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Study of Noble Character (Maḥāsīn-e-Akhlāq) in the Light of the Teachings of the Prophet Muḥammad (ﷺ)

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Abstract:

Islam seeks to establish a prosperous human society; therefore, the life of the Prophet Muhammad (ﷺ) places great emphasis on noble character (Akhlāq-e-Ḥasanah). For Muslims, adhering to moral values is considered a religious obligation. To become a truly virtuous human being, it is essential to avoid unethical behavior (Akhlāq-e-Razīlah) and adopt noble virtues and commendable qualities (Awsāf-e-Ḥamīdah). This paper explores the virtues of good character (Akhlāq) through the teachings and life of the Prophet Muhammad (ﷺ). The study highlights how his exemplary moral conduct serves as a timeless model for individuals and societies aiming to cultivate ethical values. Drawing from authentic sources, including Quranic verses and Hadith, the analysis emphasizes key virtues such as honesty, humility, patience, forgiveness, and compassion. The paper also discusses the practical application of these qualities in daily life, demonstrating their relevance in fostering interpersonal harmony and societal well-being. By examining the Prophet's (ﷺ) interactions with companions, family, and even adversaries, this study underscores the universal and transformative impact of adhering to high moral standards. This research aims to inspire individuals to integrate these principles into their lives, contributing to a more peaceful and just world.

Keywords: : Good Character, Ethics in Islam, Moral Values, Seerat-un-Nabi, Compassion, Patience, Forgiveness.



Introduction

Good character, known as *Akhlāq* in Islamic terminology, refers to a set of moral and ethical attributes that define a person's conduct in their interactions with others and their approach to life. Rooted in the teachings of the Quran and the exemplary life of the Prophet Muhammad (PBUH), Akhlaq serves as a cornerstone of Islamic ethics. It encompasses virtues such as honesty, integrity, kindness, patience, humility, compassion, and justice, which are fundamental to individual behavior and societal harmony. Islamic teachings emphasize that the cultivation of good character is not merely a personal virtue but a spiritual and social obligation. It reflects a person's faith and strengthens their relationship with Allah and the community. A person of noble character is regarded as someone who uplifts moral values, contributes positively to society, and fosters peace and cooperation among people. This article delves into the concept of *Akhlaq* from an Islamic perspective, highlighting its significance, foundational principles, and practical implementation in daily life. Through an in-depth analysis of the Prophet Muhammad's (PBUH) exemplary character, this study illustrates how adhering to ethical standards can transform individuals and societies, creating an environment of mutual respect, justice, and prosperity.

Review of Previous Work on the Topic:

The subject of "The Study of Virtues of Good Character in the Light of the Teachings of the Prophet Muhammad (PBUH)" holds immense significance. Previously, several books and articles have been written from various perspectives on this topic, including the following:

Professor Dr. Zafar-ul-Islam Islahi, *"Important Aspects of the Domestic and Social Life of the Prophet Muhammad (PBUH)"*, published in *Rahat-ul-Quloob*, Vol. 2, Issue 1 (January – June 2018).

Dr. Maimoona Tabassum, *"Reformation of Society and Responsibilities of the New Generation in the Light of the Prophet's Teachings"*, published in *Al-Baseerah*, Vol. 6, Issue 1, 2017.

Dr. Hafiz Abdul Rasheed, *"Foundational Units of the Islamic System of Society"*, published by Maktaba Afkar-e-Islami, Model Town, Lahore, 2016.

Dr. Khalid Alvi, *"The Social System of Islam"*, Dawah Academy, International Islamic University, Islamabad, 2000.

These books comprehensively discuss topics such as the domestic and social life of the Prophet Muhammad (PBUH), the reformation of society, and the responsibilities of the new generation. While they are outstanding contributions to their respective topics, the current article focuses specifically on the study of good character (*Akhlaq-e-Hasanah*) in the light of the Prophet's teachings.

Key Questions of the Topic:

What are the virtues of good character as highlighted in the teachings of the Prophet Muhammad (PBUH)?

What role does good character play in the reformation of society?

