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Study of Noble Character (Mahasin-e-Akhlaq) in the Light of the Teachings of the Prophet Muhammad (PBUH)

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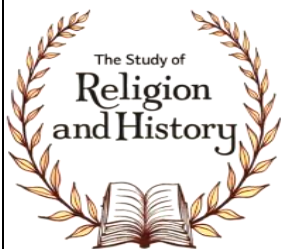
Abstract

Islam aims to construct a flourishing and harmonious human society; hence, the life of Prophet Muhammad (PBUH) places a profound emphasis on sublime character (Akhlāq-e-Hasanah). For Muslims, the adherence to moral values is not merely a social trait but a fundamental religious obligation. To achieve true human excellence, it is imperative to abandon unethical behaviors (Akhlāq-e-Razeelah) and embrace commendable virtues (Awsaf-e-Hameedah). This paper explores the significance of moral excellence through the lens of the Prophet's (PBUH) teachings and his practical life. The study highlights how his exemplary conduct serves as an eternal roadmap for individuals and communities striving to establish ethical foundations. Drawing upon authentic sources, including Quranic injunctions and Hadith, this analysis underscores pivotal virtues such as integrity, humility, resilience, clemency, and empathy. Furthermore, the research discusses the practical implementation of these attributes in contemporary life, demonstrating their vital role in promoting interpersonal harmony and collective well-being. By examining the Prophet's (PBUH) interactions with his family, companions, and even his opponents, this study illustrates the universal and transformative power of high moral standards. Ultimately, this research intends to motivate individuals to integrate these Prophetic principles into their daily lives, contributing to a more peaceful and just global society.

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

Introduction :

In Islamic discourse, "Akhlāq" denotes the framework of moral and ethical qualities that govern an individual's social behavior and general outlook on life. This ethical system is deeply anchored in Quranic principles and the sublime character of Prophet Muhammad (PBUH). As a vital pillar of Islamic life, Akhlāq integrates core virtues such as truthfulness, sincerity, benevolence, tolerance, and equity, all of which are essential for personal development and community stability. Islamic doctrine asserts that refining one's character is more than a private merit; it is both a spiritual duty and a social responsibility. It serves as a true reflection of an individual's faith, enhancing their bond with the Creator and their fellow human beings. A person possessing noble character is seen as a catalyst for moral elevation, contributing to a society built on tranquility and mutual assistance.



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Objective of the Study This research explores the Islamic conceptualization of Akhlaq, examining its vital importance, core foundations, and practical application in the modern era. By analyzing the unparalleled character of Prophet Muhammad (PBUH), this paper demonstrates how committed adherence to these moral benchmarks can revolutionize individuals and collective societies, fostering a climate of dignity, fairness, and growth.

Literature Review

The academic exploration of "Prophetic Virtues and Character" is a field of profound scholarly interest. While numerous works have addressed the social and domestic aspects of the Prophet's (PBUH) life, the current study seeks to provide a specialized focus on the ethical dimensions of Akhlaq-e-Hasanah. Key previous contributions include:

Professor Dr. Zafar-ul-Islam Islahi: In "Significant Facets of the Prophet's (PBUH) Domestic and Social Conduct" (Rahat-ul-Quloob, 2018), the author provides insights into the Prophet's private and public interactions.

Dr. Maimoona Tabassum: Her work, "Social Reform and the Obligations of the Youth in Light of Seerah" (Al-Baseerah, 2017), discusses how Prophetic teachings can guide the new generation toward societal improvement.

Dr. Hafiz Abdul Rasheed: His publication, "Primary Components of the Islamic Social Order" (2016), outlines the structural units of a faith-based society.

Dr. Khalid Alvi: In "The Social Framework of Islam" (2000), the author presents a comprehensive overview of Islamic social ethics.

While these scholars have excellently detailed the broader social systems and reformative aspects of Islam, this article distinguishes itself by concentrating specifically on the systematic study of Akhlaq-e-Hasanah as a transformative tool for contemporary challenges.

