

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

READINGS FROM UPRIGHT MORAL CHARACTER

of Shaykh Muhammad Ibn Saalih al-'Uthaymeen (rahimahullaah)

Taught by Moosaa Richardson

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INTRODUCTION

From the finest guidance of Muhammad (sallallaahu ‘alayhi wa sallam), from the most important aspects of his Messengership and from the most important aspects of the Deen that he brought is **GOOD MANNERS AND MORALS.**

Good character includes the relationship between the servant and his Lord; and the servant and other servants.

- The Prophet (sallallaahu ‘alayhi wa sallam) has said about good manners:

From Abud Dardaa (radiyallaahu ‘anhu) who said that Allaah’s Messenger (sallallaahu ‘alayhi wa sallam) said:

There is nothing which is heavier upon the Balance than good character.

[Taken from ‘The Islamic Personality’ by Shaykh ‘Alee Hasan ‘Alee ‘Abdul Hameed (page 57). Reported by Ahmad (6/446 and 448) and Aboo Daawood (3/1344/#4781)]

- The Prophet (sallallaahu ‘alayhi wa sallam) is our role model. He is an example of a man that displayed the finest of character.

Indeed in the Messenger of Allaah you have a good example to follow for him who hopes for (the Meeting with) Allaah and the Last Day, and remembers Allaah much.

[Soorah Al-Ahzaab(33):21]

- The Prophet (sallallaahu ‘alayhi wa sallam) had the finest character.

Ibn Qayyim (rahimahullaah) summarised in Madaarij as-Salikeen, the noble manners of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam):

The Prophet (sallallaahu ‘alayhi wa sallam) used to greet the children when he passed by them. Sometimes a little girl would take him by the hand, he would allow her to lead him wherever she wanted. He (sallallaahu ‘alayhi wa sallam) used to lick his own fingers after eating. He would be in the service of his family when at home. Never would he become angry because of something personal. He (sallallaahu ‘alayhi wa sallam) 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 own servants; sit in the company of the poor people and personally take care of the needs of widows and orphans. He (sallallaahu ‘alayhi wa sallam) would be the one to initiate the greeting to the gathering. He would respond to the humblest of invitations. He (sallallaahu ‘alayhi wa sallam) 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, not wasteful, softhearted and gentle in his dealing with each and every Muslim, lowering the wings of humility to the believers, bearing their companionship in such a gentle way.

Abul- 'Abbass Moosaa Richardson began by introducing the lecture series:

In a time where the West pushes its deficient values and misguided moral codes on the cultures of the world it is imperative that the Muslims realise the completeness of the guidance of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). That we realise that our true honour 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 advice of the Scholars to the Muslim youth, combined with the specific needs that the Muslims in the West have to understand and implement upright moral character, the importance of this topic becomes very clear to us.

On the authority of Aboo ad-Dardaa' (radiyallaahu 'anhu): The Messenger of Allaah (sallallahu 'alayhi wa sallam) said:

“There is nothing heavier in the Scales (on the Day of Judgement) than good character.”

[Taken from “Upright Moral Character” by Shaykh al-'Uthaymeen, translated by Moosa Richardson (page 5). Found in Jaami' at-Tirmitheh (2002)]

These lectures will focus on the Muslim perfecting his character to live according to the guidance of Allaah ta'alaah. Giving up his own whims and desires to put forth the guidance of Allaah in front of his own opinions, trying his best to conform to the moral codes that Allaah ta'alaah has set forth in His most glorious Book.

LECTURE ONE:

GOOD CHARACTER IS FROM THE COMPLETENESS OF ONE'S ISLAAM

- The Scholars have discussed that a person has two types of appearances:

an outer appearance -

This is the physical shape and form, the way Allaah has created his physical body

an inner appearance -

This is the condition of a person's soul. It is something deeply rooted that produces action, either good or bad, with no thought or contemplation needed. It can be beautiful producing good actions or it can be ugly producing bad actions.

- It is obligatory for Muslims to adopt an upright moral character - makaarim al-ikhlaaq. The word 'makaarim' refers to the best and most select of certain kinds of things. Therefore, makaarim al-ikhlaaq refers to the finest of moral codes.
- A person should strive to have fine inner qualities. A person should love to be generous, courageous, refined and patient. Loving to meet the people with a pleasant smile, an open heart and a tranquil soul. As these things are manifestations of upright moral character.

The Prophet (sallallaahu 'alayhi wa sallaam) said:

Narrated 'Abdullaah bin 'Amr (radiyallaahu 'anhu):

“The best amongst you are those who have the best manners and character.”

[Taken from www.sahihalbukhari.com - The Book of the Virtues of the Prophet and His Companions (#3317)]

This hadeeth should be held in high regard and remembered often by the believer. A person should know that he will not achieve perfect eemaan, expect by attaining good character. This understanding leads one to make efforts to take on moral character and dignified attributes. It leads one to abandon lowly and inferior manners.

- The place of manners is very high in Islaam. The danger of abandoning the obligatory manners is a very dangerous and harmful affair for the eemaan of a person. Not adhering to the moral codes presented by Allaah in His Book, in some cases, could render a person's deeds null and void.

O you who believe! Raise not your voices above the voice of the Prophet (sallallaahu `alayhi wa sallam), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

[Soorah Al-Hujuraat(49):2]

- The people who are Salafi, who adhere to the correct beliefs according to the Book of Allaah and the Sunnah of the Messenger (sallallaahu `alayhi wa sallam), are the most befitting of all the people to have the finest and most upright manners. The people with the best aqeedah should rightfully be the people with the best character.
- It is an incredible mistake to believe that the issue of manners is not as important as belief in the correct aqeedah.
- The completeness of Islaam includes the completeness of good moral character. The Prophet (sallallaahu `alayhi wa sallam) informed us that one of the very basic reasons for his coming was to complete good moral character.