Virtues of Good Character (Akhlaq-e-Hasanah):

Good character refers to those qualities and behaviors that elevate an individual morally, socially, and spiritually. Good character is a central component of Islamic teachings, emphasized repeatedly in the Quran and Sunnah. The Prophet Muhammad (PBUH) exemplified the highest standards of good character, serving as a guiding light for humanity until the end of time.

Importance of Good Character:

Religious Aspect: Good character is a part of faith. The Prophet Muhammad (PBUH) said, *"I have been sent to perfect noble character."*

Social Aspect: Good character forms the foundation of a strong and prosperous society. It fosters peace, love, and brotherhood.

Spiritual Aspect: Good character is not only a means to worldly success but also a pathway to success in the hereafter.

Benefits of Good Character:

Earns respect and love in the hearts of others.

Helps establish a model society based on justice and equality.

Ensures a high status in the hereafter and earns Allah's pleasure.

The Prophet Muhammad (PBUH) not only guided the Muslim Ummah in matters of faith and worship but also provided profound guidance in every aspect of life. Acting on this guidance leads to success in both this world and the hereafter. By studying the life of the Prophet Muhammad (PBUH), individuals from all walks of life gain awareness of their responsibilities.

Islam aims for the well-being of human society. Therefore, in the Seerah of the Prophet Muhammad (PBUH), great emphasis is placed on good character, and adherence to moral values is regarded as a religious obligation for Muslims. In this regard, a few virtues of good character are highlighted.

i. Unity of the Ummah

A society cannot overcome its moral and social crises unless its members are united by a bond of brotherhood, mutual love, and harmony. Before the advent of the Prophet ﷺ, the Arab society was rife with discord and tribal warfare.¹ Conflicts would erupt over trivial matters, leading to prolonged wars lasting for years.² In Medina, two prominent Arab tribes, the Aws and the Khazraj, were infamous for their enmity, exemplified by the Battle of Bu'ath. Similarly, the "Battle of Basus" between the Banu Bakr and Banu

¹ Al-Suhayli, Al-Qasim bin Abdul Rahman bin Abdullah bin Ahmad. *Al-Rawd Al-Unfi Sharh Al-Sirah Al-Nabawiyyah li Ibn Hisham*. Beirut: Dar Ihya Al-Turath Al-Arabi, 1421 AH, vol. 4, p. 41.

² Ibn Al-Athir, Abu Al-Hasan Ali bin Abi Al-Karam Ezz Al-Din. *Al-Kamil fi Al-Tarikh*. Beirut: Dar Al-Kutub Al-Ilmiyyah, vol. 1, p. 414.

Taghlib tribes lasted for forty years.³ Through his character and transformative teachings, the Prophet ﷺ unified the fragmented elements of society, establishing social harmony and cohesion. His efforts turned enemies into friends and bloodthirsty foes into devoted brothers.

The renowned historian, Ibn Kathir, highlights this aspect of the Prophet's ﷺ life:

"وَآخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ"

"The Messenger of Allah ﷺ established brotherhood between his Companions, both among the Muhajirun (Emigrants) and the Ansar (Helpers)."

Unity and Harmony

A nation that lacks unity falls prey to weakness. The Mercy for all the Worlds (peace be upon him) detested discord and division. He (peace be upon him) considered a person who caused rifts and divisions among Muslims deserving of punishment. On the other hand, he (peace be upon him) promised rewards for those who brought justice and reconciliation between two opposing parties. He likened one believer to another as a strong wall, where one part strengthens and unites the other.⁵

Trustworthiness and Integrity

Honesty is a fundamental condition for the establishment of economic and social relations. When honesty departs from a society, irreparable damage occurs everywhere, from business dealings to familial relationships, and mutual trust is lost. Islam strongly emphasizes honesty in dealings. Allah Almighty states:

"إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا"

"Indeed, Allah commands you to render trusts to whom they are due."⁷

The Prophet ﷺ also emphasized the importance of honesty, stating:

"عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا خَطَبَنَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ: " لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ"⁸

"There is no faith for the one who has no honesty, and there is no religion for the one who does not keep their promises."

a) The Broader Meaning of Trust

³ Ibn Qutaybah, Abu Muhammad Abdullah bin Muslim Al-Dinawari. *Al-Ma'arif*. Cairo: The Egyptian General Book Authority, 1992, vol. 1, p. 605.