Key Questions of the Topic

1. What are the virtues of good character as highlighted in the teachings of the Prophet Muhammad (PBUH)?
2. What role does good character play in the reformation of society?

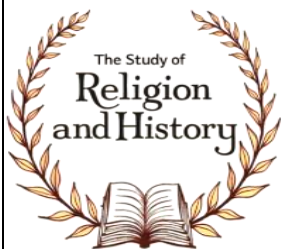
The Essence of Noble Character (Akhlaq-e-Hasanah)

Exemplary character consists of those moral attributes and behaviors that uplift a ¹person on ethical, social, and spiritual levels. Within Islamic doctrine, the cultivation of noble character is a pivotal theme, frequently underscored in both the Holy Quran and the Prophetic traditions (Sunnah). The life of Prophet Muhammad (PBUH) represents the pinnacle of moral excellence, serving as a perpetual beacon of guidance for all of humanity.

Significance of Ethical Conduct

Theological Dimension: Moral integrity is fundamentally intertwined with faith. The Prophet Muhammad (PBUH) explicitly stated that the primary purpose of his mission was the perfection of human character.

Societal Dimension: High moral standards are the bedrock of a flourishing and stable community, nurturing environments of peace, affection, and fraternal solidarity.



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Transcendental Dimension: Beyond worldly success, ethical conduct is a spiritual pathway to attaining divine pleasure and prosperity in the afterlife.

Merits of Maintaining Good Character

It cultivates genuine respect and endears an individual to their peers and community.

It facilitates the creation of an ideal society rooted in the principles of equity and justice.

It guarantees an elevated spiritual rank and secures the ultimate reward in the hereafter.

Prophet Muhammad (PBUH) provided comprehensive guidance that transcends ritual worship, covering every facet of human existence. Embracing his teachings ensures holistic success. By analyzing the Seerah (prophetic biography), individuals across all professions can better understand and fulfill their societal and moral obligations.

Islam is dedicated to the collective welfare of human society; consequently, the Prophetic Seerah characterizes moral values not just as a preference, but as a religious mandate for every Muslim. Below are key virtues of good character highlighted in this context:

Solidarity and Unity of the Ummah

A society can only transcend its socio-moral challenges when its members are integrated through the bonds of brotherhood, mutual affection, and harmony. Prior to the Prophetic mission, the Arabian peninsula was deeply fragmented, plagued by chronic tribal conflicts and internal discord.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 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"⁴

Establishing Brotherhood and Social Solidarity The Prophet Muhammad ﷺ laid the foundation of an unprecedented social contract by establishing a formal bond of brotherhood between the Muhajirun (Emigrants) and the Ansar (Helpers). This act was not merely a strategic move but a profound moral lesson in collective responsibility and sacrifice.

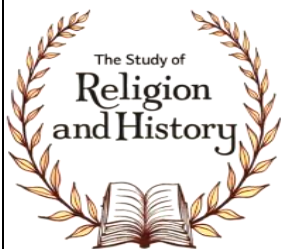
The Significance of Unity and Harmony

¹Al-Suhayli, Al-Qasim bin Abdul Rahman bin Abdullah bin Ahmad. *Al-Rawd Al-Unf fi Sharh Al-Sirah Al-Nabawiyah 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.

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.



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A community deprived of internal cohesion inevitably succumbs to decline and external pressures. As the 'Mercy to the Worlds,' the Prophet ﷺ expressed a strong aversion to sectarianism and social fragmentation. He emphasized that those who deliberately sow seeds of discord among Muslims face severe spiritual consequences. Conversely, he promised immense divine rewards for individuals who strive to mediate conflicts and foster reconciliation between opposing factions. To illustrate the strength of this bond, he likened the relationship between believers to a robust structure, where each brick reinforces the other, ensuring the stability of the entire edifice¹.