On the authority of Aboo Hurayrah (radiyallaahu `anhu) that the Prophet (sallallaahu `alayhi wa sallam) said:

“I have only been sent to complete upright moral character.”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 19). Found in Musnad Ahmad (2/381)]

- The previous religions that Allaah ta’alaa legislated for His servants also encouraged their followers to have virtuous manners. Virtuous manners were sought from the followers of all previous revelations.
- It is this perfect legislation that the Prophet (sallallaahu `alayhi wa sallam) came with that brings upright moral character to its completion and good manners to perfection.
- Some people naturally have good manners. Maybe they were raised in a household of good manners, so having good manners comes easy for them.
- Other people have to earn good manners. The whims have to be fought against to implement the moral codes that Allaah ta’alaa has requested of us. This is normally the case with people raised in the West who do not receive the best upbringing.
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The Prophet (sallallaahu `alayhi wa sallam) said to Ashajj ‘Abdul-Qays:

“Verily, you have two characteristics that Allaah loves: Tolerance and deliberateness.”

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

“Rather, Allaah created you with them.”

So he said, “All praise is for Allaah, the One who created me with two characteristics beloved to Allaah and His Messenger!”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 15). Found in Sunan Abee Dawood (5183)]

- This is a 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. This is because good manners that are natural to a person does not have to be forced to be attained. It is a bounty from Allaah, which He gives to whomever He pleases.
- Anyone who has been deprived innate, good character may try to work to attain it through practicing and adapting to it.
- The person created with good manners is more complete with regards to his behaviour. That is because he does not need to struggle or overcome any difficulty in manifesting them. Nor are these manners absent in certain scenarios, since it is his natural disposition. Whenever or wherever you meet this person you find him having good manners.
- As for the one who struggles and strives to refine himself to attain these good manners, then he is certain to be rewarded for this, due to his efforts that he put forth. However, he is much more deficient in the actual quality of his character and the consistency of it.
- If a man is granted both types, he has some good character naturally and some good character that he has worked to attain, then this is the most complete case.

The types of people in this regard are four:

- a person who is deprived of innate good character and he has not attained any
 - a person who is deprived of innate good character, but he has work to attain some
 - a person has some innate good manners, but has not attained any more
 - a person who has some innate good manners and has attained others by his efforts
- The person who has some innate good manners and has attained others by his efforts is the most virtuous.
 - Regarding the hadeeth:

On the authority of Aboo Hurayrah (radiyallaahu ‘anhu) that the Prophet (sallallaahu ‘alayhi wa sallam) said:

“I have only been sent to complete upright moral character.”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 19). Found in Musnad Ahmad (2/381)]

We understood that good character can be understood in two different ways:

- good character in one’s interactions between oneself and other people
- good character in one’s interaction between oneself and his Lord.

- Firstly, good character is good character between a servant and his Lord.
- Ways a person should implement good manners in regards to his Creator:
 - I. **Accepting Allaah’s reports and believing them without doubting or wavering in their affirmation.**

And who is truer in statement than Allaah?

[Soorah An-Nisaa(4):87]

To truly believe in what Allaah says necessitates putting one’s trust in His reports, defending and waging jihaad in His way over them. He does not allow the entrance of any doubt or confusion over what Allaah and His Messenger (sallaallahu ‘alayhi wa sallam) have reported.

From the report of Aboo Hurayrah (radiyallaahu ‘anhu) that the Prophet (sallallaahu ‘alayhi wa sallam) said:

“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 the cure.”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 26). Found in Saheeh al-Bukhaaree (3320)]

We must confirm to good manners with regards to this report to accept and believe in its meaning.

Say (O Muhammad (sallallaahu ‘alayhi wa sallam): “I don’t tell you that with me are the treasures of Allaah, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me.”

[Soorah Al-An’aam(6):50]

Such is Allaah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

[Soorah Yunus(10):32]

In another hadeeth:

The Prophet (sallallaahu ‘alayhi wa sallam) has informed us:

“Verily, the Sun will come close to the people on the Day of Judgement, within one meel (mile).”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 28). Found in Saheeh al-Bukhaaree (1405)]

Having good character towards this authentic narration means that we accept it, we believe in that while there is no problem, distress or wavering in our chests.

We know that everything that the Prophet (sallallahu ‘alayhi wa sallam) informed us about is the truth.

Indeed there is a big difference between the affairs of this life and the affairs of the Hereafter. The rules that govern both lives are different. Therefore analogies cannot be drawn between the two because of the vast differences between the two. When a person who has bad manners comes across a text that does not conform to what he knows about in this dunya, then he rejects it and says it’s impossible.

2. Implementing the rulings when they come to you.

Good manners with Allaah, the Mighty and Majestic, includes accepting Allaah’s rulings, putting them into practice and implementing them.

One must not reject any of Allaah’s rulings; whether the ruling is rejected outright, a 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 ta’alaa.

For example:

The prayer is an utter joy for the believer. It is his daily sustenance that he takes with him on his journey for the meeting with Allaah ta’alaa. He honours it and regards it as being of the utmost importance being a main-pillar in the religion and the first thing a servant will be accountable for on the Day of Judgement.

So good manners in one’s interactions with Allaah, the Mighty and Majestic, with regards to prayer include:

- offering them when the heart is tranquil and relaxed
- being content and pleased in the prayer
- eagerly awaiting the time of the next prayer.

3. Accepting the Qadr of Allaah when anything befalls him.

Another way a believer implements good manners towards his Creator is that he accepts the Qadr of Allaah when anything befalls him; being content and patient with it.

We know that sometimes the things that Allaah ta’alaa has decreed are not always things that the people favour. For example people do not favour sickness, poverty or ignorance. People like to have health, money and knowledge.

Good manners is to be pleased with what Allaah has decreed for you. To face it with tranquility, knowing that Allaah has not decreed it except for a great reason.

Who, when afflicted with calamity, say: “Truly, to Allaah we belong and truly, to Him we shall return.”

They are those on whom are the Salawaat from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.

[Soorah Al-Baqarah(2):156-157]

- Secondly, good character is good manners when dealing with the creation.

- This type of good character has been defined by some Scholars:

The saying of Hasan al-Basri

1. refraining from harming others
2. performing acts of kindness
3. having a pleasant smile on one's face

- I. Refrain from harming others

Good character is refraining from harming others, whether the harm is done to their property, physical health or their honour. Whoever does not refrain from harming the creation is not considered as having good manners. Rather, he has bad manners.

The Messenger (sallallaahu 'alayhi wa sallam) has proclaimed the sanctity of the Muslims and the impermissibility of harming them.

From the 'Farewell Sermon,' the Prophet (sallallaahu 'alayhi wa sallam) said:

“Verily your blood, property and honour is haraam upon you (to violate), like the sanctity of this day of yours, in this month of your, in this city of yours.”