⁴ Ibn Kathir, Abu Al-Fida Ismail bin Umar Al-Qurashi Al-Dimashqi. *Al-Sirah Al-Nabawiyah (From Al-Bidayah wa Al-Nihayah)*. Beirut: Dar Al-Ma'rifah, 1974, vol. 2, p. 324.

⁵ Ibn Hibban, Muhammad bin Hibban bin Ahmad. *Sahih Ibn Hibban*. Beirut: Mu'assasat Al-Risalah, 1408 AH, vol. 1, p. 468, hadith no. 231

⁶ Al Quran, 4:58

⁷ Usmani, Muhammad Taqi, Mufti. *Asan Tarjuma Quran*. Karachi: Maktaba Ma'arif Al-Quran, 2011, vol. 1, p. 273.

⁸ Ahmad bin Hanbal, Abu Abdullah Ahmad bin Muhammad. *Musnad Al-Imam Ahmad bin Hanbal*. Beirut: Mu'assasat Al-Risalah, 1421 AH, vol. 19, p. 376.

Trustworthiness and honesty are often used interchangeably in Urdu. Regarding the Qur'anic verse on trust, Imam Al-Qurtubi explains:

"فَالْأَيُّ شَامِلَةٌ بِنَظْمِهَا لِكُلِّ أَمَانَةٍ وَهِيَ أَعْدَادُ كَثِيرَةٌ كَمَا ذَكَرْنَا. وَأَمَهَا فِي الْأَحْكَامِ: الْوَدِيعَةُ وَاللَّقْطَةُ وَالرَّهْنُ وَالْعَارِيَةُ"⁹

"The verse encompasses every form of trust, including deposits, lost property, collateral, and loans." Before the Prophet's ﷺ mission, an incident during the reconstruction of the Kaaba exemplified his trustworthiness.¹⁰ When a dispute arose over who would place the Black Stone, the elders agreed to accept the judgment of the first person to enter the mosque. The Prophet ﷺ arrived, and they exclaimed:

"هذا الأمين قد رضينا به"¹¹

"This is Muhammad ﷺ, the trustworthy one! We are satisfied with his decision." Similarly, during the migration to Medina, the Prophet ﷺ ensured the return of entrusted belongings by appointing Ali ibn Abi Talib (RA) to deliver them before departing.¹²

b) Sense of Responsibility

The lack of honesty in today's Muslim societies stems largely from a lack of responsibility. The Prophet's ﷺ teachings underscore the importance of fulfilling responsibilities as a core component of faith. A society devoid of responsibility and trustworthiness cannot achieve success or balance. Every individual, regardless of their role, must embody a sense of accountability to build a just and prosperous community.

Truthfulness

In the Holy Qur'an, the qualities of the Prophets (peace be upon them) are described, with particular emphasis on their attribute of truthfulness. Truth is a divine attribute, and Allah is its ultimate source. All Prophets acquired truthfulness from Allah and spread it throughout the world. The emphasis on truthfulness and the condemnation of falsehood in the light of the life of the Prophet Muhammad ﷺ and his sayings can be understood from the following statements.

Abdullah bin Mas'ud (RA) narrates that the Messenger of Allah ﷺ said:

"عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ

⁹ Al-Qurtubi, Abu Abdullah Muhammad bin Ahmad bin Abi Bakr. *Al-Jami' Li-Ahkam Al-Qur'an (Tafsir Al-Qurtubi)*. Cairo: Dar Al-Kutub Al-Masriyyah, vol. 5, p. 257.

¹⁰ Ibn Al-Athir, Abu Al-Hasan Ali bin Abi Al-Karam Ezz Al-Din. *Al-Kamil fi Al-Tarikh*. Beirut: Dar Al-Kutub Al-Ilmiyyah, vol. 1, p. 380.

¹¹ Qadi Iyad, Abu Al-Fadl Iyad bin Musa. *Al-Shifa bi-Ta'rif Huquq Al-Mustafa*. Beirut: Dar Al-Fikr for Printing, Publishing, and Distribution, vol. 1, p. 134.

