sunan al-Kubraa* (16126) of al-Bayhaqee; *Shu'ab al-Eemaan* (8344); *al-Mu'jam al-Awsat* (6145, abridged); on the authority of 'Aa'ishah (may Allaah be pleased with her).

Sadly enough, many people have good manners when dealing with the people; however, they do not behave well with their families at all. This is a huge mistake and a backwards understanding! How can a person behave well with distant relatives while he has poor manners with those closest to him?!

Maybe such a person will say: "This is because there is no harm if I relax and do not burden myself with good treatment of them, so I behave poorly with them."

**To this we reply:** This is not correct. Rather, it is the close relatives who are most deserving of your good treatment while you live with them. A

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Also in: *al-Mustadrak* (5426, abridged) *Musnad ash-Shihaab* (1244); *al-Fawaa'id* (306-307) of Tammaam ar-Raazee; on the authority of Aboo Hurayrah (may Allaah be pleased with him).

Also in: *al-Mu'jam al-Kabeer* (19/363) on the authority of Mu'aawiyah (may Allaah be pleased with him).

Also in: *al-Mu'jam al-Kabeer* (22/341, abridged); *Musnad ash-Shihaab* (1245); *al-Istee'aab* (p.848, abridged); *Taareekh Dimashq* (5/434, abridged); on the authority of Aboo Kabshah (may Allaah be pleased with him).

Also in: *Musnad al-Bazaar* (984, abridged) on the authority of az-Zubayr (may Allaah be pleased with him).

Also in: *Musnad al-Bazaar* (1028) on the authority of 'Abdur-Rahmaan ibn 'Awf (may Allaah be pleased with him).

Also in: *Taareekh Dimashq* (13/314) on the authority of 'Alee (may Allaah be pleased with him).

Also in: *at-Tabaqaat al-Kubraa* (4/351) on the authority of 'Abdullaah ibn Shaddaad (may Allaah be pleased with him).

**Authenticated in:** *Jaami' at-Tirmitheeh* (6/189); *al-Mustadrak* (3/382, 4/288); *Silsilatul-Ahaadeethis-Saheehah* (285).

man said, "O Messenger of Allaah! Who is most deserving of my companionship and kindness?" He replied:

(( أُمَّكَ . ))

"Your mother."

He said, "And then who?" He replied:

(( أُمَّكَ . ))

"Your mother."

Again he asked, "And then who?" He replied:

(( أُمَّكَ . ))

"Your mother."

Once more he asked, "And then who?" He replied:

(( أَبُوكَ . ))

"Your father."<sup>32</sup>

However, some people are the exact opposite. You find one of them behaving poorly with his mother, while having good manners with his wife. Thus, he has given precedence to his wife over his own mother!

**To summarize:** Living with one's family, friends, and relatives in a good manner is considered to be from good character.

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<sup>32</sup> **Found in:** *Saheeh al-Bukhaaree* (5971); *Saheeh Muslim* (2548); on the authority of Aboo Hurayrah (may Allaah be pleased with him).





## Advice to Organizers of Youth Summer Camps

It is important for us to mention that those in charge of summer camps should take the opportunity to train the youth to practice good manners, so that these programs will include both education and cultivation. Knowledge without cultivation could bring more harm than benefit. With cultivation, the knowledge will produce its intended benefit. Allaah, the Exalted, has said:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ  
ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحِنَ  
بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمِمَّا كُنْتُمْ تَدْرُسُونَ ﴾

**"It was not for any man to be given the book (revelation), authority, and prophethood and then say to the people: 'Be my worshippers instead of Allaah's!' Rather, be *rabbaaniy-yeen* (masterful educators, cultivators) with what you have learned of the Book and with what you have studied."**

[Soorah Aali 'Imraan 3:79]

This is the benefit of knowledge—that a person becomes a *rabbaanee*, someone who teaches and cultivates the servants of Allaah according to His Legislation. So we hope to see from the organizers of these programs that they make them places of mutual implementation of high standards of character, places where manners are improved.





## Anger Management

We have previously mentioned that good character can be inborn or attained, and that inborn good character is more complete. We have also mentioned proof for this distinction—the statement of the Messenger (*may Allaah raise his rank and grant him peace*) to Ashajj 'Abdul-Qays:

(( بَلِ اللّٰهُ جَبَلَك عَلَيْهِمَا. ))

**"Rather, Allaah has created you with them."<sup>33</sup>**

Inborn good character is also more complete since it is never absent from a person, as opposed to good character that is attained, which may fail him in many situations. This is because the one who attains good character needs to continually practice, work hard, and struggle to maintain his manners during calamities that take a toll on a person. A man came to the Messenger of Allaah (*may Allaah raise his rank and grant him peace*), and said, "O Messenger of Allaah! Give me advice!" So he said:

(( لَا تَغْضَبْ. ))

**"Do not get angry."**

The man repeated his request for advice a number of times. Each time, the reply was the same:

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<sup>33</sup> Found in: *Sunan Abee Daawood* (5183) and others, as mentioned previously.



(( لَا تَغْضَبْ . ))

"Do not get angry."<sup>34</sup>

The Prophet (*may Allaah raise his rank and grant him peace*) also said:

(( لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ،

إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ . ))

**"The strong man is not the one who can physically overtake others. Rather, the strong man (in truth) is the one who can control himself when he is angry."**<sup>35</sup>

...So the strong man is not someone who can wrestle people and physically overtake them; rather, the strong man is he who can control his anger. He who manages himself well and remains in control when angry is a truly strong person. Maintaining control of oneself during a time of anger is a kind of upright moral character.

If you become angry, then do not unleash your anger! Instead seek refuge in Allaah from the accursed Shaytaan. If you are standing, then sit down. If you are sitting, then lay down on your side.<sup>36</sup> If the anger still increases, then go and perform *wudhoo'* until it recedes.<sup>37</sup>

<sup>34</sup> **Found in:** *Saheeh al-Bukhaaree* (6116), on the authority of Aboo Hurayrah (*may Allaah be pleased with him*).

<sup>35</sup> **Found in:** *Saheeh al-Bukhaaree* (6114); *Saheeh Muslim* (2609); on the authority of Aboo Hurayrah (*may Allaah be pleased with him*). A short linguistic explanation by the author of the word *sura'ah* (صرعة) was left untranslated here.

<sup>36</sup> It was reported that the Messenger of Allaah (*may Allaah raise his rank and grant him peace*) said:

(( إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ،

فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ، وَإِلَّا فَلْيُضْطَجِعْ . ))

**"When one of you becomes angry while standing, then he should sit down. If his anger does not recede, then he should lay down."**

**In summary:** Naturally good character is better than good character that has been attained since it is a person's natural way of interacting, something easy for him in every occasion, while good character that has been attained gets misplaced in many situations.

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**Found in:** *Sunan Abee Daawood* (4749); *Musnad Ahmad* (5/152); *Saheeh Ibn Hibbaan* (5688); *Shu'ab al-Eemaan* (7932); *Sharh as-Sunnah* (3584); on the authority of Aboo Tharr (may Allaah be pleased with him).

**Declared unauthentic in:** *al-'Ilal al-Waaridah* (6/276-277); *Takhreej Tafseer Ibn Katheer* (2/139). However, the meaning of this narration is supported by another *dha'eef* narration with a similar meaning in *Musnad Ahmad* (3/19), so perhaps the conclusion of Ibn Hajr in *al-Amaalee al-Mutlaqah* (p.183), and Al-Albaanee in *Tahqeeq al-Mishkaat* (5114), that the *hadeeth* is *hasan*, is more correct, and Allaah knows best.