[Taken from “Upright Moral Character” by Shaykh al-'Uthaymeen, translated by Moosa Richardson (page 39). Found in Saheeh al-Bukhaaree (1739-1742)]

2. Performing acts of kindness

Good character is performing acts of kindness. Excusing people is from good character. However, whether people should be excused depends on the situation.

Excusing someone who has transgressed towards us is praiseworthy in Islaam. Some people may draw this conclusion, incorrectly. Excusing people is only praiseworthy when the situation calls for it. Since holding people account is praiseworthy in some situations.

But whoever excuses (people) and corrects (their affairs), his reward is with Allaah.

[Soorah Ash-Shura(42):40]

Here excusing people is mentioned along with correcting their affairs. In some cases, excusing people is not what corrects the affair. In some cases, excusing them over and over again leads them into more corruption.

Shaykh ul-Islaam Ibn Taymiyyah (rahimahullaah) said, “Correcting affairs is obligatory, while excusing people is recommended.”

So, when excusing people prevents correction, then a recommended deed has been given precedence over an obligation. This is something not found in the Islaamic legislation. When a person is in need of a punishment to be applied to him, then to excuse and overlook his oppression and transgression in this case does not lead to correcting his affair. It leads to him continuing on in his evil ways.

Good character includes excusing people, which is a type of kindness, since kindness means to either give something or wave a right. Excusing people is to wave your right over them.

3. Having a pleasant smile on one's face

We greet people with a pleasant smile. A pleasant smile causes people to become happy. It wins over their love and affection and leads to both parties to have good thoughts for each other.

On the authority of Aboo Tharr (radiyallaahu ‘anhu) that the Prophet (sallallaahu ‘alayhi wa sallam) said:

“Do not look down on any act of kindness, even if it is just meeting your brother with a pleasant smile on your face.”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 49). Found in Saheeh Muslim (2626)]

However, if you were to frown upon the people, they would probably stay away from you and not feel comfortable sitting with you. Having a tranquil chest and a pleasant smile is the most wholesome remedy and best preventative measure for such a condition. Even physicians advise people with this condition to stay away from what disturbs them, since those things only agitate the condition. Having a tranquil chest and a pleasant smile has a remedial affect on a person's condition. Furthermore, such a person will be loved by the people, they will honour him and think well of him.

These are the three affairs that provide the basis of good character in one's dealings with the people. That is preventing evil from reaching the people, having a smile on your face and extending acts of kindness and generosity.

LECTURE TWO:

EXAMPLES OF GOOD ISLAAMIC CHARACTER

Signs of Good Character when dealing with others:

1. Living with one's family and friends in good manner is considered to be from good character. He is someone who is easy to be around. He brings happiness to people's hearts as much as he can so long it is within the confines of the Islaamic religion. It is not befitting that we oblige to make people happy with disobedience to Allaah ta'alaah. However, to bring happiness to the people in your life within the confines of Islaamic legislation is indeed good character. Some people have good character with the people, but not with their families. This is a huge mistake. The close relatives are more deserving than others of your good treatment.

On the authority of Ibn 'Abbaas (radiyallaahu 'anhu) that the Prophet (sallallaahu 'alayhi wa sallam) said:

“The best of you are the best to his family, and I am the best of you to my family.”

[Taken from “Upright Moral Character” by Shaykh al-'Uthaymeen, translated by Moosa Richardson (page 51). Found in Jaami' at-Tirmitheh (3895)]

Narrated Aboo Hurayrah (radiyallaahu 'anhu):

“A man came to Allaah's Apostle and said, “O Allaah's Apostle! Who is more entitled to be treated with the best companionship by me?” The Prophet said, “Your mother.” The man said, “Who is next?” The Prophet said, “Your mother.” The man further said, “Who is next?” The Prophet said, “Your mother.” The man asked for the fourth time, “Who is next?” The Prophet said, “Your father.”

[Taken from www.sahihalbukhari.com - The Book of Good Manners (#5586)]

2. Upright moral character involves maintaining control when angry.

Narrated Abu Hurayrah:

A man said to the Prophet, “Advise me!” The Prophet said, “Do not become angry and furious.” The man asked (the same) again and again, and the Prophet said in each case, “Do not become angry and furious.”

[Taken from www.sahihalbukhari.com - The Book of Good Manners (#5721)]

**Narrated Abu Hurayrah (radiyallaahu ‘anhu): Allaah’s Messenger (sallallaahu ‘alayhi wa sallam) said,
“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.”**

[Taken from ‘Translation of the Meanings of Sahih al-Bukhaaree ‘ by Dr. Muhammad Muhsin Khan - The Book of Good Manners (#2041) (page 962)]

The strong man is he who can control his anger. He manages himself well and remains in control when angry.

The following are attributed to the Prophet (sallallaahu ‘alayhi wa sallam):

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

“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.”

The first is found in Sunan Abee Daawood, but is declared unauthentic in: al’Ilal al-Waaridah. It is supported by other narrations, so the conclusion of Ibn Hajr and Al-Albaanee is that the hadeeth is hasan.

The second is found in Sunan Abee Daawood, but declared unauthentic in Silsilatul-Ahaadeethidh-Dha’eefah (582); due to a narrator whose reliability was not established and a weak narrator.

[Information taken from “Upright Moral Character” by Shaykh al’Uthaymeen, translated by Moosa Richardson (page 59)]

3. Keeping ties with the ones who have severed them with you is good character. This includes close relatives who you are obliged to keep ties with. If they break their ties with you, you reestablish them and you don’t say, “I keep ties with those who keep ties with me.” As this is not considered the keeping of ties, due to the statement of the Prophet (sallallaahu ‘alayhi wa sallam):

**Narrated ‘Abdullaah bin ‘Amr (radiyallaahu ‘anhu): The Prophet (sallallaahu ‘alayhi wa sallam) said,
“Al-Waasil is not the one who recompenses the good done to him by his relatives, but Al-Waasil is the one who keeps good relations with those relatives who had severed the bond of kinship with him”**

[Taken from ‘Translation of the Meanings of Sahih al-Bukhaaree ‘ by Dr. Muhammad Muhsin Khan - The Book of Good Manners (#2012) (page 953)]

So reestablishing ties with those who have severed the ties with you is from upright moral character. So is maintaining ties with those who stay in touch with you.