¹² Ibn Hisham, Abdul Malik bin Hisham bin Ayoub Al-Himyari Al-Mu'afiri, Abu Muhammad, Jamal Al-Din. *Al-Sirah Al-Nabawiyah li Ibn Hisham*. Cairo: Mustafa Al-Babi Al-Halabi Press, 1375 AH, vol. 1, p. 482.

حَتَّى يَكُونَ صِدِّيقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ
لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا"¹³

"Truthfulness leads to righteousness, and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he is recorded with Allah as a truthful person. Lying leads to wickedness, and wickedness leads to the Fire. A man will keep lying and striving to tell lies until he is recorded with Allah as a liar."

Before prophethood, the Prophet Muhammad ﷺ was renowned by the titles *As-Sadiq* (The Truthful) and *Al-Amin* (The Trustworthy). Even his staunchest enemies acknowledged his truthfulness

"إِنَّ الْأَخْنَسَ بْنَ شُرَيْقٍ لَقِيَ أَبَا جَهْلٍ يَوْمَ بَدْرٍ فَقَالَ لَهُ: يَا أَبَا الْحَكَمِ: لَيْسَ هُنَا غَيْرِي وَغَيْرُكَ
يَسْمَعُ كَلَامَنَا، تَخْبِرُنِي عَنْ مُحَمَّدٍ: صَادَقٌ، أَمْ كَاذِبٌ؟ فَقَالَ أَبُو جَهْلٍ: وَاللَّهِ إِنَّ مُحَمَّدًا
لَصَادَقٌ، وَمَا كَذَبَ مُحَمَّدٌ قَطًّا"¹⁴

"Akhnas bin Shuraiq met Abu Jahl on the day of the Battle of Badr and said to him, "Now that there is no one here but you and me, tell me honestly about Muhammad. Is he truthful or not?" Abu Jahl replied, "By Allah, there is no doubt that Muhammad is truthful, and he has never lied."

Both friends and foes, whether close companions or distant acquaintances, unanimously acknowledged the truthfulness of the Prophet Muhammad ﷺ.

Service to Humanity

A nation achieves prosperity and success through its dedication to serving humanity. Service requires immense sacrifice, such as forgoing personal comfort and gain for the benefit of others. Such acts can only be expected from individuals endowed with noble character, humility, equality, diligence, and compassion. The Qur'an describes the righteous as:

"وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا"¹⁵

"And they give food in spite of love for it to the needy, the orphan, and the captive

a) Prioritizing the Needy

While every needy person deserves help, Islam prioritizes certain groups in society. The Prophet ﷺ gave special attention to the weak and vulnerable, including orphans,

¹³ (Sahih Al-Bukhari).vol.8,p.25

¹⁴ Al-Nabhani, Yusuf bin Ismail bin Yusuf. *Wasail Al-Wusul ila Shama'il Al-Rasul* ﷺ, Jeddah: Dar Al-Minhaj, 1425 AH, p. 228.

¹⁵ Al Quran ,76:8

widows, slaves, the impoverished, and captives. These individuals, often deprived of basic necessities, were at the forefront of the Prophet's ﷺ concern. When the Prophet ﷺ returned home after receiving the first revelation, his wife, Khadijah (RA), comforted him by highlighting his noble qualities:

"By Allah, Allah will never disgrace you. You maintain ties of kinship, bear the burdens of the weak, provid¹⁶.

b) Helping the Distressed

Serving humanity is a fundamental obligation upon every Muslim. Neglecting this duty makes one accountable before Allah. The present moment is a unique opportunity for the Muslim Ummah to rise collectively in service. The Prophet ﷺ regarded acts of service as among the best deeds, saying:

"مِنْ أَفْضَلِ الْعَمَلِ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ: يَقْضِي عَنْهُ دَيْنًا، يَقْضِي لَهُ حَاجَةً، يُنْقِصُ عَنْهُ كُرْبَةً"¹⁷

"Among the best deeds is to bring happiness to a believer: fulfilling their debt, meeting their needs, or relieving them of distress."

