

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلِّيَ عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Our Responsibilities as a Muslim – Akhlaq & Sunnah Character

Islam places high emphasis on sound character building. It is a valuable quality for a healthy social life. Sunnah Character is a great blessing of Allah, for the greatest human to ever walk the earth is our beloved Master RasoolAllah – may Allah send peace and blessings upon him – whom Allah Almighty describes as follows in the Holy Quran:

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾

And undoubtedly, you possess excellent manners.
(Al-Qalam 68, Verse 4)

أَنَّ يَهُودِيًّا مِنْ فَصْحَاءِ الْيَهُودِ جَاءَ إِلَى عُمَرَ فِي أَيَّامِ خِلَافَتِهِ فَقَالَ: أَخْبِرْنِي عَنْ أَخْلَاقِ رَسُولِكُمْ،

فَقَالَ عُمَرُ: اطْلُبْهُ مِنْ بِلَالٍ فَهُوَ أَعْلَمُ بِهِ مِنِّي. ثُمَّ إِنَّ بِلَالَ دَلَّهُ عَلَى فَاطِمَةَ ثُمَّ فَاطِمَةُ دَلَّتْهُ عَلَى عَلِيٍّ

عَلَيْهِ السَّلَامُ، فَلَمَّا سَأَلَ عَلِيًّا عَنْهُ قَالَ: صِفْ لِي مَتَاعَ الدُّنْيَا حَتَّى أَصِفَ لَكَ أَخْلَاقَهُ، فَقَالَ

الرَّجُلُ: هَذَا لَا يَتَيَسَّرُ لِي، فَقَالَ عَلِيٌّ:

عَجَزْتُ عَنْ وَصْفِ مَتَاعِ الدُّنْيَا وَقَدْ شَهِدَ اللَّهُ عَلَيَّ قَلْبِنِي حَيْثُ قَالَ:

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ [النِّسَاء: 77]

فَكَيْفَ أَصِفُ أَخْلَاقَ النَّبِيِّ وَقَدْ شَهِدَ اللَّهُ تَعَالَى بِأَنَّهُ عَظِيمٌ حَيْثُ قَالَ:

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ [الْقَلَم: 4]

A Jew amongst the eloquent people of the Jewish community came to Sayyiduna 'Umar – may Allah be pleased with him – during his Caliphate and said, “Tell me about the character of your Prophet.” Sayyiduna 'Umar – may Allah be pleased with him – said to him, “Ask Bilal about it, for he is more learned than me.” Then Sayyiduna Bilal – may Allah be pleased with him – referred him to Sayyidah Fatimah – may Allah be pleased with her – and she sent him to Sayyiduna 'Ali – may Allah be pleased with him. When he asked Sayyiduna 'Ali – may Allah be pleased with him, he replied, “Tell me the worth of the world before I tell you about his character?” He said, “It is not easy for me to assess that.” Sayyiduna 'Ali – may Allah be pleased with him – then said to him, “You felt overwhelmed to describe the worth of the world to me while Allah Almighty has testified on its worth and stated:

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ

Say you, 'the enjoyment of the world is little.

(Al-Nisa 4, Verse 77)

Then how can I describe the character of the Holy Prophet – may Allah send peace and blessings upon him – while Allah has testified that it is indeed great, and stated:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And undoubtedly, you possess excellent manners.

(Al-Qalam 68, Verse 4)

(Tafseer Kabeer)

A'laHazrat describes the beauty of his great Akhlaq in the following manner:

تیرے خلق کو حق نے عظیم کہا

تیری خلق کو حق نے جمیل کیا

کوئی تجھ سا ہوا ہے نہ ہو گا شہا

تیرے خالق حسن و ادا کی قسم

Tere Khulq ko Haq ne 'Azeem kaha

Teri Khalq ko Haq ne Jameel kiya

Koi tujh sa suwa hai na ho ga Shaha

Tere Khaaliq-e-Husn-o-Ada ki Qasam!

Allah Almighty remarked your character as “great”

He beautified your creation

Neither there was anyone like you nor will there ever be, O King

I swear by the Divine Being who created you and your beautiful personality

(Hadaaiq-e-Bakhshish)

Imam Booseeri – may Allah be pleased with him – describes his beautiful character in his world famous Qaseedah Burdah shareef as follows:

فَمَا تَطَاوَلُ أَمَالَ الْمَدِيحِ إِلَى

مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشَّيْمِ

Fama tataawalu aamaalil madeehi ilah

Mafeehi min karamil akhlaaqi wash shiyami

How can His admirers Praise the Holy Prophet (May Allah send peace and blessings upon him), for it is beyond the ability of man to do justice to the Sweetness and Greatness of His Character?