<sup>37</sup> It was reported that the Messenger of Allaah (may Allaah raise his rank and grant him peace) said:

(( إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ،  
وَأِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ ))

"Verily, anger is from Shaytaan. And Shaytaan was created from fire.  
And Fire is extinguished by water. So when one of you  
becomes angry, he should perform *wudhoo*."

**Found in:** *Sunan Abee Daawood* (4751); *Musnad Ahmad* (4/226); *at-Taareekh al-Kabeer* (7/8, abridged); *al-Mu'jam al-Kabeer* (17/167); *Mu'jam as-Sahaabah* (2/307); *Shu'ab al-Eemaan* (7938); *Sharh as-Sunnah* (3583); *Taareekh Dimashq* (40/289); on the authority of 'Atiyyah ibn 'Urwah as-Sa'dee (may Allaah be pleased with him).

**Declared unauthentic in:** *Silsilatul-Ahaadeethidh-Dha'eefah* (582); *Tahqeeq Musnad Ahmad* (29/505); due to Muhammad ibn 'Atiyyah, a narrator whose reliability was not established, and Aboo Waa'il as-San'aanee, a *dha'eef* (weak) narrator.





## How to Attain Good Character

It is possible for a person who is not born with good character to attain it. He does this by practicing and trying to change. He can become a person of upright moral character through the following affairs:

**Firstly**, a person can attain good character by reading the Book of Allaah and the *Sunnah* of His Messenger (*may Allaah raise his rank and grant him peace*). He researches and finds the texts that praise the good character he hopes to attain. Whenever the true Believer comes across a text that praises certain actions or behavior, he will take on that behavior.

**Secondly**, one can attain good character by accompanying those known for good character. The Prophet (*may Allaah raise his rank and grant him peace*) alluded to this when he said:

(( مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السُّوءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَيْبْرِ. فَحَامِلُ الْمِسْكِ: إِذَا أُنْ يُحْدِيكَ، وَإِذَا أُنْ تَبْتَاعَ مِنْهُ، وَإِذَا أُنْ تَجَدَّ مِنْهُ رِيحًا طَيِّبَةً. وَمَثَلُ الْجَلِيسِ السُّوءِ كَنَافِخِ الْكَيْبْرِ: إِذَا أُنْ يُحْرِقُ ثِيَابَكَ، وَإِذَا أُنْ تَجَدَّ مِنْهُ رِيحًا خَبِيثَةً. ))

"The example of a righteous companion in comparison to a bad companion is like (the difference between) a perfume salesman and a blacksmith. The perfume salesman will either give you (a fragrance), sell you some, or at least you will be affected by his pleasant aroma.

**The example of a bad companion is that of a blacksmith who will either singe your clothes or disturb you with his filthy odor."<sup>38</sup>**

So the youth must accompany those known for good character, and stay away from those who have bad character and poor behavior. This way, companionship becomes a kind of a school that they learn and gain good character from.

**Thirdly**, one can attain good character by thinking about the effects of his bad character, since a person of bad character is detested, abandoned, and only mentioned in a negative way. When a person knows that bad manners lead to these things, then he will surely refrain from them.

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<sup>38</sup> **Found in:** *Saheeh al-Bukhaaree* (5534); *Saheeh Muslim* (2628); on the authority of Aboo Moosaa (may Allaah be pleased with him), with slight differences in the wordings.



## The Impeccable Manners of the Prophet

We have the finest role model in the Messenger of Allaah (*may Allaah raise his rank and grant him peace*) who had the best manners. Allaah, the Exalted, has said:

﴿وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you are upon a high standard of moral character."

[Soorah al-Qalam 68:4]

All of the events that took place in the lifetime of the Messenger (*may Allaah raise his rank and grant him peace*) prove his fine character. Furthermore, he (*may Allaah raise his rank and grant him peace*) had fine character even when dealing with little children. He was ever so gentle and playful with them. Once, he said to a little child:

(( يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النَّعَيْرُ؟ ))

"O Abaa 'Umayr! What has an-Nughayr done?!"<sup>39</sup>

Abou 'Umayr<sup>40</sup> was the nickname of a young boy who had a little bird, similar to a sparrow, named Nughayr. The bird had died, and thus the

<sup>39</sup> Found in: *Saheeh al-Bukhaaree* (6129); *Saheeh Muslim* (2150); on the authority of Anas ibn Maalik (*may Allaah be pleased with him*).

This is a rhyme, suitable for a child, as a reading of the Arabic text above shows.

boy became sad and distraught over its death, so the Prophet (*may Allaah raise his rank and grant him peace*) cheered him up, saying, "O Abaa 'Umayr! What has an-Nughayr done?!"

Once, a Bedouin came and began urinating in the *masjid*. The people rebuked him and reprimanded him sternly, until the Prophet (*may Allaah raise his rank and grant him peace*) stopped them. When the Bedouin finished urinating, the Prophet (*may Allaah raise his rank and grant him peace*) simply called for a bucket of water to be poured over the urine. He then called him over and said to him:

(( إِنَّ هَذِهِ الْمَسَاجِدَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنَ الْأَذَى أَوْ الْقَدْرِ،  
 إِنَّمَا هِيَ لِلصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ. ))

**"It is not proper for any harmful or dirty things to be allowed in these *masjids*, rather they are only for prayer and the recitation of the *Qur'aan*."**<sup>41</sup>

Or he (*may Allaah raise his rank and grant him peace*) may have said something carrying this meaning but with different words.

This story is a clear demonstration of his fine manners, as he did not chastise this Bedouin or order that he be beaten. Instead, he let him finish urinating, and then taught him that it is not proper to do such a thing in *masjids*, and that they are reserved for prayer, remembrance, and the recitation of the *Qur'aan*.

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<sup>40</sup> Someone named Aboo Fulaan is addressed with, "Abaa Fulaan." The difference between Aboo, Abaa, and Abee is only a grammatical one in this case, and does not change the meaning of the name itself.

<sup>41</sup> **Found in:** *Saheeh al-Bukhaaree* (219, abridged); *Saheeh Muslim* (285, with a slight difference in the wording); on the authority of Mu'aawiyah ibn al-Hakam as-Sulamee (*may Allaah be pleased with him*).

Another time, a man came to him in *Ramadhaan* and said, "O Messenger of Allaah! I am destroyed!"

He (*may Allaah raise his rank and grant him peace*) replied:

(( وَمَا أَهْلَكَ؟ ))

"And what has destroyed you?"

The man said, "I had intercourse my wife in *Ramadhaan* while I was fasting."

So the Prophet (*may Allaah raise his rank and grant him peace*) did not rebuke or chastise him. He simply asked him:

(( فَهَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟ ))

"Can you afford to free a slave?"

The man replied, "No."

So he (*may Allaah raise his rank and grant him peace*) then asked:

(( فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ ))

"Then are you able to fast two months consecutively?"

He replied, "No."

He (*may Allaah raise his rank and grant him peace*) then asked:

(( فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِّينَ مَسْكِينًا؟ ))

"Then do you have enough (food) to feed 60 poor people?"

He replied, "No."



So he (*may Allaah raise his rank and grant him peace*) sat down, and a large basket of dates was brought. He gave him the basket and said:

(( تَصَدَّقْ بِهَذَا. ))

**"Give this out in charity."**

So the man said, "To people more destitute than me and my family?! There is no one in the entire city (of al-Madeenah) who needs this more than us!"

So the Prophet (*may Allaah raise his rank and grant him peace*) laughed, with his front teeth visible, and then said:

(( اِذْهَبْ فَأَطْعِمْهُ أَهْلَكَ. ))

**"Go and feed your family with it."<sup>42</sup>**

His (*may Allaah raise his rank and grant him peace*) show of good character in this story is obvious, as he did not reprimand this man, insult him, or rebuke him; rather, he (*may Allaah raise his rank and grant him peace*), was gentle and wise. He knew that this man had come in repentance, and he was fearful and sorry for what he did. So the Prophet (*may Allaah raise his rank and grant him peace*) determined that this man should not be reprimanded; rather, the appropriate ruling should simply be clarified to him, and he should be dealt with kindly.