4. It is good character to excuse those who oppress you and squander your rights. Oppression responds around two affairs:

- transgression
- withholding rights

The oppressor either transgresses against you or prevents you from getting your rights. From a person's completeness is excusing those who oppress him while he capable of retaliating. Thus, you should excuse people when you are able to get revenge with them, due to the following affairs:

- you do this hoping for forgiveness and mercy from Allaah ta'ala.
- you do this to rebuild the love between you and your companion.

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

[Soorah Fussilat(41):34]

Excusing a person when you are able to get retribution is from good character on the condition that forgiveness is something that corrects the affairs of that person. Excusing a person is not recommended when it entails something bad, since Allaah Himself has made this stipulation. This includes when correcting the affairs is included in the forgiveness. If there is some evil in excusing a person or it leads to more wrongdoing, then we say do not excuse him.

5. It is good character for a person to keep his duties to his parents. This is the best way a person can implement good moral character, due to the tremendous rights that the parents have over their children. After mentioning His own rights, then those of the Messenger (sallallahu 'alayhi wa sallam), He mentions the rights of the parents.

Worship Allaah and join none with Him (in worship); and do good to parents,

[Soorah An-Nisaa(4):36]

The right of the Messenger (sallallaahu 'alayhi wa sallam) is included along with the order to worship Allaah. Since the worship of Allaah is not performed properly until the worshipper gives the Messenger (sallallaahu 'alayhi wa sallam) his right by loving him and following his way. Thus, his right is found in Allaah's statement

Worship Allaah and join none with Him (in worship)

How can one worship Allaah without following the way of the Messenger (sallallaahu 'alayhi wa sallam)? Worshipping Allaah within the confines of the legislation of the Messenger (sallallaahu 'alayhi wa sallam) one gives Him his right. Next in line is the rights of the parents. They exhausted themselves taking care of their child, especially the mother.

The mother has exhausted herself during her pregnancy, during the birth and then afterwards. She treats the baby so mercifully, even more than the father. Thus, she is more deserving of the people to have her son's companionship and kind treatment, even more deserving than the father himself.

Narrated Abu Hurayrah (radiyallaahu ‘anhu):

A man came to Allaah’s Messenger (sallallaahu ‘alayhi wa sallam) and said, “O Allaah’s Messenger! Who is more entitled to be treated with the best companionship by me?” The Prophet (sallallaahu ‘alayhi wa sallam) said, “Your mother.” The man said, “Who is next?” The Prophet (sallallaahu ‘alayhi wa sallam) said, “Your mother.” The man further said, “Who is next?” The Prophet (sallallaahu ‘alayhi wa sallam) said, “Your mother.” The man asked (for the fourth time), “Who is next?” The Prophet (sallallaahu ‘alayhi wa sallam) said, “Your father.”

[Taken from ‘Translation of the Meanings of Sahih al-Bukhaaree ‘ by Dr. Muhammad Muhsin Khan - The Book of Good Manners (#2007) (page 952)]

The father also exhausts himself in taking care of the children. He is upset, with what upsets them. He is happy when they are happy. He puts forth every possible effort he can to make sure they are comfortable, safe and have a good life. He exhausts himself to make a nice living for himself and his children. So both parents have tremendous rights. No matter how hard you try, you would never be able to fulfill their rights. For this reason Allaah ta’alaa has said (what translated means):

And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was young.”

[Soorah Al-Israa(17):24]

Their rights are established for something in the past, when they took care of you when you were little and could not do anything for your own self. Thus, they are due kind treatment.

What is intended by the parents is only the mother and the father. The grandparents deserve kind treatment as well, however their right is not as great as the right of the mother and father. Since they do not go through all the tiring work that the parents go through in raising the children. Thus, treating the grandparents kindly is obligatory, since they are relatives and one must keep ties with all of his relatives. However, kindness to parents is something specific to the mother and father only.

What is the meaning of kindness?

- It is to protect them as far as possible.
- It includes spending money on them
- Taking care of their needs
- Making them happy by smiling
- Speaking and behaving in a good manner with them.
- Doing everything that pleases them within the confines of the Islaamic legislation. However, if they order someone to do something harmful then he does not have to obey them.
- It is incumbent of a person to spend his money on his parents, even if they request a lot from him, so long as this does not harm him or encroach upon his own basic needs. The father, specifically, has the right to take whatever he wants from his children’s wealth, so long as this does not cause harm.

The condition of the people today is that many of them are not dutiful to their parents. Instead they are disloyal. You find them being loyal to their friends, never tiring from their companionship. However, when they sit with their mother and father for just a small amount of time, you find them becoming fidgety and restless as if they are sitting on hot coals. Such a person is not dutiful. The dutiful one is the one who’s heart enjoys the company of his mother and father. He serves them faithfully and tries his very best to make them happy. Being dutiful to one’s parents not only causes one to receive great rewards in the Hereafter, but it is also recompensed in this worldly life. If you are dutiful to your mother or father, then your children will be dutiful to you. If you are disloyal to your parents, then your children will be undutiful to you.

6. Maintaining the family ties, for those other than the mother and father, is also from upright moral character. There is a difference between one's parents and the rest of his relatives in this regard. Relatives have a right that you keep ties with them, and parents have the right to 'birr' (good, kind treatment). 'Birr' is more than just maintaining ties. Since, 'birr' includes various kinds of good dealings and kind treatment. Keeping ties includes only not allowing to keep them severed. Thus, a person who does not treat his parents as kindly as he should is called an ingrate. While a person who does not keep family ties is called a person who does not keep family ties. However, keeping family ties is still an obligation and severing them causes a person to be cursed by Allaah and prevented from entering Paradise.

**Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?
Such are they whom Allaah has cursed, so that He has made them deaf and blinded their sight.**

[Soorah Muhammad(47):22-23]

Narrated Jubair bin Mut'm (radiyallaahu 'anhu) that he heard the Prophet (sallallaahu 'alayhi wa sallam) saying,

"Al Qaati (the person who severs the bond of kinship) will not enter Paradise."