A Muslim is the brother of another Muslim. He neither oppresses him nor abandons him in difficulty. Whoever relieves a believer's worldly distress, Allah will relieve one of their distresses on the Day of Judgment.¹⁸

Enjoining Good and Forbidding Evil

The collective environment of a Muslim society is one of goodness and virtue, and it is the responsibility of the Muslim community to maintain this atmosphere. Otherwise, the distinction between their society and a non-Muslim society will vanish. This is a general command under which the entire Muslim Ummah is entrusted with the duty of enjoining good and forbidding evil. Each individual must fulfill this responsibility according to their capacity.

A special group will be established to ensure the prevalence of virtue in society. This group will observe the conditions of the community, take necessary measures to eliminate evils, and promote virtuous practices. The Qur'an mentions this group as follows:

"وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ"

¹⁶ Ibn Ishaq, Ahmad bin Ishaq bin Yasar. *Sirat Ibn Ishaq (Kitab Al-Siyar wa Al-Maghazi)*. Beirut: Dar Al-Fikr, 1398 AH, p. 132.

¹⁷ Al-Bayhaqi, Ahmad bin Al-Husayn bin Ali bin Musa. *Shu'ab Al-Iman*. Riyadh: Maktabat Al-Rushd in cooperation with Dar Al-Salafiyyah, Bombay, 1423 AH, vol. 10, p. 123, hadith no. 7274.

¹⁸ Al-Bukhari, Muhammad bin Ismail. *Al-Jami' Al-Musnad Al-Sahih (Sahih Al-Bukhari)*. Beirut: Dar Tawq Al-Najat, 1422 AH, vol. 3, p. 128, hadith no. 3475

الْمُقْلِحُونَ¹⁹

"Let there arise from among you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; and it is they who will be successful."

This verse emphasizes the importance of creating a dedicated group within the Muslim community whose sole purpose is to monitor societal affairs, work towards eradicating evil, and actively establish the culture of goodness.

Justice and Fairness

The meaning of **justice** ('**adl**) is to establish equality between two things and maintain balance. The term **fairness** (**inṣāf**) closely resembles the meaning of justice.

Linguistically, fairness means dividing something into two equal parts.²⁰

Justice is the essence of the world's order. Without justice, human society cannot sustain itself. Acts of oppression and aggression are extremely harmful to the peace and stability of society. Therefore, it is essential to encourage the members of society to always strive for the promotion of justice and actively work to prevent injustice.

The establishment of justice is a significant part of the mission of the Prophets.

Almighty Allah says:

"لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ"²¹

"Indeed, We sent Our Messengers with clear proofs and sent down with them the Book and the balance so that the people may maintain justice."²²

Before the advent of the Prophet Muhammad ﷺ, the world was devoid of the concept of justice and fairness. The powerful considered oppression and tyranny their right, while the weak were compelled to endure their plight as a fate they could not escape. Islam introduced the principle of equality and commanded justice among all of humanity without distinction.

The Prophet's ﷺ statements regarding justice are worthy of being written in gold. When a woman named Fatimah from the tribe of Makhzum committed theft, Usamah bin Zaid (RA) interceded on her behalf in the Prophet's court. The Prophet ﷺ responded with the following words:

"إنما أهلك الذين قبلكم، أنهم كانوا إذا سرق فيهم الشريف تركوه، وإذا سرق فيهم

الضعيف أقاموا عليه الحد، وإيم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها"²³

"Those who came before you were destroyed because they would let the noble go

¹⁹ Al Quran,3:104

²⁰ Ibn Manzur, Muhammad bin Makram bin Ali, Abu Al-Fadl Jamal Al-Din. *Lisan Al-Arab*. Beirut, 1414 AH, vol. 11, p. 430

²¹ Al Quran,57:27

²² *Asan Tarjuma Quran*, vol. 3, p. 1682.

²³ (*Sahih Al-Bukhari*).vol.4,p.175

unpunished if they stole, but would apply the punishment to the weak. By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand." Justice demands that every individual in society receives their rightful due with ease. When a system of justice is in place, the affairs of society are conducted smoothly. Conversely, injustice paralyzes all aspects of society and hinders progress.

Forbearance and Tolerance

Forbearance refers to learning to control one's temperament, while tolerance entails enduring even significant hardships or unpleasantness without distress. A person carries numerous responsibilities toward their family, society, nation, and religion. To fulfill these duties, one must cultivate the capacity to bear them willingly and perform them with a sense of joy. Life's challenges and adversities should be faced with courage and patience.