أَكْرَمُ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقُ

بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمٍ

Akrim bekhalqi nabiyyin zaanahu khuluqun

Bil husni mushtamilim bil bishri muttasimi

What a beautiful manner, Allah has made the Bodily Figure of the Holy Prophet (swallal lahu alayhi wasallam). What beauty, those pleasant smiles display that on the Sacred Face are signs of Happiness and Liveliness.

Sayyiduna Ali – may Allah be pleased with him – narrates that the final description is this, that in the first meeting everyone who met Him, had fear. But after speaking to Him for a little while, he was found saying that he will never find another Person like Him from today till Qayaamat.

كَانَ لِأَجَانِبٍ كَالْوَالِدِ يَحُلُّ عُقْدَهُمْ وَيَكْفِي مُهْتَبَهُمْ، وَبَدَخَ حُسْنَ خُلُقِهِ إِلَى أَنَّهُمْ لَمَّا كَسَرُوا سِنَّهُ،

قَالَ:

«اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

The Holy Prophet – may Allah send peace and blessings upon him – was like a father even to strangers. He would solve their problems and eliminate their difficulties. His good conduct stretched to a level where when his enemies broke his tooth, he made Du'a for them (instead):

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

Oh Allah, guide my people, for they do not know.

(Tafseer Kabeer)

The root cause of corruption, cheating, indecency, malice and jealousy in our today's society is bad character. If we can rectify our characters and reform ourselves the very society will be home to a peaceful and prosperous inhabitation.

There are numerous Ahadeeth where there are glad tidings mentioned for those who possess good character and values. Studying those Ahadeeth will motivate us to acquire good Akhlaq.

A Mu'min is a Mirror to Another:

حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي خَالِدُ بْنُ حُمَيْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ

سُلَيْمَانَ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: الْبُؤْسُ مِنْ مَرَأَةِ أَخِيهِ، إِذَا رَأَى فِيهَا

عَيْبًا أَصْلَحَهُ

Sayyiduna Abu Hurairah – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:
A believer is the mirror of his brother, when he sees a flaw in it, he rectifies it.
(Al-Adab al-Mufrad Hadeeth No. 238)

Akhlaq Guarantees Perfection of Iman:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُكَيْتَةَ، قَالَ: حَدَّثَنَا خَالِدُ
الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ أَكْمَلِ
الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلَطُّهُمْ بِأَهْلِهِ.

Sayyidah ‘Ayesha – may Allah be pleased with her – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:
The most perfect amongst the believers in Iman is he who possesses good character and is lenient towards his family.
(Sunan Tirmidhi Hadeeth No. 2612)

Sunnah Teaching of Treating our Wife fairly:

حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، قَالَ: حَدَّثَنَا أَبُو سَلَبَةَ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْمَلُ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا،
وَخَيْرُهُمْ خَيْرُهُمْ لِنِسَائِهِمْ.

Sayyiduna Abu Hurairah – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:
The perfect amongst the believers in Iman is he who possesses good character and the best of you is he who is good towards his wife.
(Sunan Tirmidhi Hadeeth No. 1162)

Dearest and Closest to RasoolAllah:

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ، قَالَ: حَدَّثَنَا
مُبَارَكُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ
أَحَاسِنُكُمْ أَخْلَاقًا، وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الْتَرَثَارُونَ
وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ

قَالُوا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا التَّرَثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيْهِقُونَ

قَالَ: الْمُتَكَبِّرُونَ.

Sayyiduna Jabir – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: Dearest to me from amongst you and the closest to me on the Day of Judgment will be those who possess good characters, and the ones farthest from me will be the gossippers, those who rant and the Al-Mutafaihiqoon ones from amongst you.

They asked, “Ya RasoolAllah, we know what is Al-Thartharoon and Al-Mutashaddiqoon but we do not know what is Al-Mutafaihiqoon?”

He replied, “It means ‘the arrogant’.”

(Sunan Tirmidhi Hadeeth No. 2018)

One with Sound Akhlaq equals in Virtue to the one who Prays and Fasts:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ يَعْنِي الْإِسْكَندَرِيَّ، عَنْ عَمْرِو، عَنِ الْمُطَّلِبِ، عَنْ عَائِشَةَ رَحِمَهَا اللَّهُ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيُدْرِكُ

بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ»

Sayyidah ‘Ayesha – may Allah be pleased with her – narrates that she heard the Holy Prophet – may Allah send peace and blessings upon him – saying: Indeed with his good character, a believer can attain the station of the one who fasts (all day) and prays (all night).
(Sunan Abi Dawood Hadeeth No. 4798)

The Weight of Akhlaq on Mizan:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَبْلَكٍ، عَنْ أَمْرِ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ، وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبَذِيءَ.