[Taken from 'Translation of the Meanings of Sahih al-Bukhaaree ' by Dr. Muhammad Muhsin Khan - The Book of Good Manners (#2009) (page 952)]

The concept of keeping ties is mentioned in the Qur'aan and the Sunnah both in a general way. The details of how to keep the family ties is in the customs of the people. Whatever the people consider to be maintaining the ties is maintaining ties. Whatever they consider severing them is severing them. This is something that varies according to the time and place the people live in and the conditions of the people themselves. Keeping ties these days is not being done correctly most of the time. This is due to the people being occupied by their own needs. The correct keeping of ties means checking on their condition, how their children are doing, looking into their problems. Sadly, these things are not found these days. Just as many people aren't giving their parents the kind treatment they deserve.

7. A person is obliged to be kind to his neighbour, which is from upright moral character. The relatives living in your own house are still considered neighbours. The closest relative is the one who deserves the most kindness and good treatment.

Worship Allaah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masaakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allaah does not like such as are proud and boastful.

[Soorah An'Nisaa(4):36]

There are many texts that show how one must behave with the neighbours.

Narrated 'Aisha (radiyallaahu 'anhaa): The Prophet (sallallaahu 'alayhi wa sallam) said,

"Jibrael continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs."

[Taken from 'Translation of the Meanings of Sahih al-Bukhaaree ' by Dr. Muhammad Muhsin Khan - The Book of Good Manners (#2021) (page 956)]

Narrated Abu Shuraih (radiyallaahu ‘anhu): The Prophet (sallallaahu ‘alayhi wa sallam) said, “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 Messenger?” He said, “That person whose neighbour does not feel safe from his evil.”

[Taken from ‘Translation of the Meanings of Sahih al-Bukhaaree ‘ by Dr. Muhammad Muhsin Khan - The Book of Good Manners (#2022) (page 956)]

Neighbours who are Muslim relatives have three rights:

- the rights that come from being a Muslim
- the rights of a relative
- the rights of a neighbour

Neighbours who are non-Muslim relatives have two kinds of rights:

- the rights of a neighbour
- the rights of a relative

Muslim neighbours who are not relatives have two kinds of rights:

- the rights of being a Muslim
- the rights of a neighbour

A disbelieving neighbour who is not a relative has one set of rights:

- the rights of a neighbour

It is from upright moral character to live well with your neighbour. No matter what category of neighbour they fall under. Those whose houses are closest to yours deserve kindest treatment.

8. The good treatment of orphans, poor and travelers is from the upright moral character.

- The orphan is defined as a child before the age of puberty whose father has died. Allaah has commanded us to be kind to orphans. The Prophet (sallallaahu ‘alayhi wa sallam) has encouraged this in a number of narrations. The reason behind this is that the orphan’s heart is broken due to the loss of his father, thus he is in need of extra concern and extra kindness.
- We have been ordered to be kind to the poor (miskeen) and the destitute (fuquraa) in a number of verses in the Qur’aan. They have been given specific rights over the spoils of war and the people’s earnings. This is because poverty has immobilised them, weakened them, saddened them. This is from the beautiful aspects of Islaam and upright moral character is to support them and strengthen them.
- We should be kind to the traveller. The traveller here is the one who is stranded and is unable to continue his journey and the one who is not stranded according to the rulings of zakaat. The recipients of zakaat money are the ones who are stranded on their way, he may be rich or poor. The traveler also includes those who are passing through and are fully capable of moving on whenever they want. This is because the traveler is a stranger in your town. A stranger feels uneasy around the people he does not know. When you make him feel comfortable by honouring him, treating him kindly, you have achieved something that has been ordained by the Islaamic legislation. When a traveler stays with you, it is from upright moral character that you honour him as your guest. However, some of the Scholars have said that it is not obligatory to honour him and take him in as a guest in the larger cities.

Rather, this is obligatory only in small towns and villages. We say, it is obligatory in the cities and the villages unless there is some excuse, like inadequate space in your house or other reasons that keep you from hosting the guest. If you need to excuse yourself, then you should do this politely.

9. Kindness to those who you are in charge of is from upright moral character. Kindness to those under your authority (your wife and children) includes feeding them with what you feed yourself; clothing them with the clothes like your own; not overburdening them work. The way to show kindness to an animal in your care depends on their specific needs. The animal should be kept in a cool or warm place depending on its need; it should not be overburdened with work.
10. Refraining from bragging, showing hostility and looking down on others is from upright moral character. Arrogance should not be found in a person's behaviour. Allaah ta'ala has rebuked such people.

And walk not on earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

[Soorah Al-Israa'(17):37]

It is obligatory that you are humble in both words and deeds. Do not merit yourself because of your memorable traits.

11. Protecting a person's property, honour and physical safety is a characteristic of upright moral character.

Narrated Abu Bakra: The Prophet (sallallaahu 'alayhi wa sallam) said:

"No doubt your blood, property, (the sub narrator thought that Abu Bakra had also mentioned) and your honour, are sacred to one another as is the sanctity of this day of your in this month of yours.

[Taken from www.sahihalbukhari.com - The Book of Knowledge (hadeeth #106)]

So transgression against a person includes violating his property, physical safety or honour.

It is possible to attain good manners for those who do not possess it. This can be done by working hard on it, trying his best to change and adapt. He can become a person of upright moral character by the following affairs:

- by reading the Book of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). He reads texts about the behaviour of the Prophet (sallallaahu 'alayhi wa sallam) and tries to take on that behaviour.
- by accompanying those who have good character and staying away from those who have bad character or poor behaviour.
- 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.
- by keeping in mind the good character of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). Remembering how humble and lenient he was with the people. How often he excused the people and bore their harms patiently. If a person remembers the character of the Prophet (sallallaahu 'alayhi wa sallam), him being the best of the people and the best worshipper of Allaah ta'ala, he would easily take a control of himself, conquer his pride and see himself attain good manners.

LECTURE THREE:

(part 1)

THE NON-MUSLIMS CHARACTERISTICS ARE NOT BETTER THAN THE MUSLIMS

Many people mention that Western people have better manners than the Muslims, in their general actions and their business dealings. Especially since you find deception, lying and even false oaths widespread amongst the Muslims.

