

# ❧ THE KEY TO KNOWLEDGE ❧

## How to Understand Islaam Correctly

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Dars 4 - `Aqeedah: `Aqeedah and Manners/Character  
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### INTRODUCTION

After praising Allaah and sending the salaam and salaam upon His Messenger (sallallaahu`alayhi wa sallam) and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to the class. This session highlighted the `Aqeedah and manners by showing the different types of character and how the character can have an effect on the `Aqeedah of a person. Manners have a big effect on the `Aqeedah of a person as is shown in the following ahadeeth. Our Shaykh asked the students to bring forward any hadeeth which starts with “*Whoever believes in Allaah and the last day.*” The lesson focused on these ahaadeeth.

### THREE CONDITIONS FOR CULTIVATING PROPER EEMAAN

On the authority of Abu Hurairah (radiAllaahu 'anhu) that the Messenger of Allaah (sallAllaahu 'alayhi wa sallam) said:

كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ  
جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

*Whoever believes in Allaah and the Last Day should speak good or be silent. Whoever believes in Allaah and the Last Day should be generous to his neighbor. Whoever believes in Allaah and the Last Day, should be generous to his guest.* [Agreed upon, hadeeth of Abu Hurayrah] [This wording from Al-Bukhaaree]

This Hadeeth is “agreed upon” (i.e. agreed upon by Al-Bukhaaree and Muslim. This is one of the highest ranks of an authentic hadeeth). It consists of three salient aspects which are conditions for **proper eemaan** (not just eemaan). They are to 1) honor one's guest, 2) honor one's neighbor, and 3) speak good or keep silent. What is the difference between eemaan and **proper eemaan**? If it was just “eemaan” then it would imply that one who leaves it off is a kaafir as is the claim of the Khawaarij and Mu'tazilah – those who hold the belief that these aspects are necessary for eemaan and as such if the conditions are not fulfilled then this would take one out of the fold of Islaam. We do not hold this belief as these conditions would aid in the “perfection” and “completion” of one's eemaan. We want to learn how to honor the guests, the neighbor and how to recognize good speech, in order that we do these things.

Look at this next hadeeth, it will also show how to solve many of the problems we are having today amongst brothers and sisters. From Maalik from Said ibn Abi Said al-Maqburi from Abu Shurayh al-Kabi that the Messenger of Allaah (Sallallaahu`alayhi wa sallam) said,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيْفَهُ جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَصِيَاغَتُهُ  
ثَلَاثَةُ أَيَّامٍ فَمَا كَانَ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرَجَهُ

*"Whoever believes in Allaah and the Last Day should speak good or be silent. Whoever believes in Allaah and the Last Day should be generous to his neighbor. Whoever believes in Allaah and the Last Day, should be generous to his guest. His welcome is for a day and a night, and his hospitality is for three days. Whatever is more than that is sadaqah. It is not halaal for a guest to stay with a man until he becomes a burden." -*

Malik Al-Muwatta, Volume 49, Number 22

The obligatory honoring of the guest is one day and one night. You can host them for three days and three nights if you desire and this is a generosity and kindness on your part. The first day and night is obligatory as you cannot close the door on your guests, you cannot make an excuse or say, "you are welcome but where are you staying?" Rather you should say, "You are welcome to stay in my house." This is if he is Muslim and a pious person; if he requests to stay at your home you should not refuse him. However, if he is a drug dealer, a Khawaarij, or a disputer then do not honor him and host him for even one second. Host and honor the righteous and honorable ones. The Prophet Muhammad (Sallallaahu`alayhi wa sallam) said that what is more than 3 days and nights will be considered as sadaqah. It is not permissible for the guest to stay in the house of the host so long that he gets annoyed and asks him to leave, whether the annoyance is due to overstaying or by an accusation of doing something which displeases him. This is incorrect.

## KINDNESS TO YOUR NEIGHBOR NURTURES PROPER EEMAAN

حدثنا أبو كامل الجحدري وإسحاق بن إبراهيم - واللفظ لإسحاق - قال أبو كامل حدثنا  
وقال إسحاق أخبرنا عبد العزيز بن عبد الصمد العمى حدثنا أبو عمران الجوني عن عبد  
الله بن الصامت عن أبي ذر قال قال رسول الله - صلى الله عليه وسلم - « يا أبا ذر إذا  
طبخت مرقة فأكثر ماءها وتعاهد جيرانك ».