Sayyiduna Abu Darda – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: Nothing will be heavier than the good character on the scale of a believer on the Day of Judgment. Indeed, Allah Almighty hates the obscene and vulgar.
(Sunan Tirmidhi Hadeeth No. 2002)

Hell is Forbidden for the One with Sound Akhlaq:

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ، حَدَّثَنَا سَعِيدُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ الْأَوْدِيِّ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حُرِّمَ عَلَى النَّارِ

كُلُّ هَيِّئٍ لَيِّنٍ سَهْلٍ قَرِيبٍ مِنَ النَّاسِ

Sayyiduna Ibn Mas'ood – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: The fire of hell is forbidden for everyone with good character, moderate and (in good gatherings) close to people.
(Musnad Ahmed Hadeeth No. 3938)

Good Akhlaq is a Form of Charity:

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ، قَالَ:

حَدَّثَنَا عِكْرِمَةُ بْنُ عَبَّارٍ، قَالَ: حَدَّثَنَا أَبُو زَمِيلٍ، عَنْ مَالِكِ بْنِ مَرْثَدٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

تَبَسُّبِكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ،

وَأَمْرُكَ بِالْبَعْرِوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ،

وَأَرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ،

وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصْرَ لَكَ صَدَقَةٌ،

وَأَمَّا طُنْتُكَ الْحَجَرَ وَالشُّوْكَةَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ،

وَأَمَّا غُكُّكَ مِنْ دَلُوكِ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ.

Sayyiduna Abu Dhar – may Allah be pleased with him – reported that the Holy

Prophet – may Allah send peace and blessings upon him – has stated:

You smile for your fellow brother is a form of charity in your favour.

Enjoining good and prohibiting evil is a form of charity in your favour.

Giving direction to a lost person in an area is a form of charity in your favour.

Your eyesight (helping a blind with your vision) for the one with poor eyesight is a form of charity in your favour.

Removal of stones, thorns and bones from the pathway is a form of charity in your favour.

Poring from your bucket into the bucket of your fellow brother is a form of charity in your favour.

(Sunan Tirmidhi Hadeeth No. 1956)

Nothing is Nobler than Sound Character:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ رُمَحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنِ الْبَاقِ بْنِ مُحَمَّدٍ، عَنْ

عَلِيِّ بْنِ سُلَيْمَانَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا عَقْلَ كَالْتَدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ»

Sayyiduna Abu Dhar – may Allah be pleased with reported that the Holy

Prophet – may Allah send peace and blessings upon him – has stated:

There is no intellect like planning, no piety like abstinence from sins and there is no nobility like that of sound character.

(Sunan Ibn Majah Hadeeth No. 4218)

Hospitality is a Virtuous Sunnah Akhlaq:

أَخْبَرَنَا الشَّيْخُ أَبُو بَكْرٍ بْنُ إِسْحَاقَ، أَنبَأَ عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثَنَا مُعَلَّى بْنُ مَهْدِيٍّ الْبُوصَلِيُّ، ثَنَا

عُمَرَانُ بْنُ خَالِدِ الْخَزَاعِيِّ الْبُنَائِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَخَلَ سَلْمَانَ الْفَارِسِيُّ عَلَى عُمَرَ بْنِ

الْخَطَابِ رَضِيَ اللَّهُ عَنْهُمَا وَهُوَ مُتَّكِرٌ عَلَى وَسَادَةٍ فَالْتَقَاهَا لَهُ، فَقَالَ سَلْمَانُ: صَدَقَ اللَّهُ وَرَسُولُهُ
فَقَالَ عُمَرُ: حَدِّثْنَا يَا أَبَا عَبْدِ اللَّهِ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَّكِرٌ
عَلَى وَسَادَةٍ فَالْتَقَاهَا إِلَيَّ ثُمَّ قَالَ لِي: «يَا سَلْمَانُ، مَا مِنْ مُسْلِمٍ يَدْخُلُ عَلَى أَخِيهِ الْمُسْلِمِ فَيُلْتَقَى
لَهُ وَسَادَةٌ أَكْرَمَ مَالَهُ إِلَّا غَفَرَ اللَّهُ لَهُ»

Sayyiduna Anas ibn Malik – may Allah be pleased with him – narrates that
Sayyiduna Salman al-Faarisi – may Allah be pleased with him – visited
Sayyiduna ‘Umar – may Allah be pleased with him – while he was reclining on
a pillow, so he offered it to him.

Sayyiduna Salman – may Allah be pleased with him – said, “Allah and His
Messenger have spoken the truth.”

Sayyiduna ‘Umar – may Allah be pleased with him – then said, “Tell me the
Hadeeth O Abu Abdillah.”

He said, “I visited the Holy Prophet – may Allah send peace and blessings upon
him – while he was reclining on a pillow, so he offered it to me and then said to
me, “O Salman, when a Muslim visits another Muslim brother and he offers
him pillow (as a gesture of hospitality) to honour him, then Allah Almighty has
already forgiven him.”