In response to this fabrication:

On the authority of ‘Abdullaah ibn Amr ibn al-‘Aas (radiyallaahu ‘anhu): The Prophet (sallallaahu ‘alayhi wa sallam) said:

“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.”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 67). Found in jaami’ at-Tirmitheh (1341)]

Regarding what is commonly claimed in the lands of the Muslims, where they are sometimes frustrated with the bad experiences with their Muslim brothers. They hear about how some of the non-Muslims behave fairly with etiquettes in their dealings in the West. Their emotions take them to the point where they say, “All of the Muslims have bad manners and bad dealings. All of the non-Muslims have good manners and good dealings.”

This is simply not true. Their bad manners are known to anyone who deals with them. A poet said:

“The eye of approval is too weak to notice a single defect. Just as the eye of contempt exposes the (hidden) faults.”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 68).]

There are many people in the West with the worst kind of manners. Their dealings as relates to business transactions are not due to them having good manners, but rather it is because they are worshippers of material things. His motivation to deal well with others is a worldly motivation.

Verily, those who disbelieve (in the religion of Islaam, the Qur’aan and Prophet Muhammad (sallallaahu ‘alayhi wa sallam)) from amongst the people of the Scripture and Al-Mushrikun will abide in the fire of Hell. They are the worst of creatures.

[Soorah Al-Baiyyinah(98):6]

No one can be more true than Allaah in describing the non-Muslims. Those who have witnessed their oppression, injustice and haughtiness found in many of their dealings will testify to the reality of what Allaah ta'alaah has said.

The treachery found in many of the Muslim's dealings are things weak in the faith of those Muslims based on the severity of their violations of the Islaamic legislation. It is not the case that the wrong actions of some of the Muslims and their contradictions to the Islaamic legislation in affair indicate any deficiency in the Islaamic Legislation itself. The Islaamic Legislation is complete and perfect. Those that violate it are harming the reputation of their brother Muslims and the Islaamic legislation. They also harm the non-Muslims who do business with them. In reality they have only harmed their ownelves. As a true person of intellect would not consider the bad dealings of some people who violate their laws as a reflection of their deficiency of the laws that govern them. Based on this I hope that all Muslims would 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. Furthermore we must make clear to the people that the perfection of the religion includes the perfection of our character.

Thus anyone who has deficiencies in character has deficiencies in the religion itself. Since the completeness of a person's religion is known by the completeness of his manners.

LECTURE THREE:

(Part 2)

STORIES OF SHAYKH UTHAYMEEN'S OUTSTANDING CHARACTER

Shaykh Muhammad Saalih al-'Uthaymeen (rahimahullaah) was known for his outstanding character. The following are examples of the implementation of the materials he taught in his book.

- **love for the truth** - Shaykh al-Uthaymeen (rahimahullaah) was a person of Tawheed and a devout worshipper. His love for the truth was apparent in how he combined between devout personal acts of worship and tremendous efforts to guide and educate the Muslims. As mentioned in his biography in the book 'Upright Moral Character': He worked hard as a teacher, admonisher, judge, preacher and guide by Allaah's permission for half a century. He was not known to be mistaken often, but when he recognised an error that he fell into, he was a great example of how an honest, upright man of truth deals with his mistakes. During a Friday khutbah, while speaking about the virtues of Soorah al-Faatihah, mistakenly he mentioned it was the greatest verse in the Qur'aan and it is read before going to sleep. These are two things specific to Aayatul Kursee and not Soorah al-Faatihah. After the khutbah this was pointed out to him. During the next khutbah the following week he mentioned,

"Last week I mentioned Soorah al-Faatihah is the greatest verse in the Qur'aan and it is to be read before going to sleep, and that was a mistake on my part."

[Taken from "Upright Moral Character" by Shaykh al-'Uthaymeen, translated by Moosa Richardson (page 75).]

He would retract his errors even if they were slight because of his love for the truth. He would easily retract his mistakes, big or small, clarifying them. As the most important thing to him (rahimahullaah) was the fulfillment of the trust of knowledge and making sure the people understood the truth.

When explaining Allaah being with His creation, he used the word 'thaatiyyah.' This literally means that Allaah is with the servant physically, not only with His knowledge but with His actual presence. This would necessitate that Allaah is in each and every place. It is the position of some of the people of innovation, the Hulooliyyah, that Allaah is physically present within His creation. Never did Shaykh al-'Uthaymeen (rahimahullaah) intend this literal meaning, nor could one understand this idea from his detailed writing on the subject. He would describe Allaah being with His creation the same way Ahl-us-Sunnah described it. However, he would mistakenly use the word 'thaatiyyah.'

Shaykh Hamood at-Tuwayjiree (rahimahullaah) wrote a refutation of the usage by Shaykh al-'Uthaymeen of this word. He prepared a 150 page clarification on the correct position of Allaah's Ma'iyah and the usage of the word thaatiyyah. Shaykh Ibn Baaz (rahimahullaah), a senior Shaykh, reviewed that book and endorsed it. Therefore the clarification was correct. When news of this reached Shaykh al-'Uthaymeen (rahimahullaah) he requested a copy of the book from Shaykh Ibn Baaz. He requested that the book not be published without his personal response to Shaykh Hamood written in the book. This request was granted. These are the words that Shaykh Ibn Uthaymeed wrote:

"I have read the book written by our virtuous brother, Shaykh Hamood ibn 'Abdullaah at-Tuwayhree, 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'iyah 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'iyah is thaatiyyah.

And everything that he has clarified is correct...

[Taken from "Upright Moral Character" by Shaykh al-'Uthaymeen, translated by Moosa Richardson (page 75). Ithbaat 'Uluww Allaah, (pages 157-161)]

Shaykh Ibn Uthaymeen further published an article on the same topic in ad-Da'wah Magazine clarifying the same mistake. He wrote in his book 'Al-Qawaa'id al-Muthlaa:

When I said, "Ma'iyah that is real and personal (thaatiyyah)," I meant to stress the reality of the Ma'iyah of Allaah. 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, or His Ascension above His Throne, etc. is from that which does not befit Him, ta'ala. Verily, they are words that must be censored, no matter who says them, and no matter what the wording is.

[Taken from "Upright Moral Character" by Shaykh al-'Uthaymeen, translated by Moosa Richardson (page 78).]

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

- **he was very humble** - he drove a very modest car. Once it stalled, so he got out and pushed the car himself until the driver got it started again. Once he interrupted his lecture in the masjid when he learnt that a pipe was leaking. He repaired the pipe himself with some of his students, then returned to finish the lecture. Showing his humbleness.
- **he was very selfless** - he lived in an old house. Once the ruler of the country came to visit him in the house. When he saw the condition of the house he offered a new house. Shaykh al-'Uthaymeen accepted the kind gesture as he didn't 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, setting up a restaurant in it with a full time cook for the students' three daily meals.