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<sup>42</sup> Found in: *Saheeh al-Bukhaaree* (1936); *Saheeh Muslim* (2590); on the authority of Aboo Hurayrah (*may Allaah be pleased with him*).



## The Manners of the Non-Muslims

Many people mention that "Western people have better manners than us, in their general interactions and in their business dealings, especially when you find deception, lying, and even false oaths widespread amongst us, the Muslims." What is the reason for this? Has their technically advanced society had a positive impact on their character?

**The response:** The Prophet (*may Allaah raise his rank and grant him peace*) said:

(( لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رَجَالٌ دِمَاءَ قَوْمٍ وَأَمْوَالَهُمْ،  
وَلَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي. ))

"If the people were given everything they claimed, then some people would claim the blood and property of others. However, the burden of proof is on the claimant."<sup>43</sup>

<sup>43</sup> Found in: *Jaami' at-Tirmitheeh* (1341); *Sunan ad-Daaraqutnee* (4311); *at-Tamheed* (14/255-256); *Taareekh Dimashq* (7/26); on the authority of 'Abdullaah ibn 'Amr ibn al-'Aas (may Allaah be pleased with him and his father).

Also in: *as-Sunan al-Kubraa* (21807) of al-Bayhaqee; *Musnad ash-Shaafi'ee* (958); *Ikhtilaaf al-Hadeeth* (333); *at-Tamheed* (14/257); on the authority of Ibn 'Abbaas (may Allaah be pleased with him and his father).

**Authenticated in:** *at-Tamheed* (14/256); *al-Arba'oon an-Nawawiyyah* (33); *Jaami' al-'Uloom wal-Hikam* (2/230); *Fat-hul-Baaree* (5/283); *Irwaa' al-Ghaleel* (8/265-266). ﷻ

Regarding what is commonly claimed by many people, that the people in the West have good manners in their dealings with others, this is simply not true. The bad manners they have are known to anyone who goes to them and observes them, justly and impartially, not based on reverence and admiration. As the poet said:

وَعَيْنُ الرِّضَا عَنْ كُلِّ عَيْبٍ كَلِيلَةٌ      كَمَا أَنَّ عَيْنَ السُّخْطِ تُبْدِي الْمَسَاوِيَا

"The eye of approval is too weak to notice a single defect,  
Just as the eye of contempt exposes the (hidden) faults."<sup>44</sup>

Many young men who traveled to the West have narrated to me accounts of the worst kinds of manners. And their good dealings in business are not done because of them being people of good manners; rather, it is only on account of them being worshippers of material things. Whenever a person deals well with others in worldly transactions, people are more inclined to him and more likely to do business with him and promote his products.

They are not doing that because they have perfect manners, rather they only do that because they are materialistic, and they understand that the biggest advertisement that leads to the growth of their wealth is to do well in their transactions, in order to attract a large number of customers. Aside from this, they are as Allaah, the Mighty and Majestic, has described them:

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Furthermore, Ibn al-Munthir in *al-Ijmaa'* (279) cited scholarly consensus over the correctness of the meaning of the hadeeth.

<sup>44</sup> This line of poetry has been attributed to ash-Shaafi'ee. Refer to *Deewaan ash-Shaafi'ee* (p.122).

﴿ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴾

**"Verily those who have disbelieved from amongst the People of the Book (i.e., Jews and Christians) and the polytheists will abide in the fire of Hell, there they shall remain forever.**

**Those are the worst of creatures."**

[*Soorah al-Bayyinah* 98:6]

I do not believe that anyone can be more truthful than Allaah, the Mighty and Majestic, in describing the disbelievers—they are the worst of creatures. How could purely good things be expected from people whom Allaah has described as being the worst of creatures? I do not believe that such a thing will ever happen. Honesty, clarity, and good dealings are only found in their actions because they have ulterior motives—to gain material possessions and make profits. Those who have witnessed the oppression, injustice, and haughtiness found in many of their dealings will testify to the reality of what Allaah, the Exalted, has said:

﴿ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴾

**"Those are the worst of creatures."**

[*Soorah al-Bayyinah* 98:6]

The deception, lies, and treachery found in many of the Muslims' dealings are things that weaken the faith of those Muslims, based on the severity of their violations of the Islaamic Legislation in those dealings.

It is not the case that the wrong actions of some of the Muslims and their contradictions to the Islaamic Legislation in affairs like these indicate any deficiency in the Islaamic Legislation itself. The Islaamic Legislation is complete and perfect, and those who violate it are harming themselves firstly, then the reputation of the Islaamic Religion. They also harm the

reputations of their brother Muslims, and even the non-Muslims they do business with. In reality, they have only harmed their own selves, as a true person of intellect would not consider the bad dealings of some people (who violate their laws) as a reflection of the deficiency of the laws that govern them.

Based on this, I hope that all Muslims will be strongly determined in their firm opposition to these kinds of dealings that are not approved of in Islaam, the likes of lying, treachery, deception, and trickery.



## Which Is Better—Good Manners or Religious Obedience?

Which is better, a man with good manners who is deficient in his practice of the Religion or a devoutly religious man with bad manners? And how is this related to the response the Prophet (*may Allaah raise his rank and grant him peace*) gave Umm Salamah: <sup>45</sup>

(( ذَهَبَ حُسْنُ الْخُلُقِ بِخَيْرِي الدُّنْيَا وَالْآخِرَةِ. ))

"(The one with) **good manners gets the best of this life and the Hereafter.**"<sup>46</sup>

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<sup>45</sup> **Umm Salamah** [d.60]: She was Hind bin Abee Umayyah, the wife of the Messenger of Allaah (*may Allaah raise his rank and grant him peace*), and, thus, *Umm al-Mu'mineen* (the Mother of the Believers). She and her previous husband, Aboo Salamah (*may Allaah be pleased with him*), were the first to make the emigration to Abyssinia.

<sup>46</sup> **Found in:** *al-Mu'jam as-Sagheer* (3141) on the authority of Umm Salamah (*may Allaah be pleased with her*). In its chain is a *dha'eef* (weak) narrator, Sulaymaan ibn Abee Kareemah.

**Declared unauthentic in:** *Majma' az-Zawaa'id* (7/119); *at-Tayseer bi Sharh al-Jaami' as-Sagheer* (1/497). It was also called *mawdhoo'* (**fabricated**) by Aboo Haatim in *'Ilal al-Hadeeth* (1/416).

**Also found in:** *al-Mu'jam al-Kabeer* (23/222); *Musnad al-Bazzaar* (1980); on the authority of Umm Habeebah (*may Allaah be pleased with her*).

This chain is extremely weak and cannot be used to strengthen the first one. Al-Haythamee said in *Majma' az-Zawaa'id* (8/24), "In its chain is 'Ubayd ibn Is-haaq who was abandoned." Thus, the hadeeth cannot be considered authentic, and Allaah knows best.

**The response:** There is no doubt that the complete observance of the Religion includes completion of one's character, as has been authentically reported from the Prophet (*may Allaah raise his rank and grant him peace*):

(( أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا. ))

**"The most complete believers are those with the finest character."**<sup>47</sup>

Thus, anyone who has deficiencies in his character has deficiencies in his application of the Religion itself, since the completeness of a person's Religion is known by the completeness of his manners. As we have mentioned, upright moral character is found manifest in one's interactions with his Creator and in one's interactions with the creation. This makes it clear that the completion of a person's character is necessary for the completion of his Religious observance. A person with perfect manners has an effect on others; he draws them to Islaam and to the Religion, more than a (seemingly) religious person with bad manners.