*Abu Dharr (May Allaah be pleased with him) reported: The Messenger of Allaah (Sallallaahu`alayhi wa sallam) commanded me thus, "O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbors".*

[Saheeh Muslim Hadeeth #6358]

This is one way of honoring your neighbor. `Abdullaah Ibn `Umar (May Allaah be pleased with them both) used to send to his neighbor some of whatever he slaughtered for his family - be it a sheep, cow, or camel etc.

Another way of honoring the neighbor is as Abu Hurayrah narrated, that the Rasool (salallaahu`alayhi wa salaam) said:

لا يمنع جار جاره أن يغرز خشبة في جداره

***You should not prevent your neighbor from sticking a piece of wood to his wall/building*** [Agreed Upon and Ibn Maajah]

In Al-Muwatta it says:

وحدثني مالك عن بن شهاب عن الأعرج عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: لا يمنع أحدكم جاره خشبة يغرزها في جداره ثم يقول أبو هريرة مالي أراكم عنها معرضين والله لأرمين بها بين أكتافكم

Maalik related to me from Ibn Shihaab from Al-A`raj from Abu Hurayrah that the Messenger of Allaah, (Sallallaahu`alayhi wa sallam) said, ***"No one should prevent his neighbor from fixing a wooden peg in his wall."*** Then Abu Hurayrah said, *"Why do I see you turning away from it? By Allaah! I shall keep on at you about it."* [Maalik Al-Muwatta, Volume 36, Number 32]

He should not stop his neighbor from fixing a piece of wood in his wall if he needs to do this in order to paint or support his roof etc. Anything he needs from you, even if it is something like this, he should not prevent him from doing that because the Rasool (salAllaahu alayhi wa sallam) already told us not to stop them from that. This is one way to be kind and to honor our neighbor.

Another way is to give your neighbor a small gift as in the hadeeth of Abu Hurayrah that the Messenger of Allaah (Sallallaahu`alayhi wa sallam) said:

يا نساء المسلمين لا تحقرن جارة لجارتها ولو فرسن شاة

***"O Muslim women! No one of you should consider insignificant (a gift) to give to her neighbor even if it is (a gift of) the trotters of a sheep."*** [Al-Bukhaaree and Muslim]

Therefore the Muslim women should not prevent her fellow Muslim neighbor from even the smallest gift. These ahaadeeth are proof of the link the Prophet (Sallallaahu`alayhi wa sallam) made between the eemaan and one's manners and character.

## EXCHANGING LIKE FOR LIKE IS A CONDITION FOR PROPER EEMAAN

Gold, silver, and barley should be exchanged hand-to-hand and not for a lesser quality as mentioned in the hadeeth of Fudhayl ibn `Ubayd that the Prophet (sallallaahu`alayhi wa sallam) said:

من كان يؤمن بالله واليوم الآخر فلا يأخذن إلا مثل بمثل يعني الذهب بالذهب

*Whoever believes in Allaah and the Last Day should not exchange except like for like  
i.e. gold for gold.*

It means if you sell a piece of gold or exchange a piece of gold for a piece of gold whether this was done with a friend or a goldsmith then it must be done applying the following:

- 1) same weight
- 2) same time
- 3) hand to hand

And the hadeeth of Ubaadah bin As-Saamit (may Allaah be pleased with him) who reported Allaah's Messenger (Sallallaahu`alayhi wa sallam) as saying:

الذهب بالذهب. والفضة بالفضة. والبر بالبر. والشعير بالشعير. والتمر بالتمر. والملح  
بالمح. مثلا بمثل. سواء بسواء. يدا بيد. فإذا اختلفت هذه الأصناف، فبيعوا كيف شئتم،

إذا كان يدا بيد

*Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates  
by dates, and salt by salt, like for like and equal for equal, payment being made hand  
to hand. If these classes differ, then sell as you wish if payment is made hand to hand.*

[Muslim]

Also, Abu Sa'eed Al-Khudri (Allaah be pleased with him) reported Allaah's Messenger (Sallallaahu`alayhi wa sallam) as saying:

الذهب بالذهب. والفضة بالفضة. والبر بالبر. والشعير بالشعير. والتمر بالتمر. والملح  
بالمح. مثلا بمثل. يدا بيد. فمن زاد أو استزاد فقد أربى. الآخذ والمعطي فيه سواء

*Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates  
by dates, salt by salt, like by like, payment being made hand to hand. He who made an  
addition to it, or asked for an addition, in fact dealt in usury. The receiver and the  
giver are equally guilty.* [Muslim]

We should not exchange with extra price or weight or by giving one trade item upfront and the other one later. This is especially important for sisters as they particularly deal with gold. They go to the goldsmith and pawn shop and exchange old gold for new gold and weigh the gold and ask to be paid more. If this is the case then this is Ribaa which is **haraam**. Whoever believe in Allaah and the Hereafter let him not do this.