The Prophet Muhammad (ﷺ) and his companions endured tremendous hardships for the sake of Islam, yet they never wavered in their mission. Among the Prophet's (ﷺ) exemplary virtues, his forbearance, patience, forgiveness, and resilience in the face of severe adversities stand out as the highest traits. Forbearance is a sign of maturity in a community or nation, as it enhances human relationships and broadens interpersonal connections. Gentleness, humility, and modesty make a person's character more appealing and attractive.

The Prophet (ﷺ) said:

"عَبْدُ اللَّهِ بْنُ مُعَقَّلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيَرْضَاهُ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ"²⁴

"Indeed, Allah is gentle and loves gentleness. He grants blessings for gentleness that He does not grant for harshness." (Narrated by Abdullah bin Mughaffal)

An example of the Prophet's (ﷺ) tolerance is his treatment of Abdullah bin Ubayy, a hypocrite residing in Medina who harbored enmity toward Islam and the Prophet (ﷺ). Despite his persistent efforts to harm Islam, the Prophet (ﷺ) always treated him with patience and forbearance.²⁵

The most striking example of the Prophet's (ﷺ) tolerance and forgiveness is seen during the conquest of Mecca. On this momentous occasion, he declared:

"No blame shall be upon you today." With these words, he forgave his sworn enemies and those who had sought his life, granting them unconditional pardon.

²⁴ Musnad Al-Imam Ahmad bin Hanbal.vol.27,p.360

²⁵ Ibn Kathir, Abu Al-Fida Ismail bin Umar Al-Qurashi Al-Dimashqi. *Tafsir Al-Qur'an Al-Azim*. Riyadh: Dar Tayyibah, 1999, vol. 2, p. 490.

Respect for the Law

The system of rules and regulations established by an institution or government to organize and regulate society is known as law. Every individual is obligated to abide by these laws; otherwise, chaos and disorder arise in society. The establishment and continuity of a society depend on adherence to social, moral, and religious laws. Within the framework of religion, every society, nation, and country has its own set of laws and regulations. To live a peaceful and harmonious life, compliance with these laws is essential. A positive aspect of this adherence is societal stability, while the negative aspect of disregarding laws and principles is the spread of disorder. This not only disrupts the peace of individuals but also affects the entire society and nation. For this reason, Islam emphasizes the importance of respecting and obeying the law. During the blessed era of the Prophet Muhammad ﷺ, the law was supreme, and all citizens were equal before it. The Prophet ﷺ personally adhered to the law to instill respect for it in the hearts of the people. An example of this is the Treaty of Hudaibiyyah, where Abu Jandal (RA) escaped from the polytheists and, shackled in chains, reached the Prophet ﷺ. However, when the disbelievers demanded Abu Jandal (RA) be returned, the Prophet ﷺ complied, despite the fact that the treaty's terms had only been verbally agreed upon and not yet documented. This act demonstrated the Prophet's ﷺ unwavering commitment to upholding the law, ensuring its supremacy, and fostering respect for it among the people.²⁶

Humility and Simplicity

Throughout the blessed life of the Prophet Muhammad ﷺ, there is not a single incident that suggests he ever sought to elevate himself above others. His prayers reflect his profound humility and modesty, as evident in the following supplication:

"عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اللَّهُمَّ أَحْيِنِي مُسْكِينًا وَأَمِتْنِي مُسْكِينًا
وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ»"²⁷

Anas (RA) narrates that the Prophet ﷺ used to pray:

"O Allah, keep me alive as a humble person, let me die in a state of humility, and resurrect me among the group of the humble."

To eliminate class divisions within society, humility and simplicity are essential and fundamental qualities. Simplicity fosters a spirit of empathy. Those who seek luxury and comfort cannot truly understand the hardships of the poor or develop compassion for them. The Prophet Muhammad ﷺ expressed concern that his followers might

²⁶ Al-Suhayli, Al-Qasim bin Abdul Rahman bin Abdullah bin Ahmad. *Al-Sirah Al-Nabawiyyah li Ibn Hisham*. Beirut: Dar Ihya Al-Turath Al-Arabi, 1421 AH, vol. 7, p. 70.