(Al-Mustadrak Hadeeth No. 6542)

Why purchase Slaves when People can be Indebted to You because of Your Good Akhlaq:

Sayyiduna Ibn ‘Umar – may Allah be pleased with him – reported that the
Holy Prophet – may Allah send peace and blessings upon him – has stated:
It amazes me when a man who buys slaves with his wealth and then frees them.
Why does he not buy people by doing good to them and earn its reward in
abundance?

Meaning, when he does good for the people, they will be indebted to him.

Helpful Beings are the Special Servants of Allah Almighty:

حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، ثنا أَحْمَدُ بْنُ طَارِقِ الْوَابِشِيِّ، ثنا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِلَّهِ عَزَّ وَجَلَّ خَلْقًا خَلَقَهُمْ لِحَوَائِجِ النَّاسِ يَفْزَعُ النَّاسُ إِلَيْهِمْ فِي حَوَائِجِهِمْ أَوْلِيكَ الْآمِنُونَ مِنْ عَذَابِ اللَّهِ»

Sayyiduna 'Ibn 'Umar – may Allah be pleased with them – reported that the Holy Prophet – may Allah send peace and blessings upon him – said: There is a creation of Allah Almighty whom He has created to help people in need and people flock towards them when in need. They are the ones who are safeguarded from Allah's punishment.

(Al-Mu'jam al-Kabeer Tabrani Hadeeth No. 13334)

Signs of Good Character (by Imam Ghazali)

They are in control of their desires.

Safeguard the trust.

Fulfil their promises.

Engage whole-heartedly in their prayers.

Are gentle towards people.

One sign in particular of a good Muslim is that he loves for his brother what he loves for himself.

He either stays quiet or says good things.

He does not swear or tell lies.

He does not backbite.

He is not jealous.

He wishes well even for those who cause him harm and swear him.

Sayyiduna Malik Ibn Deenar's Wisdom:

There was a man who would swear Sayyiduna Malik Ibn Deenar – may Allah be pleased with him – but he, in return, used to send him Halwa (sweet meat). He mentioned the reason upon asking, “He sends us what he has, and we send him what we have.”

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَبِرٌ، عَنْ حُبَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»، قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا تَنْصُرُهُ مَظْلُومًا،

فَكَيْفَ تَنْصُرُهُ ظَالِمًا قَالَ: «تَأْخُذُ فَوْقَ يَدَيْهِ»

Sayyiduna Anas – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

Help your brother whether he is an oppressor or oppressed.

The Sahaba asked, “Ya RasoolAllah, we can help the oppressed but how are we to help the oppressor?”

He replied, “By getting hold of his hands (from oppressing others).”

(Sahih Bukhari Hadeeth No. 2444)

Good Akhlaq Supersedes Worship:

حَدَّثَنَا هَنَادٌ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ، قَالُوا: بَلَى، قَالَ: صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

Sayyiduna Abu Darda – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

Should I not inform you of something greater in status than that of the Fasts, Salah and Charity?”

The Sahaba said, “Of course.”

He said, “Mutual harmony, for indeed the internal conflict is destructive.”

(Sunan Al-Tirmidhi Hadeeth No. 2509)

Lack of Akhlaq can Bring Destruction to Islam:

حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَرْبِ بْنِ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشِ بْنِ الْوَلِيدِ، أَنَّ مَوْلَى الرَّبِيعِ، حَدَّثَهُ أَنَّ الرَّبِيعَ بْنَ الْعَوَّامِ، حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، هِيَ الْحَالِقَةُ، لَا أَقُولُ تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُنبِئُكُمْ بِمَا يُثَبِّتُ ذَلِكَ لَكُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

Sayyiduna Zubair ibn al-‘Awwam – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

You have been afflicted by the disease of the former nations; envy and malice, which uproots. I am not saying that it uproots the hair, but it uproots Islam. I swear by the One in whose Hand my life is! You will not enter paradise until you have brought Iman, and you cannot become believers until you develop mutual love. Should I not inform you of that which will establish that for you?

Spread “Al-Salam” among yourselves.

(Sunan Al-Tirmidhi Hadeeth No. 2510)

Horrible Consequences of Cutting off Communication with Muslim Brothers for three days:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ،
عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ
يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَبَاتَ دَخَلَ النَّارَ»

Sayyiduna Abu Hurairah – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: It is not lawful for a Muslim to cut off communication with his fellow Muslim brother for more than three days. One who cuts off the communication for longer than three days and dies (in this state), he will go to hell.

(Sunan Abi Dawood Hadeeth No. 4914)

Severity of Cutting off Connection with Muslim brothers for a Year:

حَدَّثَنَا ابْنُ السَّمُرِّ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، عَنْ أَبِي عُثْمَانَ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عِمْرَانَ
بْنِ أَبِي أَنَسٍ، عَنْ أَبِي خِرَاشٍ السُّلَمِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ
هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفَكَ دَمَهُ»

Sayyiduna Abu Kherash al-Sulami – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

One who cuts off ties with his Muslim brother for a year then it is as if he has murdered him.