Trustworthiness and Integrity (Amanah)

Integrity and honesty are the indispensable prerequisites for any sustainable economic or social framework. When these virtues vanish, the social fabric begins to unravel, leading to a breakdown in everything from commercial transactions to intimate family ties. Once mutual trust is eroded, a society loses its moral compass. Islamic teachings, therefore, place an uncompromising emphasis on absolute honesty in all dealings. Allah Almighty explicitly commands the preservation of trust and the fulfillment of promises as a hallmark of true faith.

إِنَّ اللَّهَ بِأَمْرِكُمْ أَنْ تُوَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا²

"Indeed, Allah commands you to render trusts to whom they are due."³

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

عن أنس بن مالك قال: ما خطبنا نبي الله صلى الله عليه وسلم إلا قال: " لا إيمان لمن لا أمانة له، ولا دين لمن لا عهد له"

"4

"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."

The Broader Meaning of Trust

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

"فَأَلَا يَهْدِي شَامِلَةً بِنَظْمِهَا لِكُلِّ أَمَانَةٍ وَهِيَ أَعْدَادٌ كَثِيرَةٌ كَمَا ذَكَرْنَا. وَأَمَّهَاتُهَا فِي الْأَحْكَامِ: الْوَدِيعَةُ وَاللُّقْطَةُ وَالرَّهْنُ وَالْعَارِيَةُ"⁵

"The verse encompasses every form of trust, including deposits, lost property, collateral, and loans." Before the Prophet's ﷺ mission, an incident during the

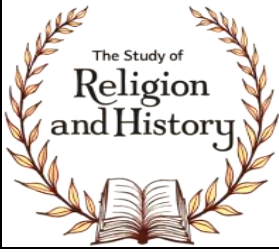
¹ Ibn Hibban, Muhammad bin Hibban bin Ahmad. *Sahih Ibn Hibban*. Beirut: Mu'assasat Al-Risalah, 1408 AH, vol. 1, p. 468, hadith no. 231

² Al Quran ,4:58

³ Usmani, Muhammad Taqi, Mufti. *Asan Tarjuma Quran*. Karachi: Maktaba Ma'arif Al-Quran, 2011, vol. 1, p. 273.

⁴ 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.

⁵ 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.



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reconstruction of the Kaaba exemplified his trustworthiness.¹ 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"²

"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.³

Cultivating a Sense of Responsibility

The prevalence of dishonesty in contemporary Muslim societies is fundamentally linked to a diminishing sense of accountability. The teachings of Prophet Muhammad ﷺ highlight that fulfilling one's duties is an essential manifestation of faith. A community that lacks integrity and a sense of responsibility cannot sustain progress or social equilibrium. To construct a just and thriving society, every individual—irrespective of their social or professional status must internalize the principle of accountability as a moral imperative.

The Virtue of Truthfulness (Sidq)

The Holy Quran, while detailing the lives of the Prophets (peace be upon them), places significant emphasis on their unwavering commitment to truthfulness. Truth is a divine attribute, originating from Allah, and it was through this divine source that all Prophets illuminated the world with the light of truth. The Prophet Muhammad's ﷺ life and sayings provide a profound framework for prioritizing truth and condemning falsehood. The importance of this virtue in the light of Seerah can be summarized through the following principles.

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

"عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الصَّادِقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدْقًا. وَإِنَّ الْكَذَّابَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا"⁴

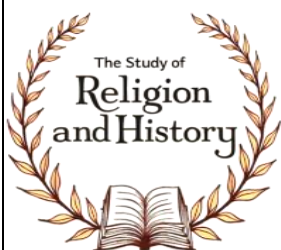
"Truthfulness leads to righteousness, and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he is recorded with Allah as a truthful person. Lying leads to wickedness, and wickedness leads to the Fire. A man will keep lying and striving to tell lies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

¹ 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.

² 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.

³ 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.