- **he was extremely kind to children** - the Shaykh was kind and playful to children. He would allow children to take his hand and lead them where ever they wanted, as the Prophet (sallallaahu ‘alayhi wa sallam) was known to do. Once he stopped to play with two sons of his student on the 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 the Shaykh had given him a golden watch. Then he drew a watch on the other boy’s hand in the masjid where all of the congregation could see him. While being kind with children he would still impose Allaah’s legislation on them in a way they could benefit from. Once some of the children of the relatives of the Shaykh were playing at his house. One of them was wearing a emblem of a plastic lion on his shirt. The Shaykh came out and played with them for a while, then he noticed the image on the garment. He took the boy’s hand and talked with him playfully for a while, then he pulled out some money, and said that he would give him the money if he would remove the image, adding that it was something that was not pleasing to Allaah. The boy became excited about the money and removed the image. The children learnt how to change an evil and refrain from wearing anything with images on after that.
- **he was kind to animals** - the Shaykh was teaching at the Masjid al-Haraam at Mecca with a very large study circle; a cat entered into the rows, he stopped the lessons and asked what does this cat want? Maybe some water, so give her some water. The Shaykh went on to explain the ruling regarding the cat’s saliva, then he said that this point of benefit was mentioned on arrival of this cat. All of the attendees laughed.
- **he was fair and just** - he demanded fairness and justice around him. He would not take special privileges due to his status. Once he was late for a charity engagement in Buraydah. His driver was driving fast on the highway to get him there on time. On the way, the car was stopped on a police stop point. When the officer saw the Shaykh in the car he told them to proceed. After they moved on the Shaykh asked why they were stopped in the first place. The driver explained that he was driving over the speed limit. So he immediately told the driver to turn around and drive back to the check point. When they returned to the check point the Shaykh asked the officer why they had been stopped. The officer replied, for speeding. The Shaykh asked why he had let them go? He said, “You were likely in a hurry and had something important to attend to.” The Shaykh said, “No, how much is the speeding ticket?” He said, “There is no need.” The Shaykh said, “No, how much is the speeding ticket?” The officer replied, “Three hundred riyals.” The Shaykh then handed the officer 150 riyals and ordered he take 150 riyals from the driver, saying, “He broke the law and I did not advise him.” He insisted that the fine be paid. If he was a few minutes late from work where he taught, he would make a note of it on his time sheet.
- **he would handle all of his trusts with integrity and caution** - the Shaykh would return part of his salary whenever he was absent, even if it was with an excuse. He would even empty the ink from his pen into the ink well at his office before leaving work to avoid using the school’s supplies for tasks not related to the school.

Allaah is his true reckoner, and we praise no one above Allaah. We ask Allaah to grant him His Mercy and to increase his great reward and to grant us a portion of his love that he had for following the Messenger (sallallaahu ‘alayhi wa sallam).

LECTURE FOUR:

EXAMPLES OF THE FINE CHARACTER AND MERCY OF THE MESSENGER (SALLALLAAHU 'ALAYHI WA SALLAM)

When we read about the fine character of the Prophet (sallallaahu 'alayhi wa sallam) we will be encouraged to try to adopt those morals and manners.

The Prophet (sallallaahu 'alayhi wa sallam) had the best manners of all of the people on the face of this Earth. Allaah has mentioned his good character in the Qur'aan, raising him for his good character.

And Verily, you (O Muhammad (sallaallaahu 'alayhi wa sallam)) are on an exalted (standard of) character.

[Soorah Al-Qalam(68):4]

hadeeth hisham ibn hakeem asked Aisha about the character
His character was the Qur'aan

Meaning he was the walking implementation of the rulings and exhortations of the Qur'an on the earth. So if you were to summarize his character you could do so as Aisha did in one sentence.

He (sallallaahu 'alayhi wa sallam) was the best of the people in manners. In each and every kind of character a display of every kind of attributes behaviour. All of the events that took place in the time of the Messenger (sallallaahu 'alayhi wa sallam) prove his fine character.

- He had fine character when dealing with little children. He was gentle and playful with them. Once he said to a child who was sad over the death of his bird:

On the authority of Anas ibn Maalik (radiyallaahu 'anhu):

“O Abaa 'Umayr! What has an-Nughayr done?!”

[Taken from “Upright Moral Character” by Shaykh al-'Uthaymeen, translated by Moosa Richardson (page 63). Found in Saheeh al-Bukhaaree (6129)]

The Prophet (sallallaahu 'alayhi wa sallam) showed concern to a little boy at his time of distress.

- Another example of his mercy was when a Bedouin man came and urinated in the masjid. The Prophet (sallallaahu ‘alayhi wa sallam) did not rebuke him. But the people rebuked him, they started to say things to him in a stern manner, until the Prophet (sallallaahu ‘alayhi wa sallam) stopped them from doing that. When the Bedouin stopped urinating, the Prophet (sallallaahu ‘alayhi wa sallam) simply called for a bucket of water to be pured over the place where he urinated. Then he said:

“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.”

[Taken from “Upright Moral Character” by Shaykh al-‘Uthaymeen, translated by Moosa Richardson (page 64). Found in Saheeh al-Bukhaaree (219, abridged)]

This shows that the Prophet (sallallaahu ‘alayhi wa sallam) was delicate and sublime in his manners. When someone would make an error, he would simply teach them what was correct, not blaming them or censuring them. Especially when they were ignorant of the rulings, heedless and not aware of the correct way to act. So the Prophet (sallallaahu ‘alayhi wa sallam) would be easy and guide them, he would not like to make things difficult on people who would like to be corrected and would like to conform to the right moral code.