When a person who is strong in his acts of worship is granted success in attaining perfect character, his situation is indeed better.

However, it is not possible to prove whether a devout worshipper with bad manners is better than (a well-mannered person with less-than-devout worship).<sup>48</sup>

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<sup>47</sup> **Found in:** *Sunan Abee Daawood* (4644); *Jaami' at-Tirmithee* (1162); and others, as mentioned previously.

**Authenticated in:** *Jaami' at-Tirmithee* (2/455); *Silsilatul-Ahaadeethis-Saheehah* (284), as mentioned previously.

<sup>48</sup> Slightly adapted from the Arabic passage, hoping to preserve the author's intended meaning.



## Closing Comments

We ask Allaah to make us from those who stick tenaciously to His Book and the *Sunnah* of His Messenger (*may Allaah raise his rank and grant him peace*) in secret and openly, and may He take our souls in that state. May He protect us in this life and the Next and not allow our hearts to stray after He has guided us. May He grant us a portion of His Mercy, as He is *al-Wahhaab* (the Ever-Giving One).



## Closing Comments



## Appendix I: The Upright Moral Character of the Author

Shaykh Muhammad ibn Saalih al-'Uthaymeen (*may Allaah have Mercy on him*) was known for his outstanding character. Here are a few stories relayed about his implementation of the material he taught in this book:

### Love for the Truth

Indeed, Shaykh Ibn al-'Uthaymeen was a person of *tawheed* and a devout worshipper. His love for the truth was apparent in how he combined devout personal acts of worship and tremendous efforts to guide and educate the Muslims. As mentioned in his biography in the beginning of this book, he worked hard as a teacher, admonisher, judge, preacher, and guide, by Allaah's Permission, for over half a century.

Although he was not known to be mistaken often, when he recognized an error that he fell into, he was a great example of how an honest, upright man of the truth deals with his mistakes.

Once, during a Friday *khutbah*, he was speaking about the virtues of *Soorah al-Faatihah* and mistakenly mentioned that it is the greatest verse in the *Qur'aan*, and that it is to be read before going to sleep, two things specific to *Aayatul-Kursee*,<sup>49</sup> not *Soorah al-Faatihah*. After the *khutbah*, this was pointed out to him. So the next week, during the Friday *khutbah*, he proclaimed, "Last week I mentioned that *Soorah al-Faatihah* is the greatest

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<sup>49</sup> *Soorah al-Baqarah* 2:255

## Appendix I: The Upright Moral Character of the Author

verse in the *Qur'aan* and that it is to be read before going to sleep, and that was a mistake on my part!"<sup>50</sup>

He would easily retract his mistakes, big or small, and clarify them, as the most important thing to him was fulfilling the trust of knowledge and making sure the people understood the truth.

Another example would be when he explained the concept of Allaah being *with* His Creation (*ma'iyyah*), using the word "*thaatiyyah*," which literally means that Allaah is actually with His Servants Himself, not only by way of His Knowledge, but with His Actual Presence.<sup>51</sup> It is the position of some of the people of innovation, the *Hulooliyyah*, that Allaah is physically present within His Creation, and they use the word "*ma'iyyah thaatiyyah*" to describe this. However, never did Shaykh Ibn al-'Uthaymeen intend this literal meaning, nor could one understand this idea from his detailed writings on the subject. He would explain the issue of Allaah's *Ma'iyyah* as *Ahlu-Sunnah* explained it, however, he would mistakenly use the word "*thaatiyyah*".

Shaykh Hamood at-Tuwayjiree (*may Allaah have Mercy on him*) saw the need to write a refutation of Shaykh Ibn al-'Uthaymeen's mistaken use of this word. He prepared a 150-page clarification of the correct position on the issue of Allaah's *Ma'iyyah* and the usage of the word "*thaatiyyah*" to describe it. Shaykh Ibn Baaz (*may Allaah have Mercy on him*) then reviewed the book and endorsed it. When news of it reached Shaykh Ibn al-'Uthaymeen, he requested a copy from Shaykh Ibn Baaz, and read it thoroughly. He requested that the book not be published without his personal response to Shaykh Hamood in it. This request was granted, and from what Shaykh Ibn 'Uthaymeen wrote was:

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<sup>50</sup> *Safahaat Mushriqah*, p.117.

<sup>51</sup> For a detailed discussion of the Allaah's *Ma'iyyah*, refer to the book: *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah*, pp.135-155, 223-240, TROID Publications, 2<sup>nd</sup> Ed.

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I have read the book written by our virtuous brother, Shaykh Hamood ibn 'Abdillaah at-Tuwayjiree, about the affirmation of Allaah's Loftiness and that He is separate from His Creation, **and his refutation of those who hold that Allaah's *Ma'iyyah* is *thaatiyyah*. I have found it to be an invaluable book** wherein the author has clarified a number of realities:

Firstly, Allaah's Loftiness, in both His Actual Presence, and with regard to His Attributes...

...Secondly, that Allaah has ascended above the Throne...

...Thirdly, that Allaah is with His Creation by way of His Knowledge...

...Fourthly, a decisive refutation of the *Hulooliyyah* who say that Allaah is physically present on earth...

...Fifthly, his refutation of the saying that the *Ma'iyyah* is *thaatiyyah*.

**And everything that he has clarified is correct...**

**And to refute the saying that Allaah's *Ma'iyyah* is *thaatiyyah* is obligatory**, since it necessitates that the position of the *Hulooliyyah* is correct, and such a position is falsehood, and thus, everything that necessitates it must be falsehood as well. **And such falsehood must be refuted and rebutted, no matter who said it.**<sup>52</sup>

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<sup>52</sup> *Ithbaat 'Uluww Allaah*, pp.157-161

Shaykh Ibn al-Uthaymeen also published an article in *ad-Da'wah* Magazine clarifying this same mistake,<sup>53</sup> and he wrote in his book, *al-Qawaa'id al-Muthlaa*:

When I said, "A *Ma'iyyah* that is real and personal (*thaatiyyah*)," I meant to stress the reality of the *Ma'iyyah* of Allaah, the Exalted. I did not mean that He is physically with His Creation on earth... **I believe it to be obligatory to distance myself from the usage of the word *thaatiyyah* in that context...** Every word that implies that Allaah is present on earth or mixed with His Creation, or that negates His Loftiness of his Ascension above His Throne, etc. is from that which does not befit Him, the Exalted. Verily, **they are words that must be censored, no matter who says them**, and no matter what the wording is.<sup>54</sup>

This shows clearly his humbleness and sincere attachment to the truth.

### Humbleness

The shaykh (*may Allaah have Mercy on him*) drove a very modest car, an older model that would stall often. Once, it stalled on the way to the university. So the shaykh got out and pushed the car himself until the driver managed to get it running again.<sup>55</sup>

Once, he even interrupted his lecture in the *masjid* when he learned that a pipe in the bathroom was leaking. He went and gathered some plumbing tools and began repairing the pipe with some of his students. When he fixed the problem, he returned to his chair and finished his lesson.<sup>56</sup>

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<sup>53</sup> Issue no. 911, dated 1404/1/4.

<sup>54</sup> *Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah*, pp.120-121, TROID Publications, 1<sup>st</sup> Ed.

<sup>55</sup> *Safahaat Mushriqah*, p.58.

<sup>56</sup> *ibid.*, p.8.