## MORE AHADEETH ON CULTIVATING PROPER EEMAAN

To cultivate proper Eemaan, you should not trouble your neighbor and you should take care of your women, as came in the hadeeth reported in Saheeh Al-Bukhaaree:

*"Whoever believes in Allaah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."*

[Saheeh Al-Bukhaaree, Volume 7, Number 114]

The Muslim and the Mu'min must be upon good manner and characters. **The Muslim is the one from whose tongue and hand others are safe from**, as comes in the hadeeth narrated by `Amr ibn Al-`Aas (May Allaah be pleased with him) that the Messenger of Allaah (sallallaahu`alayhi wa sallam) said whilst describing the true believer:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

*"A Muslim is one from whom other Muslims are safe from his tongue and his hand."*

[Related by Al-Bukhaaree (1/53) and Muslim (no.40)]

**You protect your neighbors from your ill conduct.** It is narrated on the authority of Abu Hurairah that the Messenger of Allaah (Sallallaahu`alayhi wa sallam) mentioned three times: "By Allaah, he does not believe!"

Narrated Abu Shuraih: The Prophet (Sallallaahu`alayhi wa sallam) said:

الله لا يؤمن، والله لا يؤمن، والله لا يؤمن. قيل: ومن يا رسول الله؟ قال: الذي لا يأمن جاره  
بوائقه

*"By Allaah, he does not believe! By Allaah, he does not believe! By Allaah, he does not believe!" It was said, "Who is that, O Allaah's Apostle?" He said, "That person whose neighbor does not feel safe from his evil." [Al-Bukhaaree]*

## THE MUSLIM AND THE MU'MIN

On the authority of Abu Hurairah that the Rasool (Sallallaahu`alayhi wa sallam) said:

المسلم من سلم المسلمون من لسانه ويده والمؤمن من أمنه الناس على دمائهم وأموالهم

*The Muslim is he from who other Muslims are safe from his tongue and his hands and the believer is he who from whom one's blood and money remain safe.*

Some other characteristics that ensure proper eemaan are not fornicating as in the hadeeth:

من كان يؤمن بالله واليوم الآخر فلا يسق ماءه ولد غيره

*'He who believes in Allaah and the Last Day let him not water the child of others by his water'*

This means do not fornicate, do not plant a seed and put your water into the womb of someone else. If one does this then his eemaan is not proper. Also one should maintain the ties of kinship:

*"Whoever believes in Allaah and the Last Day let him maintain the bonds of kinship"*

[Al-Bukhaaree]

These show the great connection between the Aqeedah and manners and character hence the believers must be upon good manners and character.

### **MORE AHADEETH TO AID WITH BUILDING ONE'S CHARACTER**

Also, that the men of this Ummah should not wear gold and silk as reported by Ahmad and Al-Haakim that Abu Umaamah narrated the Prophet (sallallaahu`alayhi wa sallam) said:

من كان يؤمن بالله واليوم الآخر فلا يلبس حريرا ولا ذهباً

*Whoever believes in Allaah and the Last Day let him not to wear silk clothing nor that he wears gold (this is forbidden for the men of this Ummah)*

Why are Muslim men not allowed to wear gold and silk? It brings arrogance and makes one feel proud and this is why it is haraam. If they wear them here then they will not use them in Jannah. As it comes in another hadeeth narrated by Ibn `Umar (may Allaah be pleased with them both), who reported that the Prophet (Sallallaahu`alayhi wa sallam) said:

*"Silk is only worn in this world by the one who will have no share of the pleasure of the Hereafter."*

And Anas (may Allaah be pleased with him) reported that the Prophet Muhammad (Sallallaahu`alayhi wa sallam) said:

*"Whoever wears silk in this world will not wear it in the Hereafter."* [Reported by Al-Bukhaaree, 5832]

And the Messenger of Allaah (Sallallaahu`alayhi wa sallam) said:

*"Whoever believes in Allaah and the Last Day should not wear silk or gold."*

You should also love for your brother what you love for yourself. On the authority of Abu Hamzah Anas bin Maalik (radiAllaahu 'anhu) - the servant of the Messenger of Allaah (sallAllaahu 'alayhi wa sallam) - that the Prophet (sallAllaahu 'alayhi wa sallam) said:

***None of you [truly] believes until he loves for his brother that which he loves for himself.*** [Al-Bukhaaree and Muslim]

Muslims should also avoid the saunas and keep the women from these places. On the authority of Jaabir (Radhiyallaahu `anhu) The Rasool (sallallaahu`alayhi wa sallam) said:

من كان يؤمن بالله و اليوم الآخر فلا يدخل حليلته الحمام و من كان يؤمن بالله و اليوم الآخر فلا يدخل الحمام إلا بمئزر

***“He who believes in Allaah and the Last Day, should not enter the steam house/sauna today except wearing a lower garment to cover his private parts. He who believes in Allaah and the Last Day should not let his wife or daughter enter the steam house/sauna.”*** [Al-Mustadrak-Kitaabul Adaab]

Look at the difference here between the man and the woman. The man cannot enter unless he has a lower garment and the woman is prevented from entering as she would have to take off her clothes in a place other than her husband’s house.