(Sunan Abi Dawood Hadeeth No. 4915)

Satan is Hard at Work to Create Discord amongst the Ummah:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ حَدَّثَنَا -

جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ:

«إِنَّ الشَّيْطَانَ قَدْ أَيْسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ»

Sayyiduna Jabir – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: The satan lost hope that he would ever be worshipped in the Arab peninsula, but he has not lost hope about sowing the seed of discord between them.

(Sahih Muslim Hadeeth No. 2812)

Islam and Good Akhlaq Compliment each other and are Attracted to Each Other:

قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حَدَّثَنَا أَبُو الْيَمَانِ

حِزَامٍ أَخْبَرَهُ، أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَثُّ بِهَا فِي الْجَاهِلِيَّةِ،

مِنْ صَلَاةٍ، وَعَتَاقَةٍ، وَصَدَقَةٍ، فَهَلْ لِي فِيهَا أَجْرٌ قَالَ حَكِيمٌ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ: «أَسَلَبْتَ عَلَيَّ مَا سَلَفَ مِنْ خَيْرٍ»

Sayyiduna Hakeem ibn Hizam – may Allah be pleased with him – narrates that he asked the Holy Prophet – may Allah send peace and blessings upon him, “As you are aware that I used to join ties (between families and loved ones) and free slaves and give charity during the age of darkness (prior to Islam, after Sayyiduna ‘Isa – peace be upon him – was raised into heavens). Do I get any reward for those actions?

The Holy Prophet – may Allah send peace and blessings upon him – replied, “Your embracing Islam is the result of whatever good you have been doing.”

Beautiful Character of the Holy Prophet – may Allah send peace and blessings upon him:

حَدَّثَنَا الْحَوْطِيُّ، نا الْوَلِيدُ بْنُ مُسْلِمٍ، ثنا مُحَمَّدُ بْنُ حَزْمَةَ بْنِ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَبَأَ أَرَادَ هِدَايَةَ زَيْدِ بْنِ سُعْنَةَ قَالَ: مَا مِنْ عِلْمَاتِ النَّبُوءَةِ شَيْءٍ إِلَّا وَقَدْ عَرَفْتُهَا فِي وَجْهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ نَظَرْتُ إِلَيْهِ إِلَّا اثْنَتَيْنِ لَمْ أُخْبَرْهُمَا مِنْهُ، يَسْبِقُ حِلْبُهُ جَهْلَهُ وَلَا يَزِدُّهُ شِدَّةُ الْجَهْلِ إِلَّا حِلْبًا فَبَيْنَا أَنَا أَتَلَطَّفُ لَهُ أَنْ أُخَالِطَهُ فَأَعْرِفُ حِلْبَهُ مِنْ جَهْلِهِ خَرَجَ يَوْمًا مِنَ الْحُجْرَاتِ وَمَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فَجَاءَ رَجُلٌ يَسِيرٌ عَلَيَّ رَاحِلَتِهِ كَالْبَدْوِيِّ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ بُصْرَى قَرْيَةَ ابْنِ فُلَانٍ قَدْ أَسْلَمُوا وَدَخَلُوا فِي الْإِسْلَامِ وَحَدَّثْتُهُمْ إِنْ أَسْلَمُوا أَتَاهُمْ أَرْزَاقُهُمْ رَغَدًا، وَقَدْ أَصَابَتْهُمْ سَنَةٌ وَشِدَّةٌ وَقُحُوطٌ مِنَ الْغَيْثِ وَأَنَا مُشْفِقٌ أَنْ يَخْرُجُوا مِنَ الْإِسْلَامِ كَمَا دَخَلُوا فِيهِ طَمَعًا فَإِنْ رَأَيْتَ أَنْ تُرْسِلَ إِلَيْهِمْ شَيْئًا حَتَّى تَعِينَهُمْ بِهِ فَعَلْتَ قَالَ زَيْدُ بْنُ سُعْنَةَ فَقُلْتُ: أَيْتَاعُ كَذَا وَكَذَا مِنْ حَائِطِ بَنِي فُلَانٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا مِنْ حَائِطِ فُلَانٍ مُسَمَّى فُلَا، وَلَكِنْ أَيْبِعُكَ كَذَا وَكَذَا وَسُقَّا إِلَى أَجْلِ مُسَمَّى» فَبَايَعَنِي فَأَطْلَقْتُ هَيْبَانِي وَأَعْطَيْتُهُ ثِبَانِينَ دِينَارًا فَدَفَعَهَا إِلَى الرَّجُلِ وَقَالَ: أَعْجَلْ عَلَيْهِمْ بِهَا وَاعْنِهِمْ قَالَ: فَلَبَّا كَانَ قَبْلَ مَحَلِّ حَقِّي بِيَوْمَيْنِ أَوْ ثَلَاثَةٍ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جِنَازَةٍ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فِي نَفَرٍ مِنْ أَصْحَابِهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ زَيْدٌ: فَلَبَّا صَلَّى عَلَى الْجِنَازَةِ وَدَنَا مِنْ جِدَارٍ لِيَجْلِسَ إِلَيْهِ جَذَبْتُ بَرْدَائِهِ حَتَّى سَقَطَ عَلَى عَاتِقِهِ ثُمَّ أَقْبَلْتُ عَلَيْهِ بِوَجْهِ جَهْمٍ غَلِيظٍ فَقُلْتُ: أَلَا تَقْضِي يَا مُحَمَّدُ فَوَاللَّهِ مَا عَلِمْتُكُمْ بَنِي عَبْدِ الْبَطْلِيبِ لَبَطْلٌ وَلَقَدْ كَانَ لِي بِمُخَالَطَتِكُمْ عِلْمٌ قَالَ زَيْدٌ: فَأَرْتَعَدْتُ