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### Selflessness

The shaykh (*may Allaah have Mercy on him*) lived in an old, dilapidated house. Once, King Khaalid ibn 'Abdil-'Azeez came to visit him. When he saw the condition of his house, he ordered that a new, large house be built for the shaykh. He accepted the kind gesture as he did not like to refuse gifts; however, he made the new house an endowment for his students to live in for free. He furnished it himself, adding a library of books and tapes, and even setting up a restaurant in it with a full-time cook available for the students' three daily meals.<sup>57</sup>

### Kindness to Children

The shaykh (*may Allaah have Mercy on him*) was extremely kind and playful with children. He would allow children to take his hand and lead them wherever they wanted, as the Prophet (*may Allaah raise his rank and grant him peace*) did. Once, he stopped to play with the two sons of one of his students on his way to the *masjid*. He took one of them by the hand and drew a watch on his wrist. The boy became so excited as if he had been given a golden watch! Then, he did the same to the other boy's hand as he walked into the *masjid* with all the people looking at him.<sup>58</sup>

The shaykh (*may Allaah have Mercy on him*), while kind and gentle with children, would still enforce Allaah's Legislation with them in a way they could benefit from. Once, some of the shaykh's relative's young children were playing at his house. One of them was wearing a pair of pants with a plastic emblem of a lion on them. The shaykh came out and played with them a while, and then noticed the image. He took the boy's hand and talked with him playfully for a while, and then pulled out some money and said, "I will give you this money if you can remove this image," adding that it was something not pleasing to Allaah. So the boy

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<sup>57</sup> *ibid.*, p.119.

<sup>58</sup> *ibid.*, p.160.

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became excited about the money and removed the image. Thus, the children learned about how to change an evil, and they also refrained from wearing anything with images after that.<sup>59</sup>

### Kindness to Animals

The kindness of the shaykh (*may Allaah have Mercy on him*), a true follower of the Messenger of Allaah (*may Allaah raise his rank and grant him peace*), extended even to animals. Once, while he was teaching at the Haram in Makkah, a cat entered the rows of attendees. He stopped his lesson and said, "What does this cat want? Maybe she wants some water, so give her some water!" So some of the attendees gave the cat some water, as the shaykh went on to explain the ruling on cats' saliva, and said, "This point of benefit was mentioned on the occasion of the arrival of this cat," to which the attendees all laughed.<sup>60</sup>

### Fairness and Justice

The shaykh (*may Allaah have Mercy on him*) would not be pleased when people gave him special privileges due to his status. Once, he was late for a charity engagement in Buraydah, and his driver was driving fast on the highway to get him there on time. On the way, their car was stopped at a police checkpoint. When the officer saw the shaykh in the car, he told them to proceed. As they moved on, the shaykh asked the driver why they were stopped. The driver explained that he had been driving over the speed limit.

"Go back to the checkpoint," he ordered. When they returned to the checkpoint, the shaykh asked the officer why he had stopped them.

"For speeding," the officer replied.

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<sup>59</sup> *ibid.*, p.91.

<sup>60</sup> *ibid.*, p.37.

## Appendix I: The Upright Moral Character of the Author

"So then why did you let us go?" the shaykh asked.

"You were likely in a hurry and had something important to attend to."

"No!" said the shaykh, "How much is a speeding ticket?"

"Shaykh, there is no need..."

"How much is a speeding ticket?" the shaykh insisted.

"Three hundred."

The shaykh then handed the officer 150 riyals, and ordered him to take another 150 from the driver, and said, "Because he broke the law and I did not advise him," and he insisted that the fine be paid.<sup>61</sup>

The shaykh was so concerned with being treated like everyone else, if he was just a few minutes late for work at *al-Ma'had al-'Ilmee*, he would make a note of it on his timesheet, writing, "unexcused."<sup>62</sup>

### Handling Trusts with Integrity and Caution

The shaykh (*may Allaah have Mercy on him*) would return part of his salary when he was absent, even with an excuse. He would even empty the ink from his pen into the inkwell at his office before leaving work, to avoid using the school's supplies for tasks not related to the school!<sup>63</sup>

And Allaah is his true Reckoner, and we praise no one above Allaah.

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<sup>61</sup> *ibid.*, p.20.

<sup>62</sup> *ibid.*, p.134.

<sup>63</sup> *ibid.*, p.146.



## Appendix I: The Upright Moral Character of the Author

## Appendix II: Glossary of Important Arabic Words and Phrases



### Appendix II: Glossary of Important Arabic Words and Phrases

#### A

'Aaqq                      An ingrate.

Aayatul-Kursee        *Soorah al-Baqarah* 2:255.

Al-Ma'had al-  
'Ilmee                      Lit.: "The Academic Institute," a school in Saudi Arabia.

'Aqeedah                Belief, doctrine, a system of beliefs.

'Asr                        [1] The second half of the afternoon, until Sunset;  
                                  [2] the prayer performed in that time.

#### B

Bathlun-nadaa        To perform acts of kindness.

Birr                        Kindness.

#### D

Da'wah                   A call or invitation.

Dha'eef                   [1] weak; [2] unauthentic yet considerable (when

## Appendix II: Glossary of Important Arabic Words and Phrases

describing a *hadeeth*).

**Dha'eef jiddan** [1] Extremely weak; [2] unauthentic and not considerable (when describing a *hadeeth*).

### E

**Eemaan** Belief, comprised of both inner convictions and outward statements and actions.

**'Eshaa'** The obligatory prayer performed by Muslims at night after *Maghrib* (sunset).

### F

**Fajr** The obligatory prayer performed by Muslims early in the morning before sunrise.

**Fardh 'ayn** An obligation on all individuals.

**Fardh Kifaayah** A community obligation, one that must be fulfilled by some of the people, not necessarily all of them.

**Fiqh** Islaamic Jurisprudence.

**Fuqaraa'** Poor people (sing. *faqeer*).

### G

**Ghayb** Affairs of the unseen.

### H

## Appendix II: Glossary of Important Arabic Words and Phrases

<b>Hadeeth</b>	A report of one of the Prophet's saying, actions, approvals, or attributes ( <i>may Allaah raise his rank and grant him peace</i> ).
<b>Haraam</b>	Impermissible, unlawful.
<b>Hirz</b>	The means by which valuable items are secured. (The <i>hirz</i> of an expensive jewel is that it be locked away in a safe. The <i>hirz</i> of pocket cash is a wallet or purse kept secured, etc.)
<b>Hulooliyyah</b>	A deviant sect that believes Allaah personally manifests within the creation.
<b>I</b>	
<b>Ibn as-sabeel</b>	A traveler.
<b>Iftaa'</b>	The issuance of religious edicts ( <i>fataawaa</i> ).
<b>In shaa' Allaah</b>	Lit. "If Allaah wills," a phrase uttered when one speaks of what he plans to do in the future, see: <i>Soorah al-Kahf</i> 18:23-24.
<b>Ithaa al-fujaa'iyah</b>	An Arabic phrase that indicates something that happens suddenly.
<b>J</b>	
<b>Jihaad</b>	[1] A struggle; [2] a physical struggle intended to defend Islaam and allow those who wish to

## Appendix II: Glossary of Important Arabic Words and Phrases

embrace it to do so freely.