And likewise we say about going to the gym or swimming. This is applicable unless you are in your husband’s house where no one else can see you. If the steam house is in her house and she alone uses it, then it is allowed. From that same hadeeth comes the command to not sit at a table where Khamr (wine or alcohol) is being served: The Rasool (sallallaahu `alayhi wa sallam) said:

و من كان يؤمن بالله و اليوم الآخر فلا يجلس على مائدة يدار عليها الخمر

***“He who believes in Allaah and the last day should not sit by a table on which khamr is being consumed or served”***

*All of these points that have been mentioned are related to perfecting the eemaan.*

Prophet Muhammad (Sallallaahu`alayhi wa sallam) also said:

***“Whoever believes in Allaah and the Last Day, let him not be alone with a woman who has no mahram present, for the third one present will be the shaytaan.”*** [Narrated by Ahmad and classed as Saheeh by Al-Haakim, and Adh-Dhahabi agreed with him; it was also classed as Saheeh by Al-Albaani in Ghaayat Al-Maraam (180).]

Muslims are told not to not pray if one needs to relieve oneself. Abu Hurairah narrated that the Prophet (Sallallaahu`alayhi wa sallam) said:

لا يحل لرجل يؤمن بالله واليوم الآخر أن يصلي وهو حقن حتى يتخفف ». ثم ساق نحوه على هذا اللفظ قال « ولا يحل لرجل يؤمن بالله واليوم الآخر أن يؤم قوما إلا بإذنهم ولا يختص نفسه بدعوة دونهم فإن فعل فقد خانهم

*“He who believes in Allaah and the Last Day should not pray while he has the urge to use the toilet until he relieves himself and he who believes in Allaah and the Last Day should not assign himself as the Imaam unless he is granted their permission and he should not make a special du’aa for himself and not them, and if he did then he has deceived them.”* [Reported by Abu Daawood]

Muslims do not have bad feelings towards the Ansaar. It is reported on the authority of Abu Hurayrah that the Messenger of Allaah (Sallallaahu`alayhi wa sallam) said:

*A person who believes in Allaah and the Last Day never nurses a grudge against the Ansaar.* (Saheeh Muslim Book #1, Hadith #139)

With regards to mourning the deceased, Umm Habeebah narrated that the Prophet (sallallaahu `alayhi wa sallam) said:

لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

*"It is not lawful for a Muslim woman who believes in Allaah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."*

## CONCLUDING REMARKS

We are living at a time of great *fitan* (trials) - so much that it engulfs us like air/oxygen. You cannot find a single place where the *fitan* is not present just like you can't find a place where there is no air. We see a lot of violation in our daily life, how many people Muslims do not honor the right of the guests by hosting them, how many men are alone with women, and many other violations? How many people go to sauna/steam house in just underwear when this is not allowed? This does not help our eemaan. The *fitan* is surrounding us like air, like oxygen and even oxygen is difficult to find because the people are smoking, you cannot even breathe and you can't find a single place where the *fitan* is not present. How many people today are invited for business meetings where *khamr* is served? They make excuses (for attending) but they are not forced to do so.



Another very important hadeeth is about being happy with your good deeds and sad about your sins. On the authority of Abu Moosaa Al-Ash'aree, the Rasool (Sallallaahu`alayhi wa sallam) said:

من سرته حسنته وساءته سيئته فهو مؤمن

*“He whose good deeds please him and his bad deeds saddens him, is a believer.”*

[Reported by At-Tabaraani]

Now you need to check yourself. Are you the same? Do you have the same characters or manners? This is yet another action used to perfect one's eemaan. These ahaadeeth show us the relation between the `aqeedah and manners. We should be humble; we must inculcate good manners and character. A man might reach the level of the one who stays up at night praying and spends the days fasting by his good manners and character.

*Al-hamdulillaah Rabbil`Aalameen was-sallaatu was-sallam `Aalaa Nabiyyinaa Muhammad, aameen*

**❧END OF DARS FOUR❧**