⁴ (*Sahih Al-Bukhari*).vol.8,p.25



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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 شَرِيْقٍ لَقِيَ أَبَا جَهْلٍ يَوْمَ بَدْرٍ فَقَالَ لَهُ: يَا أَبَا الْحَكَمِ؛ لَيْسَ هُنَا غَيْرِي وَغَيْرِكَ يَسْمَعُ كَلَامَنَا، تَجْبِرُنِي عَنْ مُحَمَّدٍ صَادِقٍ، أَمْ كَاذِبٍ؟ فَقَالَ أَبُو جَهْلٍ: وَاللَّهِ إِنَّ مُحَمَّدًا لَصَادِقٌ، وَمَا كَاذِبٌ مُحَمَّدٌ قَطُّ"¹

Universal Recognition of Integrity The historical encounter between Akhnas bin Shuraiq and Abu Jahl during the Battle of Badr serves as a powerful testament to the Prophet's ﷺ honesty. When Akhnas privately questioned Abu Jahl about the Prophet's ﷺ truthfulness, even his fiercest adversary had to admit: "By Allah, Muhammad is indeed truthful; he has never uttered a lie." This reflects a broader historical reality where friends and foes alike, including both his devoted companions and distant acquaintances, were unanimous in their acknowledgment of his impeccable integrity.

Dedication to Human Welfare

A nation's true progress and prosperity are fundamentally rooted in its commitment to serving humanity. Genuine service demands significant self-sacrifice, requiring individuals to prioritize the well-being of others over their personal comfort or material gain. Such altruism is the hallmark of those possessing noble character, humility, and deep compassion. The Holy Quran characterizes the righteous as those who are dedicated to the service of others, embodying the values of equality and diligence to uplift the marginalized.

"وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا"²

Altruism and Feeding the Vulnerable The Holy Quran beautifully depicts the character of the righteous: "And they give food in spite of love for it to the needy, the orphan, and the captive." This verse highlights that true virtue lies in prioritizing the needs of others even when one is in need themselves.

Strategic Prioritization of the Marginalized

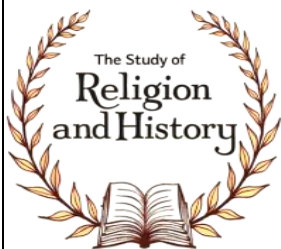
While Islam advocates for universal welfare, it places a specific emphasis on the most vulnerable segments of society. The Prophet Muhammad ﷺ demonstrated an exceptional commitment to those often overlooked by society, including orphans, widows, the enslaved, the impoverished, and prisoners of war. These groups, frequently deprived of basic human rights and necessities, were central to the Prophet's ﷺ social and moral mission.

A profound example of his lifelong dedication to humanity is found in the testimony of his wife, Khadijah (RA). After he received the first revelation, she reassured him by testifying to his noble character, stating that he was one who consistently supported the weak, assisted the needy, and stood by those facing hardships. This highlights that even before his formal prophethood, his life was a model of "Akhlaq-e-Hasanah" or exemplary character

"By Allah, Allah will never disgrace you. You maintain ties of kinship, bear the burdens of the weak, provid¹-

¹ Al-Nabhani, Yusuf bin Ismail bin Yusuf. *Wasail Al-Wusul ila Shama'il Al-Rasul* ﷺ. Jeddah: Dar Al-Minhaj, 1425 AH, p. 228.

² Al Quran ,76:8



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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، يُنْفَسُ عَنْهُ كُرْبَةً"²

"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.³

Promoting Virtue and Preventing Vice (Amr bil-Ma'ruf wa Nahi anil-Munkar)

The collective essence of an Islamic society is rooted in the preservation of goodness and ethical purity. It is the fundamental duty of the Muslim community to safeguard this moral atmosphere; otherwise, the distinct ethical identity of the society risks being lost. This overarching mandate entrusts the entire Ummah with the responsibility of enjoining what is right and forbidding what is wrong. Every member of society is expected to uphold this duty to the best of their personal ability.