The Scholars mentioned that if the Prophet (sallallaahu ‘alayhi wa sallam) behaved rashly and had the man removed while he was doing that act then these things could have happened. The spread of the urine would have been spread because he would have moving. Secondly, if you stop someone urinating in the middle of him doing so, you could harm his bladder. So the Prophet (sallallaahu ‘alayhi wa sallam) prevented harm from reaching the man and further harm to the masjid. This story is a clear demonstration of his fine manners

- Another example of the Prophet’s (sallallaahu ‘alayhi wa sallam) fine manners and his merciful behaviour:

Narrated Abu Hurayrah:

A man came to the Prophet (sallallaahu ‘alayhi wa sallam) and said, “I had sexual with my wife on Ramadan (while fasting).” The Prophet asked him, “Can you afford to manumit a slave?” He replied in the negative. The Prophet asked him, “Can you afford to feed sixty poor persons?” He replied in the negative. (Abu Hurayrah added): Then a basket full of dates was brought to the Prophet and he said (to the man), “feed (poor people) with this by way of atonement.” he said, “(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Medina’s mountains.” The Prophet, said, “Then feed your family with it.”

[Taken from www.sahihbukhari.com - The Book of Good Fasting (#1820)]

Here you can see how sublime the manners of the Prophet (sallallaahu ‘alayhi wa sallam) were. He wanted to help each slave of Allaah, especially when they come in repentance. The man came with repentance, sad and worried about his sin. He does not need to be admonished for his sin, he already feels bad.

When you are dealing with your brothers, you do not admonish them when they are feeling bad about their sin. When they are already sad and looking for a way to correct their affair. There is no need to say, “How could you have done such a thing.” Rather, that is for the person who is arrogant, who doesn’t feel the sin matters. So when you encounter that remind him of obdience and tell him what would happen with disobedience.

The Prophet (sallallaahu ‘alayhi wa sallam) did not reprimand this man, scold him or rebuke him, since he came in repentance and he was fearful and sorry for what he did. So the Prophet (sallallaahu ‘alayhi wa sallam) determined that he should not be reprimanded. Rather, the Prophet (sallallaahu ‘alayhi wa sallam) determined that the way he should rectify the situation should be made clear to him with what Allaah has sent down. He should be dealt with kindly. This is an example of his merciful behaviour that Allaah has praised in His Book:

And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh hearted they would have broken away from about you;

[Soorah Al-Imraan(3)159]

Verily, there has come unto you a Messenger (Muhammad (sallallaahu ‘alayhi wa sallam)) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad (sallallaahu ‘alayhi wa sallam)) is anxious over you (to be rightly guided, to repent to Allaah and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he (sallallaahu ‘alayhi wa sallam) is) full of pity, kind and merciful.

[Soorah At-Taubah(9):128]

- The Prophet (sallallaahu ‘alayhi wa sallam) was the most generous of the people. he gave as no one else had ever given. A man accepted Islaam and the Prophet (sallallaahu ‘alayhi wa sallam) gave him a whole valley of sheep.
- Indeed the generosity of the Prophet (sallallaahu ‘alayhi wa sallam) was in the right place. He would spend his wealth for Allaah’s sake according to His order. Either on a poor, needy person or for Jihaad for the sake of Allaah, or to attract people to Islaam, or to govern the nation.
- The Companions witnessed the courage of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam). The Messenger (sallallaahu ‘alayhi wa sallam) was indeed a very brave man. He was from the most courageous of the people and the most determined and persistent of them. When people would flee from the battlefield, the Prophet (sallallaahu ‘alayhi wa sallam) would remain firm.
- The Messenger (sallallaahu ‘alayhi wa sallam) was extremely gentle when dealing with the people. He was not vulgar in nature, nor did he behave immodestly. He was not one to raise his voice in the market place. Nor would he respond to bad dealings and their likes. Rather, he would excuse people and overlook their faults.

Narrated Anas:

When Allaah’s Apostle came to Medina; he did not have any servant. Abu Talha (step-father of Anas) took me to Allaah’s Apostle and said, “Allaah’s Apostle! Anas is a wise boy, so let him serve you.” So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

[Taken from www.sahihalbukhari.com - The Book of Wills and Testaments (#2586)]

- The Prophet (sallallahu ‘alayhi wa sallam) used to mix with his Companions, joke and play with their children and even put them in his lap. Even if a child urinated in his lap he wouldn’t get angry
- The Prophet (sallallaahu ‘alayhi wa sallam) would respond to the invitations of everyone. Even slaves, rich and poor alike. He would visit a sick person living in the outer parts of the city.
- He would accept every excuse the people offered.
- He would hear the cry of a child in the congregational prayer and hurry to finish the prayer fearing that the baby’s crying would disturb the mother.

He would carry his granddaughter in salaah. When he made rukoo he would put her down. In the short time between rukoo and sujood he would pick her up again. Showing his mercy with the interaction with a small child.

Ibn Hajr mention that even in the way he held the child and the way he put her down in rukoo is a further exemplification of mercy. The way he would hold the child is all mercy, as if he held the child in rukoo it could be very dangerous if the child fell in that position, therefore he would put the child down for her own safety.

- The Prophet (sallallaahu ‘alayhi wa sallam) was always cheerful, easy going and gentle.
- He was not harsh or severe, nor was he known to shout at people or mention their faults.
- He was not selfish.
- He would ignore things he was not personally pleased with.
- Anyone who sought something from him could always look forward to a positive response, and he would never be let down.
- He personally abstained from three things: debating, excessive speech and anything that did not concern him. He refrained from three things with regards to others: blaming people or pointing out their faults, asking about their hidden affairs and speaking about anything not worthy of reward from Allaah.
- When he spoke, his Companions would listen silently as if birds were perched upon their heads. When he stopped talking they would speak, they would not argue in his presence. They would be silent while someone addressed him until he was finished. The topic of discussion with him would be about the matter the first person spoke about. He would laugh at what they would laugh at and be amazed at what amazed them.
- He was patient with strangers with rough manners. He used to say if you come across someone in need, then see to his need.

- He would not allow anyone to praise him, unless it was in response to his praise of them. He would not interrupt anyone unless they transgressed. If they transgressed he would interrupt them by either prohibiting them from the transgression or by getting up and leaving.
- The Messenger (sallallaahu ‘alayhi wa sallam) was also abstinent. He refrained from much of the worldly pleasures that other people indulge in.
- The Messenger (sallaallaahu ‘alayhi wa sallam) was the most vigilant over affairs related to the Hereafter. Allaah gave him the choice to be a king and a prophet or a slave and a prophet. He chose to be a slave and a Prophet.
- Allaah gave him the choice to live how long he liked or to have what is with Allaah. He chose what is with Allaah.