### K

**Karaa'im** The finest types.

**Kareem** Generous; noble.

**Khuluq** Character (pl. *akhlaaq*).

### M

**Maghrib** [1] Sunset; [2] the obligatory prayer performed by Muslims after sunset.

**Ma'iyyah** The concept of one thing being "with" another.

**Makaarim** The best, most noble type(s) of a thing.

**Makaarim al-akhlaaq** The best, most noble manners.

**Masaakeen** Poor people (sing. *miskeen*).

**Masjid** . [1] A place designated for worship, a mosque; [2] any place where prayer is performed.

**May Allaah raise his rank and grant him peace** Lit. "May Allaah raise his rank and grant him peace," a supplication uttered upon mention of the Messenger of Allaah (*may Allaah raise his rank and grant him peace*)

## Appendix II: Glossary of Important Arabic Words and Phrases

<b>Meel</b>	[1] a mile; [2] a distance; [3] a mascara applicer.
<b>Minbar</b>	A pulpit, a raised platform from where sermons are delivered.
<b>Muftee</b>	One who issues religious edicts ( <i>fataawaa</i> ).
<b>Q</b>	
<b>Qaati'</b>	One who severs ties with others.
<b>Qadar</b>	The Divine Pre-Arrangement of all affairs.
<b>Qisaas</b>	Retribution.
<b>R</b>	
<b>Ramadhaan</b>	The ninth month of the Islaamic calendar when Muslims fast from the first light of dawn to sunset.
<b>Ribaa</b>	Usury, interest.
<b>Riyal</b>	The currency used in Saudi Arabia (3.75 Saudi Riyals is equal to about one U.S. Dollar).
<b>S</b>	
<b>Shawwaal</b>	The tenth month of the Islaamic calendar.
<b>Shaykh</b>	[1] An elder; [2] a scholar; [3] a teacher.

## Appendix II: Glossary of Important Arabic Words and Phrases

<b>Shaytaan</b>	The Devil.
<b>Soorah</b>	A chapter of the <i>Qur'aan</i> .
<b>Sunnah</b>	An established practice of the Messenger of Allaah ( <i>may Allaah raise his rank and grant him peace</i> ).
<b>T</b>	
<b>Tafseer</b>	An explanation; exegesis.
<b>Tawheed</b>	The Oneness of Allaah: that He is the sole Creator and Sustainer of all things, that none share His beautiful and perfect Attributes, and that no one deserves any form of worship other than Him.
<b>Tawraat</b>	The Torah; the revelation given to Moosaa (Moses).
<b>Thuhr</b>	[1] Noon; [2] the obligatory prayer performed just after high noon.
<b>U</b>	
<b>Ummah</b>	A nation.
<b>Usool</b>	Foundations, principles.
<b>W</b>	
<b>Waasil</b>	One who keeps ties with others, or mends broken ties.

## Appendix II: Glossary of Important Arabic Words and Phrases

**Wudhoo'** Ablution, a state of purity attained by washing certain limbs in a specific manner.

**Y**

**Yateem** An orphan, one whose mother or father has died before he has reached puberty.

**Z**

**Zakaat** The obligatory charity due to recipients specified in the *Qur'aan*, see: *Soorah at-Tawbah* 9:60.



## Appendix II: Glossary of Important Arabic Words and Phrases



## Appendix III: References Mentioned in the Footnotes

*Ad-Durr al-Manthoor fee at-Tafseer bil-Ma'thoor* of as-Suyootee, with hadeeth checking by Najdat Najeeb, *Daar Ihyaa' at-Turaath al-'Arabee* in Beirut, 1<sup>st</sup> printing, 1421.

*Ahkaam min al-Qur'aan al-Kareem* of Muhammad ibn Saalih al-'Uthaymeen, *Madaar al-Watan* in Riyadh, 1425.

*Akhlaaq an-Nabee wa Aadaabuhu* of Abush-Shaykh al-Asbahaanee, with hadeeth checking by Saalih al-Waniyyaan, *Daar al-Muslim* in Riyadh, 1<sup>st</sup> printing, 1418.

*Al-Adab al-Mufrad* of al-Bukhaaree, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1419.

*Al-Ahaadeeth al-Mukhtarah* of Dhiyaa' ad-Deen al-Maqdisee, *Daar Khadhir* in Beirut, 3<sup>rd</sup> printing, 1420.

*Al-Amaalee al-Mutlaqah* of Ibn Hajr, with hadeeth checking by Hamdee ibn 'Abdil-Majeed, *al-Maktab al-Islaamee* in Beirut, 1<sup>st</sup> printing, 1416 [as found in *al-Maktabah al-Alfiyyah*, version 3, at-Turaath software].

*Al-Arba'oon an-Nawawiiyyah*, see: *Jaami' al-'Uloom wal-Hikam*.

*Al-Awaa'il* of at-Tabaraanee, with hadeeth checking by Marwaan al-'Atiyyah and Shaykh ar-Raashid, *Daar al-Jeel* in Beirut, 1<sup>st</sup> printing, 1413.

*Al-Bahr az-Zakh-khaar* [*Musnad al-Bazzaar*], with hadeeth checking by Mahfooth ar-Rahmaan Zayn Allaah, *Maktabah al-'Uloom wal-Hikam* in al-Madeenah, 1<sup>st</sup> printing, 1418.

### Appendix III: Reference Books Used

- Al-Fawaa'id* of Tammaam ar-Raazee, with hadeeth checking by Hamdee ibn 'Abdil-Majeed, *Maktabah ar-Rushd* in Riyadh, 3<sup>rd</sup> printing, 1418.
- Al-Ijmaa'* of Ibn al-Munthir, *Maktabah al-Furqaan* in Ajman, 2<sup>nd</sup> printing, 1420.
- Al-Ilal al-Waaridah fee al-Ahaadeeth an-Nabawiyah* of ad-Daaraqutnee, with hadeeth checking by Mahfooth ar-Rahmaan ibn Zayn Allaah, *Daar Taybah* in Riyadh, 3<sup>rd</sup> printing, 1424.
- Al-Istee'aab fee Ma'rifah al-As-haab* of Ibn 'Abdil-Barr, with hadeeth checking by 'Aadil Murshid, *Daar al-A'laam* in Jordan, 1<sup>st</sup> printing, 1423.
- Al-Jaami' as-Saheeh* of al-Bukhaaree, based on the *Yooneeniyyah* printing, *Daar Tawq an-Najaat* in Beirut, 1<sup>st</sup> printing, 1422.
- Al-Jaami' li Akhlaaq ar-Raawee wa Aadaab as-Saami'* of al-Baghdaadee, with hadeeth checking by Mahmood at-Tahhaan, *Maktabah al-Ma'aarif* in Riyadh, 1403.
- Al-Jaami' li Shu'ab al-Eemaan* of al-Bayhaqee, *Maktabah ar-Rushd* in Riyadh, 2<sup>nd</sup> printing, 1425.
- Al-Mufhim limaa Ashkala min Talkhees Kitaab Muslim* of Abul-'Abbaas al-Qurtubee, *Daar Ibn Katheer* in Damascus, 2<sup>nd</sup> printing, 1420.
- Al-Mu'jam al-Awsat* of at-Tabaraanee, with hadeeth checking by Taariq ibn 'Awadhillaah and 'Abdul-Muhsin al-Husaynee, *Daar al-Haramayn* in Cairo, 1415.
- Al-Mu'jam al-Kabeer* of at-Tabaraanee, with hadeeth checking by Hamdee ibn 'Abdil-Majeed, *Daar Ihyaa' at-Turaath al-'Arabee* in Beirut, 2<sup>nd</sup> printing, 1422.
- Al-Muntakhab min Musnad 'Abd ibn Humayd*, with hadeeth checking by Subhee as-Saamirraa'ee and Mahmood as-Sa'eedee, *Maktabah as-Sunnah* in Cairo, 1<sup>st</sup> printing, 1408.