Furthermore, Islamic principles suggest the establishment of a dedicated group or institution focused on ensuring the prevalence of virtue. This group is tasked with monitoring the social health of the community, implementing measures to eradicate social evils, and actively promoting virtuous conduct. The Holy Qur'an highlights the significance of such a group as the vanguard of social and moral reform.

"وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ"⁴

"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.

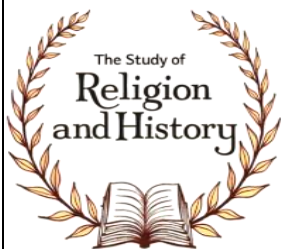
Justice and Fairness

¹ Ibn Ishaq, Ahmad bin Ishaq bin Yasar. *Sirat Ibn Ishaq (Kitab Al-Siyar wa Al-Maghazi)*. Beirut: Dar Al-Fikr, 1398 AH, p. 132.

² Al-Bayhaqi, Ahmad bin Al-Husayn bin Ali bin Musa. *Shu'ab Al-Iman*. Riyadh: Maktabat Al-Rushd in cooperation with Dar Al-Salafiyah, Bombay, 1423 AH, vol. 10, p. 123, hadith no. 7274.

³ 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

⁴ Al Quran,3:104



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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.¹

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 لِيُقِومَ النَّاسُ بِالْقِسْطِ"²

The Divine Mandate for Justice The Holy Quran emphasizes the central purpose of divine revelation: "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"³.

This verse clarifies that the establishment of equity is the primary objective of the scriptures and the prophetic missions.

Transition from Tyranny to Equity Prior to the arrival of Prophet Muhammad ,□ the world was largely devoid of the principles of fairness and legal justice. In that era, the powerful segments of society viewed oppression as a legitimate privilege, while the marginalized were forced to accept their suffering as an unalterable destiny. Islam revolutionized this social order by introducing the concept of universal equality and mandating justice for all of humanity, regardless of status, race, or tribal affiliation.

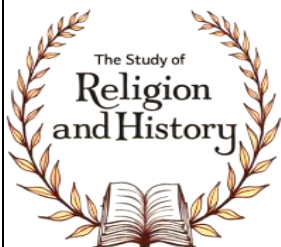
The Golden Principles of Prophetic Justice The Prophet's □ commitment to justice remains unparalleled in human history. A landmark instance of this occurred when a woman named Fatimah, from the influential Makhzum tribe, was found guilty of theft. When Usamah bin Zaid (RA) attempted to intercede on her behalf to avoid the legal penalty, the Prophet □ expressed his firm stance with words that deserve to be inscribed in gold. He warned that previous nations were destroyed because they punished the weak while pardoning the elite, and he famously declared that even if his own daughter Fatimah were to commit such an act, he would still uphold the requirements of justice.

"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"¹

¹ Ibn Manzur, Muhammad bin Makram bin Ali, Abu Al-Fadl Jamal Al-Din. *Lisan Al-Arab*. Beirut, 1414 AH, vol. 11, p. 430

² Al Quran,57:27

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



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The Prophet's □ Declaration on Legal Equality The Prophet Muhammad □ delivered a stern warning against judicial double standards, stating: "The nations before you met their downfall because they would excuse the noble-born among them from punishment for theft while strictly enforcing the law upon the marginalized. By Allah, had Fatimah, the daughter of Muhammad, committed such an act, I would have certainly carried out the prescribed punishment." This historic proclamation serves as the ultimate foundation for the rule of law, showing that in Islam, justice is blind to social status or lineage.

The Impact of Justice on Society True justice ensures that every member of the community can access their fundamental rights with dignity and ease. A society governed by equitable laws functions harmoniously and prospers. In contrast, a system rife with injustice and favoritism paralyzes social growth, stifles progress, and leads to collective moral decay.

Forbearance and Tolerance (Hilm and Samahah)

Forbearance is the hallmark of a refined character, reflecting the ability to maintain composure and kindness even in the face of provocation or ignorance. The Prophet □ epitomized tolerance, consistently responding to harshness with gentleness and to enmity with forgiveness. In a diverse society, these qualities are essential for maintaining social peace and fostering mutual respect among individuals of varying backgrounds.