فَرَأَى عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ كَالْفَلَكِ الْمُسْتَدِيرِ ثُمَّ رَمَانِ بِيَصْرِهِ فَقَالَ: أُمِّي عَدُوُّ اللَّهِ أَتَقُولُ هَذَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَصْنَعُ بِهِ مَا أَرَى وَتَقُولُ لَهُ مَا أَسْبَغُ فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَوْلَا مَا أَخَافُ فَوْتَهُ لَسَبَقَنِي رَأْسُكَ، قَالَ زَيْدٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ فِي سُكُونٍ وَتَوَدُّدٍ ثُمَّ تَبَسَّمَ ثُمَّ قَالَ: أَنَا وَهُوَ أَحَبُّ إِلَيَّ مِنْكَ يَا عُمَرُ أَنْ تَأْمُرَنِي بِحُسْنِ الْأَدَاءِ وَتَأْمُرَهُ بِحُسْنِ اتِّبَاعِهِ أَذْهَبُ بِهِ فَأَعْطِهِ حَقَّهُ، وَأَعْطِهِ مَكَانَ مَا رُعْتَهُ عَشْرِينَ صَاعًا مِنْ تَبَرٍّ فَذَهَبَ بِي عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَضَانِي وَأَعْطَانِي عَشْرِينَ صَاعًا مِنْ تَبَرٍّ فَلَبَّيْنَا فَرَعًا قُلْتُ: تَعْرِفُنِي يَا رَسُولَ اللَّهِ؟ قَالَ: لَا، قُلْتُ: أَنَا زَيْدُ بْنُ سَعْنَةَ، قَالَ عُمَرُ: الْحَبْرُ يَا زَيْدُ، قُلْتُ: نَعَمْ، قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَمَا حَبَلَكَ عَلَى مَا صَنَعْتَ مِنْ كَلَامِكَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا زَيْدُ؟ قُلْتُ إِنَّهُ لَمْ يَبْتَعْ مِنْ عَلَامَاتِ النَّبِيِّ شَيْءٌ إِلَّا وَقَدْ عَرَفْتُهُ فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ نَظَرْتُ إِلَيْهِ إِلَّا اثْنَتَيْنِ فَأَحْبَبْتُ أَنْ أُخْبِرَهُمَا مِنْهُ يَسْبِقُ حِلْبُهُ جَهْلُهُ، وَلَا يَزِيدُهُ الْجَهْلُ إِلَّا حِلْبًا فَرَضِيْتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِحَبَدِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا، وَأَشْهَدُكَ يَا عُمَرُ أَنْ أَشْطَرَ مَالِي فَإِنِّي أَكْثَرُ أَهْلِهَا مَالًا صَدَقَةً عَلَى أُمَّةٍ مُحَبَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ: أَوْ عَلَى بَعْضِهِمْ فَإِنَّكَ لَا تَسْعَهُمْ، قَالَ زَيْدٌ رَضِيَ اللَّهُ عَنْهُ: أَوْ بَعْضِهِمْ، فَرَجَعَ زَيْدٌ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ زَيْدٌ رَضِيَ اللَّهُ عَنْهُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَبَايَعَهُ وَآمَنَ بِهِ

Sayyiduna Abdullah ibn Salam – may Allah be pleased with him – narrates:

It is regarding the time when Allah Almighty ordained the guidance of Sayyiduna Zaid ibn Su'unnah – may Allah be pleased with him – (to embrace Islam).

(In the words of Sayyiduna Zaid ibn Su'unnah – may Allah be pleased with him)

He said: I recognized every sign of the Prophethood in Sayyiduna Muhammad – may Allah send peace and blessings upon him (as mentioned in Torah shareef) the moment I saw him except for two signs which I had not yet realized.

1. His tolerance will precede his anger
2. One's ignorance and difficulty only increase in his mercy.

I was on the lookout for a window of opportunity to examine the two signs.