### Appendix III: Reference Books Used

- Al-Musannaf* of Ibn Abee Shaybah, *Maktabah ar-Rushd* in Riyadh, 1<sup>st</sup> printing, 1425.
- Al-Mustadrak* of al-Haakim, with hadeeth checking by Muqbil ibn Haadee, *Daar al-Haramayn* in Cairo, 1<sup>st</sup> printing, 1417.
- Al-Umm* of ash-Shaafi'ee, with hadeeth checking by Rif'at Fawzee, *Daar al-Wafaa'* in Egypt, 1<sup>st</sup> printing, 1422.
- An-Nihaayah fee Ghareeb al-Hadeeth wal-Athar* of Ibn al-Atheer, with hadeeth checking by Khaleel Sheehaa, *Daar al-Ma'rifah* in Beirut, 1<sup>st</sup> printing, 1422.
- As-Samt wa Aadaab al-Lisaan* of Ibn Abee ad-Dunyaa, with hadeeth checking by Najm 'Abdur-Rahmaan Khalaf, *Daar al-Gharb al-Islaamee* in Beirut, 1<sup>st</sup> printing, 1406.
- Ash-Shamaa'il al-Muhammadiyah* of at-Tirmithee, see: *Shamaa'il an-Nabee*.
- Ash-Sharee'ah* of al-Aajurree, with hadeeth checking by 'Abdullaah ad-Dumayjee, *Daar al-Watn* in Riyadh, 2<sup>nd</sup> printing, 1420.
- Ash-Shaykh Muhammad ibn 'Uthaymeen min al-'Ulamaa' ar-Rabbaaniyyeen* of 'Abdul-Muhsin al-'Abbaad, *Daar al-Imaam Ahmad* in Cairo, 1424.
- As-Sunan al-Kubraa* of al-Bayhaqee, *Maktabah ar-Rushd* in Riyadh, 1<sup>st</sup> printing, 1425.
- As-Sunan al-Kubraa* of an-Nasaa'ee, *Mu'as-sasah ar-Risaalah* in Beirut, 1<sup>st</sup> printing, 1421.
- As-Sunnah* of Ibn Abee 'Aasim, printed with *Thilaal al-Jannah fee Takhreej as-Sunnah* of al-Albaanee, *al-Maktab al-Islaamee*, 4<sup>th</sup> printing, 1419.
- At-Taareekh al-Kabeer* of al-Bukhaaree, with hadeeth checking by al-Mu'allimee, *Daar al-Fikr* in Beirut.
- At-Tabaqaat al-Kubraa* of Ibn Sa'd, *Daar Ihya' at-Turaath al-'Arabee* in Beirut, 1<sup>st</sup> printing, 1417.

### Appendix III: Reference Books Used

- At-Talkhees al-Habeer* of Ibn Hajr, *Maktabah Nazzaar Mustafaa al-Baaz* in Makkah, 1<sup>st</sup> printing, 1417.
- At-Tamheed limaa fee al-Muwatta' min al-Ma'aanee wal-Asaaneed* of Ibn 'Abdil-Barr, *al-Faarooq al-Hadeethah* in Cairo, 2<sup>nd</sup> printing, 1422.
- At-Tayseer bi Sharh al-Jaami' as-Sagheer* of al-Munaawee, *Maktabah al-Imaam ash-Shaafi'ee* in Riyadh, 3<sup>rd</sup> printing, 1408.
- Az-Zuhd al-Kabeer* of al-Bayhaqee, with hadeeth checking by 'Aamir Ahmad Haydar, *Mu'as-sasah al-Kutub ath-Thaqaafiyyah* in Beirut, 1<sup>st</sup> printing, 1408.
- Deewaan ash-Shaafi'ee* [as found in *al-Maktabah al-Alfiyyah*, version 3, at-Turaath software].
- Essential Questions and Answers Concerning the Foundations of Eemaan and Obstacles in the Path of Eemaan* of as-Sa'dee, TROID Publications in Toronto, 1<sup>st</sup> printing, 1425.
- Exemplary Principles Concerning the Beautiful Names and Attributes of Allaah* of Ibn 'Uthaymeen, TROID Publications in Toronto, 1<sup>st</sup> printing, 1424; 2<sup>nd</sup> printing, 1430.
- Fadhaa'il as-Sahaabah* of Ahmad ibn Hanbal, with hadeeth checking by Wasee Allaah 'Abbaas, *Daar Ibn al-Jawzee* in Beirut, 2<sup>nd</sup> printing, 1420.
- Fat-hul-Baaree bi Sharh Saheeh al-Bukhaaree* of Ibn Hajr, *Daar Taybah* in Riyadh, 1<sup>st</sup> printing, 1426.
- Ikhtilaaf al-Hadeeth* of ash-Shaafi'ee, printed with *al-Umm*, see: *al-Umm*.
- Ikmaal al-Mu'lim* of 'Iyaadh ibn Moosaa, *Daar al-Wafaa'* in Egypt, 1<sup>st</sup> printing, 1419.
- 'Ilal al-Hadeeth* of Ibn Abee Haatim, *Maktabah ar-Rushd* in Riyadh, 1<sup>st</sup> printing, 1424.
- Irwaa' al-Ghaleel fee Takhreej Ahaadeeth Manaar as-Sabeel* of al-Albaanee, *al-Maktab al-Islaamee* in Beirut, 2<sup>nd</sup> printing, 1405.
- Ithbaat 'Uluuw Allaah wa Mubaayanatihi li Khalqihi* of Hamood at-Tuwayjiree, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1405.

### Appendix III: Reference Books Used

- Jaami' at-Tirmithee* (al-Jaami' al-Kabeer), with hadeeth checking by Bash-shaar Ma'roof, *Daar al-Gharb al-Islaamee* in Beirut, 2<sup>nd</sup> printing, 1419.
- Jaami' al-Uloom wal-Hikam* of Ibn Rajab, with hadeeth checking by Shu'ayb al-Arna'oot and Ibraaheem Baljas, *Mu'as-sasah ar-Risaalah* in Beirut, 7<sup>th</sup> printing, 1427.
- Juz' Alf Deenaar* of al-Qate'e'e, with hadeeth checking by Badr al-Badr, *Daar an-Nafaa'is* in Kuwait, 1<sup>st</sup> printing, 1414.
- Kashf al-Khafaa' wa Muzeel al-Ilbaas* of al-'Ijloonee, *Mu'as-sasah ar-Risaalah* in Beirut, 2<sup>nd</sup> printing, 1421.
- Madaarij as-Saalikeen Bayna Manaazil Iyyaaka Na'budu wa Iyyaaka Nasta'een* of Ibn al-Qayyim, with hadeeth checking by 'Abdul-'Azeez al-Julayyil, *Daar Taybah* in Riyadh, 2<sup>nd</sup> printing, 1425.
- Majma' az-Zawaa'id* of al-Haythamee, *Daar al-Kutub al-'Ilmiyyah* in Beirut, 1<sup>st</sup> printing, 1422.
- Makaarim al-Akhlaaq* of Ibn 'Uthaymeen, *Daar al-Watan* in Riyadh, 1<sup>st</sup> printing, 1417.
- Manthoomah Usoolil-Fiqh wa Qawaa'idihi* of Ibn 'Uthaymeen, *Daar Ibn al-Jawzee* in Dammaam, 1<sup>st</sup> printing, 1426.
- Ma'rifatus-Sahaabah* of Aboo Nu'aym al-Asbahaanee, *Daar al-Watan* in Riyadh, 1<sup>st</sup> printing, 1419.
- Meezaan al-I'tidaal* of ath-Thahabee, *Daar al-Ma'rifah* in Beirut.
- Mishkaat al-Masaabeeh* of at-Tibreezee, with hadeeth checking by al-Albaanee, *al-Maktab al-Islaamee* in Beirut, 2<sup>nd</sup> printing, 1405.
- Mu'jam as-Sahaabah* of Ibn Qaani', with hadeeth checking by Salaah al-Musarraatee, *Maktabah al-Ghurabaa' al-Athariyyah* in al-Madeenah, 1<sup>st</sup> printing, 1418.
- Mu'jam as-Safar* of Aboo Taahir as-Silafee, *al-Maktabah at-Tijaariyyah* in Makkah.