The Prophet Muhammad □ and his companions endured tremendous hardships for the sake of Islam, yet they never wavered in their mission. Among the Prophet's □ 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 □ said:

"عَبَدَ اللَّهُ بِنِ مَعْظَلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيَرْضَاهُ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ"²

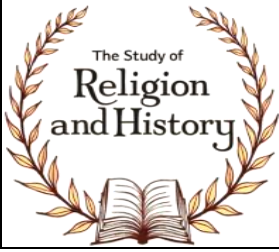
"Indeed, Allah is gentle and loves gentleness. He grants blessings for gentleness that He does not grant for harshness." (Narrated by Abdullah bin Mughaffal)

An example of the Prophet's □ tolerance is his treatment of Abdullah bin Ubayy, a hypocrite residing in Medina who harbored enmity toward Islam and the Prophet □. Despite his persistent efforts to harm Islam, the Prophet □ always treated him with patience and forbearance.³

¹ (Sahih Al-Bukhari).vol.4,p.175

² Musnad Al-Imam Ahmad bin Hanbal.vol.27,p.360

³ 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.



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The most striking example of the Prophet's □ 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.

Respect for the Law and Legal Obedience

Law represents the framework of rules and regulations established by an institution or a governing body to organize and harmonize social life. Adherence to these laws is a fundamental obligation for every citizen; a failure to do so inevitably leads to social fragmentation and anarchy. The very survival and progress of a civilization depend on the strict observance of its social, ethical, and religious legal codes.

From a religious and administrative perspective, every society and nation operates under its unique set of legal guidelines. Compliance with these regulations is the primary prerequisite for a peaceful and orderly existence. On one hand, legal obedience ensures collective stability and national security. On the other hand, the disregard for established principles fosters chaos, which not only disturbs individual peace but also undermines the prosperity of the entire nation. Consequently, Islam places immense importance on the sanctity of the law and mandates obedience to legitimate authority as a religious and civic duty.

During the blessed era of the Prophet Muhammad □, the law was supreme, and all citizens were equal before it. The Prophet □ 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 □. However, when the disbelievers demanded Abu Jandal (RA) be returned, the Prophet □ 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 □ unwavering commitment to upholding the law, ensuring its supremacy, and fostering respect for it among the people.¹

Humility and Simplicity

Throughout the blessed life of the Prophet Muhammad □, 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:

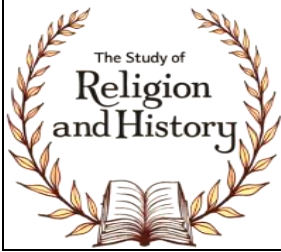
"عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمُتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ»²

The Virtue of Humility (Tawadu) Anas (RA) reported that the Prophet Muhammad □ used to supplicate: "O Allah, grant me a life of humility, cause me to die in a state of humility, and resurrect me among the humble."

This prayer underscores that humility is not merely a social grace but a profound spiritual state. To eradicate the artificial class barriers within a society, the cultivation of modesty and

¹ Al-Suhayli, Al-Qasim bin Abdul Rahman bin Abdullah bin Ahmad. *Al-Sirah Al-Nabawiyah li Ibn Hisham*. Beirut: Dar Ihya Al-Turath Al-Arabi, 1421 AH, vol. 7, p. 70.

² 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.



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simplicity is an indispensable requirement. Simplicity as a Tool for Social Empathy A life of simplicity nurtures a deep sense of empathy for others. Those who are solely immersed in luxury and material comfort often remain detached from the struggles of the underprivileged, failing to develop genuine compassion for their plight. The Prophet ﷺ expressed his concern that the pursuit of worldly wealth and the allure of opulence might distract his followers from their moral purpose, eventually leading to their spiritual and social decline.