One day, the Holy Prophet – may Allah send peace and blessings upon him – came out of his room. Sayyiduna Ali – may Allah be pleased with him – accompanied him.

A villager met him and said, “The people of a certain tribe embraced Islam. I used to tell them that if they embrace Islam, their sustenance will increase in abundance. They now suffer in drought. I fear that they might lose hope in Islam due to hardship. So please give me something.”

Hearing this the Holy Prophet – may Allah send peace and blessings upon him – looked at Sayyiduna ‘Ali – may Allah be pleased with him. He said, “There is nothing.”

After witnessing this situation, I advanced and offered 80 Mithqal gold for the dates that will be owed to me on a certain day. He handed the 80 Mithqal to the villager to distribute it among the people of that tribe.

While there remained still three days before the due date, I approached him and grabbed his shirt and sheet and staring at him, I said, “O Muhammad, will you not give me what is due to me? O family of Abdul Muttalib, you always delay in giving people their due.”

Sayyiduna ‘Umar – may Allah be pleased with him – went into a state of fury when he heard this but when he looked at the Holy Prophet – may Allah send peace and blessings upon him, he was smiling. He said to Sayyiduna ‘Umar, “Take him and give him his due, and give him 20 extra sa (containers of measure) of dates.”

Sayyiduna ‘Umar – may Allah be pleased with him – took me with him and gave me what was due to me plus 20 containers of extra dates.

I said to Sayyiduna ‘Umar, “Do you recognize me?”

He replied, “No.”

I said, “I am Zaid ibn Su’unnah.”

He asked, “The Jewish rabbi Zaid ibn Su’unnah?”

“Yes.” I replied.

He then asked, “Why did you treat the Holy Prophet – may Allah send peace and blessings upon him – like that?”

I responded, “O ‘Umar, I recognized every sign of the Prophethood in Sayyiduna Muhammad – may Allah send peace and blessings upon him (as mentioned in Torah shareef) the moment I saw him, except for two signs which I had not yet realized.

O ‘Umar, I make you my witness that I am pleased with Allah as my Lord, with Islam as my religion and with Sayyiduna Muhammad – may Allah send peace and blessings upon him – as my Prophet.

O ‘Umar, I am very wealthy, and I make you my witness that I hereby donate half of my wealth on the Ummah of Sayyiduna Muhammad – may Allah send peace and blessings upon him.”

Thereafter, both Sayyiduna Zaid and Sayyiduna ‘Umar – returned to the Holy Prophet – may Allah send peace and blessings upon him – and Sayyiduna Zaid said, “I testify that there is none worthy of worship but Allah and indeed Muhammad is Allah’s servant and Messenger, and he took the pledge of allegiance at his blessed hand and brought Iman in him.

(Al-Aahaad wal-Mathaani Hadeeth No. 2082)

A Muslim must display Akhlaq

The Holy Prophet – *may Allah’s peace and blessings be upon him* – himself has stated:

I have been sent to complete Ikhlaq or the scale of Ikhlaq.

(Kanzul Ummaal; Mu’atta Imam Malik)

Hadrat Sayyiduna Nizaamudeen Awliyah – *may Allah be pleased with him* – has stated that, “To read a lot of Salaah and spend much time in Wazifah, to read the Qur’an a lot, none of these things are difficult. All those who are strong can perform this duty. In fact, even an old person can do all, of these things and can even continue to fast. To spend time in Tahajjud and read a few paras of the Qur’an, this can be done by an ordinary person. However, the work of the true believers is something else.”

(Sayr Al Awliyah)

In the treatise, “Waafi yaat Al ‘ayaan” by ibn Khalakaan there is a statement of Hadrat Sayyiduna Fudail bin Ayyaz – *may Allah be pleased with him* – which reads, “For a person to be kind to a gathering and to display Ikhlaq is better than spending the night in Ibadah and the day in fasting”.

When we look at the blessed life of the Holy Prophet – *may Allah's peace and blessings be upon him* – we will see that this is how he spent his life. When we look at the incident of when he received the first Revelation, we will realize that this indeed was a most momentous occasion in his life. And it is obvious that a person would feel immense awe and fear. After all, this is a message which is being sent to him from the Divine Creator. However, when he reached home his blessed wife of fifteen years of marriage said to him with the intention of putting his mind at ease that, “There is absolutely no way that your Lord will dishonour you. You are someone who creates good relationship (with your family). You carry the burden of those who have no one to support them. You feed the needy with your own earnings. You honour a guest and you are able to deliver justice to those for whom justice has become necessary due to an act of injustice.”

(Sahih Bukhari Shareef)

Following the path of the Holy Prophet – *may Allah's peace and blessings be upon him* – and how the Awliya acted, Janab Khaleeq Ahmed Nizaami explains, “There is no doubt that the Mashaa'ikh indeed strove to teach those who succeeded the true Ikhlāq. They wanted their followers and those who succeeded them to be a symbol of love, humility, simplicity, care and Ikhlas.”