²⁷ Al-Tirmidhi, Muhammad bin Isa bin Surah bin Musa bin Al-Dahhak. *Sunan Al-Tirmidhi*. Cairo: Mustafa Al-Babi Al-Halabi, 1395 AH, vol. 4, p. 577, hadith no. 2352.

become wealthy, lose themselves in the allure of worldly pleasures, and ultimately face ruin.

Even when Islam's banner waved triumphantly from Yemen to Syria, the Prophet ﷺ's household contained only a simple cot and a leather water bag. He was unwilling to adopt any lifestyle that deviated from the standard of the common people. His simplicity and humility were so profound that he performed most household tasks himself. He washed his own clothes, mended his own shoes, tied his own camel, and fed it with his own hands.

At the time of his passing, there was nothing in his house except a small quantity of barley. This reflects the Prophet ﷺ's unwavering commitment to simplicity and his deep connection with the lives of the ordinary people he served and guided.²⁸

Fulfillment of Promises or Contracts

The term 'promise' ('*ahd*') refers to a commitment or pledge, while the literal meaning of 'contract' ('*aqd*') is to bind or tie a knot. It applies to firm agreements established between two parties. The term 'contracts' ('*uqood*') encompasses all types of agreements, whether between a person and their Creator or between individuals. These agreements may pertain to religious obligations or worldly matters, and fulfilling them is strongly emphasized.

Imam Raghīb al-Isfahani explains that faith, obedience to Allah, adherence to lawful and unlawful matters, or promises and oaths a person makes to themselves are all types of '*uqood*' (contracts) that must be honored.²⁹

Anas (RA) narrates that in the sermons of the Prophet Muhammad ﷺ, it was often stated:

"لا دين لمن لا عهد له"³⁰

"The one who does not fulfill promises has no faith."

Peace and Security for Enemies

In matters of peace and security, the objective of Muslims was not to establish themselves as a dominant and powerful group. Instead, their goal was to achieve moral and spiritual excellence. The Prophet Muhammad ﷺ emphasized that peace and security should be an integral part of a Muslim's social character.³¹

²⁸ Al-Qastallani, Shihab Al-Din Ahmad bin Muhammad bin Abi Bakr bin Abdul Malik. *Al-Mawahib Al-Ladunniyyah bil-Minah Al-Muhammadiyyah*. Cairo: Al-Maktabah Al-Tawfiqiyyah, vol. 2, p. 200.

²⁹ Asfahani, Abu al-Qasim al-Husayn ibn Muhammad, known as Al-Raghīb Al-Isfahani, *Tafsir Al-Raghīb Al-Isfahani*, College of Arts, Tanta University, 1420 AH Edition, Vol. 4, p. 247.

³⁰ Asharaf al-Din al-Husayn ibn Abdullah al-Tibi, *Sharh al-Tibi 'ala Mishkat al-Masabih* Nizar Mustafa al-Baz Library (Makkah al-Mukarramah - Riyadh), 1417 AH Edition, Vol. 2, p. 492.

³¹ Al-Muslim, Abu Al-Husayn Muslim bin Al-Hajjaj bin Muslim Al-Qushayri Al-Naysaburi. *Al-Sahih (Sahih Muslim)*. Beirut: Dar Ihya Al-Turath Al-Arabi, vol. 1, p. 65, hadith no. 41.

"عَنِ الْمُسَوِّرِينَ مَخْرَمَةً، وَمَرْوَانَ بْنِ الْحَكَمِ، أَنَّهُمْ اصْطَلَحُوا عَلَى وَضْعِ الْحَرْبِ عَشْرَ سِنِينَ،
يَأْمَنُ فِيهِنَّ النَّاسُ وَعَلَى أَنَّ بَيْنَنَا عَيْبَةً مَكْفُوفَةً، وَأَنَّهُ لَا إِسْلَالَ وَلَا إِغْلَالَ"³²

Marwan bin Hakam (RA) narrates:

"The Prophet ﷺ negotiated a treaty with the Quraysh to cease hostilities for ten years. During this period, people would live in peace, and the hearts of both parties would remain free from malice. Neither party would engage in secret nor open hostility against the other."

Islam also granted security to minorities and, despite being a dominant civilization during its peak, strictly prohibited any form of coercion or oppression against them. This principle highlights Islam's commitment to justice and peaceful coexistence for all members of society, including those with differing beliefs.

"Contrary to widespread Christian notions, Islam normally did not force conversion."³³

Reforms in Jihad:

Islam permitted warfare only under a noble objective, not for worldly gains. In this regard, the Prophet Muhammad ﷺ established moral restrictions in the form of laws, which include the following:

No attack should be launched on the enemy without a formal declaration of war.

Defeated enemies should not be pursued.

Women, children, the elderly, and diplomats must not be killed.

Worshippers, monks, and ascetics should not be harmed.

Green trees must not be cut down, buildings must not be destroyed, and resources meant for public benefit must not be wasted.

Additionally, the Prophet ﷺ abolished bloodshed, mutilation (disrespecting corpses by cutting ears, noses, or limbs), and all forms of cruelty that were considered permissible during the pre-Islamic era of ignorance (*Jahiliyyah*).

The Prophet Muhammad ﷺ was sent as a Messenger of Peace. A review of any aspect of his Prophetic mission demonstrates that his revolutionary efforts not only established peace and security in the Arabian Peninsula but also brought tranquility and comfort to the entire human race.

History testifies that the Treaty of Hudaibiyyah with the enemies of Islam granted the

³² Sijistani, Abu Dawud Sulayman ibn al-Ash'ath ibn Ishaq ibn Bishr, *Sunan Abi Dawud*, Al-Maktabah Al-Asriyyah, Sidon - Beirut, Vol. 3, p. 86, Hadith No. 2481.

³³ Al-Adler, Philip J., and Randall L. Pouwels. *World Civilizations: The Global Experience*. Boston: Pearson, 2011, p. 194.

Muslim Ummah moral superiority and national stability.³⁴

Summary of the Discussion:

In the light of the teachings of the Prophet Muhammad ﷺ, it becomes evident that the completion of noble character was the primary purpose of his Prophethood. The exemplary nature of honesty and trustworthiness is clearly reflected in the personality of the Prophet ﷺ. He is presented as a preacher and inviter to Allah, full of wisdom and insight, who devoted all his efforts, even in the most challenging situations. He taught the principles of protecting the rights of all, including parents, spouses, the rich and the poor, the free and the enslaved, guardians and dependents, and majorities and minorities. From acts of worship to worldly affairs, he set the best example for everyone to follow.

The Prophet ﷺ reformed a morally decayed society in a remarkably short period, correcting every aspect of life and ensuring that no facet of society remained untouched by his guidance. He steered the community onto intellectual, practical, and moral paths while individually reforming its members. A comprehensive analysis of the teachings of the Prophet ﷺ reveals that he addressed everything from individual behaviors and habits to collective social practices.

Conclusions:

From the discussion presented in this research, the following conclusions can be drawn:

Truthfulness fosters trust among individuals, forming the foundation of all types of relationships, whether personal, social, or business-related.

Honesty ensures transparency in business and financial matters, strengthening the economy.

Justice provides equal opportunities for all, which drives societal progress.

Fulfillment of promises enhances the reputation and credibility of individuals and nations, aiding their global advancement.

Unity and brotherhood are essential for overcoming division, discord, and social disruption.

Enjoining good and forbidding evil is a collective responsibility, with every individual obligated to contribute according to their capacity to uphold a virtuous environment in society.

Maintaining **balance and moderation** is crucial for achieving excellence in both worship and worldly affairs.

Respecting national laws is essential for every individual to live a peaceful and harmonious life.

³⁴ Al-Sarakhsi, Shams Al-A'immah Muhammad bin Ahmad bin Abi Sahl. *Al-Mabsut*. Beirut: Dar Al-Ma'rifah, 1414 AH, vol. 10, p. 106.

Humility and simplicity are necessary to eliminate class divisions within society and to foster empathy and compassion among individuals.

It is the responsibility of every Muslim to protect the lives, property, and dignity of non-Muslim minorities.

By adhering to these virtues as outlined in the teachings of the Prophet Muhammad ﷺ, a righteous and harmonious society can be established.