The Prophet's ﷺ Exemplary Simple Lifestyle Even at the height of his political and religious influence, when the message of Islam had reached from Yemen to Syria, the Prophet's ﷺ personal life remained remarkably austere. His household consisted of nothing more than a simple cot and a leather water-skin. He consciously avoided any lifestyle that separated him from the experience of the common people. His humility was reflected in his daily actions; he performed his own household chores, mended his own clothes and shoes, and personally tended to his camel.

At the moment of his passing, the only sustenance found in his home was a small portion of barley. This profound simplicity serves as a testament to his unwavering commitment to the welfare of the ordinary people he served, demonstrating that true leadership is defined by service rather than status.¹

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.²

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

"لا دين لمن لا عهد له"³

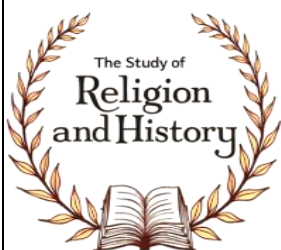
The Sanctity of Promises The Prophet Muhammad ﷺ emphasized the gravity of keeping one's word by stating: "The one who does not fulfill promises has no faith."

In Islamic ethics, a promise is not merely a verbal agreement but a sacred commitment. A society where individuals honor their word is a society built on trust

¹ Al-Qastallani, Shihab Al-Din Ahmad bin Muhammad bin Abi Bakr bin Abdul Malik. *Al-Mawahib Al-Laduniyyah bil-Minah Al-Muhammadiyah*. Cairo: Al-Maktabah Al-Tawfiqiyyah, vol. 2, p. 200.

² 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.

³ 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.



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and stability. This teaching serves as a reminder that moral integrity is a prerequisite for genuine faith.

Universal Peace and Security

Even for Adversaries In the Islamic framework, the pursuit of peace and security was never intended to establish the dominance of one group over another. Rather, the objective was the attainment of moral and spiritual excellence. The Prophet Muhammad ﷺ taught that providing safety and upholding peace should be an inseparable part of a Muslim's social character. His life demonstrated that even in times of conflict, the rights of enemies were to be respected, and mercy was to be prioritized over vengeance. This universal approach to security ensures that every individual, regardless of their leanings, feels safe under the shade of Islamic justice

"The one who does not fulfill promises has no faith."¹

"عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ بْنِ الْحَكَمِ، أَنَّهُمْ اصْطَلَحُوا عَلَى وَضْعِ الْحَرْبِ عَشْرَ سِنِينَ، يَأْمَنُ فِيهِنَّ النَّاسُ وَعَلَى أَنَّ بَيْنَنَا عَيْبَةً مَكْفُوفَةً، وَأَنَّهُ لَا إِسْلَالَ وَلَا إِغْلَالَ"²

Marwan bin Hakam (RA) recounts a pivotal moment in Islamic history when the Prophet ﷺ negotiated a peace treaty with the Quraysh, stipulating a cessation of hostilities for a decade. The core objective of this agreement was to ensure that people could live in tranquility, fostering an environment where hearts were cleansed of mutual malice. This treaty mandated that neither party would engage in any form of clandestine or overt aggression, setting a historical precedent for diplomatic integrity and the prioritization of peace over conflict.

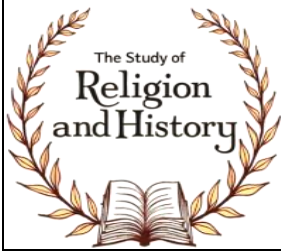
Protection of Minorities and Religious Freedom Even at the zenith of its political power, the Islamic civilization established rigorous protections for religious minorities. Islam strictly prohibited any form of coercion, exploitation, or systemic oppression against non-Muslim subjects. This commitment to justice underscores the Islamic principle of peaceful coexistence, ensuring that individuals of diverse faiths could live with dignity and security. Contrary to some historical misconceptions, Islam did not advocate for forced conversions. Instead, it promoted a society where justice was the right of every citizen, regardless of their belief system. This inclusive approach is a fundamental aspect of Akhlaq-e-Hasanah on a state and societal level.³

Reforms in Jihad

¹ 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.