When a poor and needy person looks at them, their hearts should become happy and joyous. When they speak, it must be like pearls are coming from their mouths. However, when they speak to the misled and oppressor, these same people must become like solid and strong mountains which never shakes and that no power on earth must create fear in them. In other words, their inner sense and Ikhlas was displayed in their actual behaviour. Day and night when these successors of the Awliya saw their spiritual masters, they gained immense benefit from them.

It is reported that on the 15th of Muharram 710 A.H. a person approached Hadrat Nizaamudeen Awliyah – *may Allah be pleased with him* – and began to insult the great Saint. The great Saint remained silent throughout this and gave the person whatever he needed. The Mureeds of Hadrat Nizaamudeen Awliyah – *may Allah be pleased with him* – said that someone like this had also once appeared in front of Hadrat Baba Fareed – *may Allah be pleased with him* – and acted in the same manner and was also treated in the same manner.

This also proves the immense example which the Awliyah silently presented to their Mureeds.

Despite this humble behaviour which they displayed for the poor and simple, they displayed no fear for those in power. It is mentioned that one day, someone attacked Hadrat Sayyiduna Naseerudeen Chiragh Dehlwi – *may Allah be pleased with him* – with a knife and he remained silent. However, when the Sultan of the country Muhammad Tughlaq displayed anger in front of him, he bravely said to the King to stop acting like an animal.

When we look at the great and immense status of Hadrat Ghous Paas – *may Allah be pleased with him* – we will be surprised to know that he did not feel embarrassed standing next to the poor and weak and helping them in their work. (Tabqaat Al Kubra)

Khwaja Moudud Chisht – *may Allah be pleased with him* – was someone who displayed such immense Ikhlāq that whoever came to see him, and the person was a needy person, he used to satisfy this person no matter what inconvenience it created for him. Whether it was young or old, Khwaja Moudud Chisht – *may Allah be pleased with him* – was always the first to make Salaam. He used to also rise for the person. He used to behave in the same manner for his servants or even a female slave. Some people objected to this and felt that this was not proper but Khwaja Moudud Chisht – *may Allah be pleased with him* – said to them that

this was a Sunnah. None had ever beaten the Holy Prophet – *may Allah's peace and blessings be upon him* – to make Salaam. He was always the first to make Salaam to anyone. Therefore, why should he not do this as well.

(Sayr Al Aqtaab)

There is no doubt that among the giants of the Awliya, the name of Hadrat Sayyiduna Sheikh Ahmed Rifaa'i – *may Allah be pleased with him* – also stands out. Eminent Saints and scholars used to sit in front of him with utmost respect and humility so that they could be blessed by his immense greatness. Even though this was his status, Hadrat Sayyiduna Sheikh Ahmed Rifaa'i – *may Allah be pleased with him* – used to walk around his neighbourhood which was called "Umme Ubaidah" and search for those who were paralysed or disabled. He used to wash their clothes, prepare their beds, and also feed them. He used to also sit with them for long hours and keep them company and make Du'a for them. He used to say that to visit such people is not Mustahab but in fact it is Waajib.

It is mentioned that one day, while Hadrat Sayyiduna Sheikh Ahmed Rifaa'i – *may Allah be pleased with him* – was walking on one of the streets, there were some children who were playing on the street and when they saw him, they ran away. However, Hadrat Sayyiduna Sheikh Ahmed Rifaa'i – *may Allah be pleased with him* – ran after these children and sought their forgiveness for disturbing their play. If he heard that there was a sick person in the area, he would make sure that he visited them.

Hadrat Sayyiduna Sheikh Ahmed Rifaa'i – *may Allah be pleased with him* – used to wait for any blind person on the road and when he saw someone, he used to help this person and also made sure that he accompanied them to their destination. If he saw any old person or someone with a white beard, Hadrat Sayyiduna Sheikh Ahmed Rifaa'i – *may Allah be pleased with him* – used to visit this person and used to advice the people in that house to respect the old person. When he returned from any journey, he had a rope and used to collect firewood

for the poor and needy. Those who were on the journey with him also did the same. This firewood was given to all the disabled, the blind and the poor and needy and the widows. He never returned evil with evil.

(Tabqaat Al Kubra)

As we have said, these Awliya had immense respect and Ikhlaq for the downtrodden and those less fortunate. However, when it came to the enemies of Islam and enemies of religion, their behaviour was completely different. There are certain Jaahils who take these examples and say we should also be kind to the Kaafirs and the Munaafiqs. This is a complete misinterpretation of the message of the Holy Prophet – *may Allah's peace and blessings be upon him*. The Holy Prophet – *may Allah's peace and blessings be upon him* – fought against the Kaafirs and told the Munaafiqs to get out of the Masjid.