### Appendix III: Reference Books Used

- Mu'jam ash-Shuyookh* of Ibn Jumay' as-Saydaawee, with hadeeth checking by 'Umar ibn 'Abdis-Salaam Tadmuree, *Mu'as-sasah ar-Risaalah* in Beirut, 1<sup>st</sup> printing, 1405.
- Mukhtasir ash-Shamaa'il al-Muhammadiyah* of al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh, 3<sup>rd</sup> printing, 1422.
- Musnad 'Abdillaah ibn al-Mubaarak*, with hadeeth checking by Mustafaa 'Uthmaan, *Daar al-Kutub al-'Ilmiyyah* in Beirut, 1<sup>st</sup> printing, 1411.
- Musnad Abee 'Awwaanah*, *Daar al-Ma'rifah* in Beirut, 1<sup>st</sup> printing, 1419.
- Musnad Abee Ya'laa al-Mawsilee*, with checking by Irshaad al-Haqq al-Atharee, *Daar al-Qiblah* in Jeddah, 1<sup>st</sup> printing, 1408.
- Musnad ad-Daarimee*, with hadeeth checking by Husayn ad-Daaraanee, *Daar al-Mughnee* in Riyadh, 1<sup>st</sup> printing, 1421.
- Musnad Ahmad*, with hadeeth checking by Shu'ayb al-Arna'oot, *Mu'assasah ar-Risaalah* in Beirut, 1<sup>st</sup> complete printing.
- Musnad al-Bazaar*, see: *al-Bahr az-Zakh-khaar*.
- Musnad ash-Shaafi'ee*, with hadeeth checking by Rif'at Fawzee, *Daar al-Bashaa'ir al-Islaamiyyah* in Beirut, 1<sup>st</sup> printing, 1426.
- Musnad ash-Shihaab*, with hadeeth checking by Hamdee ibn 'Abdil-Majeed, *Mu'as-sasah ar-Risaalah* in Beirut, 2<sup>nd</sup> printing, 1407 [as found in *al-Maktabah al-Alfiyyah*, version 3, at-Turaath software].
- Musnad at-Tayaalisee*, with hadeeth checking by Muhammad at-Turkee, *Daar Hajar*, 1<sup>st</sup> printing, 1420.
- Musnad Ibn al-Ja'd*, with hadeeth checking by 'Abdul-Mahdee ibn 'Abdil-Qaadir, *Maktabah al-Falaah* in Kuwait, 1<sup>st</sup> printing, 1405.
- Musnad Is-haaq ibn Raahooyah*, with hadeeth checking by Muhammad al-Muftee, *Daar al-Kitaab al-'Arabee* in Beirut, 1<sup>st</sup> printing, 1423.
- Riyaadh as-Saaliheen* of an-Nawawee, with hadeeth checking by al-Albaanee, *al-Maktab al-Islaamee* in Beirut, 1<sup>st</sup> printing, 1412.

### Appendix III: Reference Books Used

- Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-Uthaymeen* of Hamood al-Matar, 1<sup>st</sup> printing, 1422.
- Saheeh al-Bukhaaree*, see: *al-Jaami' as-Saheeh*.
- Saheeh at-Targheeb wat-Tarheeb* of al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1421.
- Saheeh Ibn Hibbaan*, with hadeeth checking by Shu'ayb al-Arna'oot, *Mu'as-satur-Risaalah* in Beirut, 3<sup>rd</sup> printing, 1418.
- Saheeh Ibn Khuzaymah*, with hadeeth checking by Muhammad al-A'thamee, *al-Maktab al-Islaamee* in Beirut, 3<sup>rd</sup> printing, 1424.
- Saheeh Muslim*, with explanation by an-Nawawee, *Daar al-Ma'rifah* in Beirut, 5<sup>th</sup> printing, 1419.
- Saheeh Sunan Abee Daawood* of al-Albaanee, *Mu'assasah Ghiraas* in Kuwait, 1<sup>st</sup> printing, 1423.
- Saheeh Sunan at-Tirmithee* of al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1420.
- Sharh as-Sunnah* of al-Baghawee, with hadeeth checking by Shu'ayb al-Arna'oot, *al-Maktab al-Islaamee* in Beirut, 2<sup>nd</sup> printing, 1403.
- Sharh Mushkil al-Aathaar* of at-Tahaawee, see: *Tuhfatul-Akhyaar*.
- Sharh Muslim* of an-Nawawee, see: *Saheeh Muslim*.
- Shamaa'il an-Nabee* of at-Tirmithee, with hadeeth checking by Bash-shaar Ma'roof, *Daar al-Gharb al-Islaamee* in Beirut, 1<sup>st</sup> printing, 1421.
- Shu'ab al-Eemaan* of al-Bayhaqee, see: *al-Jaami' li Shu'ab al-Eemaan*.
- Silsilatul-Ahaadeethidh-Dha'eefah* of al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh.
- Silsilatul-Ahaadeethis-Saheehah* of al-Albaanee, *Maktabah al-Ma'aarif* in Riyadh.
- Siyar A'laam an-Nubalaa'* of ath-Thahabee, with hadeeth checking by Shu'ayb al-Arna'oot, *Mu'as-sasah ar-Risaalah* in Beirut, 11<sup>th</sup> printing, 1417.



### Appendix III: Reference Books Used

- Sunan Abee Daawood*, with hadeeth checking by Muhammad 'Awwamah, *Daar al-Qiblah* in Jeddah, 2<sup>nd</sup> printing, 1425.
- Sunan ad-Daaraqutnee*, with hadeeth checking by Shu'ayb al-Arna'oot, Hasan Shiblee, and Sa'eed al-Lahhaam, *Mu'as-sasah ar-Risaalah* in Beirut, 1<sup>st</sup> printing, 1424.
- Sunan an-Nasaa'ee*, *Maktabah al-Ma'aarif* in Riyadh, 1<sup>st</sup> printing, 1423.
- Sunan Ibn Maajah*, with hadeeth checking by Bash-shaar Ma'roof, *Daar al-Jeel* in Beirut, 1<sup>st</sup> printing, 1418.
- Taareekh Dimashq* of Ibn 'Asaakir, *Daar al-Fikr* in Beirut, 1995 [as found in *al-Maktabah al-Alfiyyah*, version 3, at-Turaath software].
- Tafseer Ibn Katheer*, with hadeeth checking by Muqbil al-Waadi'ee, *Daar ar-Raayah* in Riyadh, 1<sup>st</sup> printing, 1414.
- Tahqeeq al-Mishkaat*, see: *Mishkaat al-Masaabeeh*.
- Tahqeeq Musnad Ahmad*, see: *Musnad Ahmad*.
- Tahqeeq al-Mustadrak*, see: *al-Mustadrak*.
- Tahqeeq Tafseer Ibn Katheer*, see: *Tafseer Ibn Katheer*.
- Tahtheeb al-Kamaal fee Asmaa' ar-Rijaal* of al-Mizzee, with hadeeth checking by Bash-shaar Ma'roof, *Mu'as-sasah ar-Risaalah* in Beirut, 1<sup>st</sup> printing of the new edition, 1418.
- Thilaal al-Jannah* of Al-Albaanee, see: *As-Sunnah* of Ibn Abee 'Aasim.
- Tuhfatul-Akhyaar bi Tarteeb Sharh Mushkil al-Aathaar* of at-Tahaawee, with hadeeth checking and re-ordering by Khaalid ar-Rabaat, *Daar Balansawah* in Riyadh, 1<sup>st</sup> printing, 1420.

# مكارم الأخلاق

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مُحَمَّدِ بْنِ صَالِحِ الْعَثِيمِيِّنِ

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