² 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.

³ Al-Adler, Philip J., and Randall L. Pouwels. *World Civilizations: The Global Experience*. Boston: Pearson, 2011, p. 194.



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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:

1. No attack should be launched on the enemy without a formal declaration of war.
2. Defeated enemies should not be pursued.
3. Women, children, the elderly, and diplomats must not be killed.
4. Worshippers, monks, and ascetics should not be harmed.
5. Green trees must not be cut down, buildings must not be destroyed, and resources meant for public benefit must not be wasted.

Abolition of Cruelty and Pre-Islamic Barbarism The Prophet Muhammad ﷺ revolutionized the ethics of engagement by strictly prohibiting the brutal practices of the era of ignorance (Jahiliyyah). He abolished blood feuds, the mutilation of corpses, and all forms of dehumanizing cruelty that were once commonplace. By enforcing these humanitarian standards, he ensured that even in the most difficult circumstances, the sanctity of human life and dignity remained paramount. The entire mission of Prophet Muhammad ﷺ serves as a profound testament to his role as the 'Mercy to the Worlds.' His revolutionary efforts did not merely secure the Arabian Peninsula; they provided a universal framework for peace and tranquility that continues to benefit all of humanity. His life demonstrates that true social reform is only possible through the integration of moral values and compassion. The Strategic Impact of the Treaty of Hudaibiyyah History bears witness that the Treaty of Hudaibiyyah was a masterstroke of diplomacy and patience. By choosing peace over immediate conflict, the Prophet ﷺ secured a period of stability that allowed the Muslim Ummah to achieve moral superiority and national strength. This treaty exemplifies how strategic forbearance can lead to long-term success and the peaceful expansion of an ideology..¹

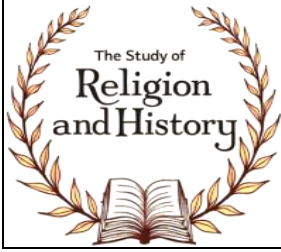
Summary of the Discussion

In light of the Prophetic teachings, it is manifest that the perfection of moral character was the core objective of Prophet Muhammad's ﷺ mission. His personality serves as a definitive mirror of honesty and integrity, establishing him as the ultimate model of virtue. As a divinely guided messenger, he invited humanity toward Allah with profound wisdom and insight, dedicating his entire life to this cause despite facing extreme adversities.

He institutionalized the protection of rights for all segments of society, creating a balanced framework for parents, spouses, the affluent, the impoverished, and both majorities and minorities. His life offers a comprehensive blueprint, bridging the gap between spiritual worship and worldly affairs, providing an ideal precedent for every individual to emulate.

The Prophet ﷺ achieved a remarkable transformation of a morally stagnant society within a very brief historical period. His guidance touched every dimension of human existence, from intellectual and practical development to the moral refinement of individual character. A holistic analysis of his teachings reveals that he addressed the entire spectrum of human life

¹ 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.



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ranging from personal habits to collective social structures ensuring a just, ethical, and harmonious global community.

Conclusions

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

1. **Truthfulness** fosters trust among individuals, forming the foundation of all types of relationships, whether personal, social, or business-related.
2. **Honesty** ensures transparency in business and financial matters, strengthening the economy.
3. **Justice** provides equal opportunities for all, which drives societal progress.
4. **Fulfillment of promises** enhances the reputation and credibility of individuals and nations, aiding their global advancement.
5. **Unity and brotherhood** are essential for overcoming division, discord, and social disruption.
6. **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.
7. Maintaining **balance and moderation** is crucial for achieving excellence in both worship and worldly affairs.
8. Respecting national laws is essential for every individual to live a peaceful and harmonious life.
9. **Humility and simplicity** are necessary to eliminate class divisions within society and to foster empathy and compassion among individuals.
10. 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.

References: