

Muslim Character

(A Complete Outline for Practicing Muslim)

Muhammad Al-Ghazali

English Translation: Mufti A.H. Usman



গার্ডিয়ান

পাবলিকেশন্স

Publisher Note

Muslim Character; we use these two words frequently in our daily lives. But practically, there are many aspects and presentations of such esteemed character. While talking about character, sometimes our focus remains fixed at one single or more attributes or virtues. But we do not have any comprehensive idea about the entire issue of Muslim Character. We, Guardian Publications, have been looking for such a book for years to fulfil our requirement.

Muslim Character is such a book that will clarify the Islamic desire of character. This book is translated in English from its original Arabic version, titled ‘Khuluq-al-Muslim’. Earlier, we published its Bengali translation. This time, we are publishing its English version following the recommendations and feedbacks of our honorable readers and well-wishers. We have tried hard to present an error-free version before you. However, if there is any mistake or error, please inform us. We are fully acknowledged and humbled about our limitations.

To pacify the existing world of turmoil, we must put emphasis on building our characters. The Muslim communities are tackling different types of crises now a days and as such our character can be the biggest tool of getting rid from this suffocating situation. This book will help us to nurture our character. We hope and believe, this book will be considered as a ‘must item’ for every mindful Muslims.

Noor Mohammad Abu Taher
Banglabazar, Dhaka

1st February, 2020

Contents

Chapter One

Pillars of Islam And Moral Values

Purpose of Prophet hood Perfection of Morals	11
Prayer prevents commitment of Evil	12
Zakat is a means of purification	13
Fasting is a stepping stone to righteousness	14
Hajj is a compulsory pilgrimage to weaken the love for the world	14

Chapter Two

Weakness of Morals-Proof of Lack Of Faith

Faith Is Imperfect without morality	17
Rows disrupted, hearts sad, prayers tasteless	18
Who Is poor?	20
Identification of hypocrite	21

Chapter Three

An Ideal Personality

Prophet's Moral Teachings	23
The Prophet's Excellent Example	27
The same Quran, the same Criterion, the same Yasin, the same Taha	31

Chapter Four

Belonging to Paradise, Belonging Also To Hell

First Target-Reform of Self	37
Islam is Religion of Nature	40
There is a Counter to the Wicked Nature	43
Morality holds the Reins	46

Chapter Five

Punishment for Moral Crimes

No Coercion la Morality	48
Fixation of Penalties for the Security of the Society	50
Islam Appeals to the Heart	50
The Responsibility of the Society	51

Chapter Six

The Entire Humanity Deserves Our Morality

Our Treatment of the Non-Muslims	53
The Need of Morality for the Nation and the Country	56

Chapter Seven

The Truth

Advice to be true	58
Falsehood is a Great Curse	60
Accustom your Children to be Truthful	63
Prohibited to tell a Lie even in a Joke	65
Avoid Exaggeration in Praise	66
Keep away from Falsehood and Deception In Trade	67
Do not break your Promises	70
Truth of Speech leads to Truth of Action	72

Chapter Eight**Trust and Honesty**

The Broader Sense of Trust	74
Appointment to High Offices and Posts is a Trust	77
Performance of Duty is also a Trust	79
Misuse of Office is Betrayal of Trust	80
Wealth and Ability given by Allah are also a Trust	82
Others' Secrets with you are a Trust	83

Chapter Nine**Fulfillment of Promise**

Fulfillment of Promise: An essential part of a Muslim	89
Memory and Determination-essential for Fulfillment of Promise	91
The Greatest Covenant	94
The Ideal Pledge of Ansar	97
Forgetting the Past is a kind of Breach of Promise	99
The Entire Humanity deserves Fulfillment of Promise	105
Re-payment of loan is very difficult	109

Chapter Ten**Sincerity**

Man's Acts depend on his Intentions	110
Sincerity is the Desired Thing	117
Soldiers should Prove their Sincerity of Action	121
Employees should Work in the Cause of Allah	121

Chapter Eleven**Etiquette of Conversation**

The Manners of Conversation	126
Take an Account of Yourself	127
Safety lies in Silence	128

Avoidance of Nonsense is a Condition of Success	129
Heart-Warming Speech is a Missionary's	131
Wherewithal	
The Answer to the Uneducated is Silence	133
Avoid Polemic	136

Chapter Twelve

Keep Your Bosom Free From Rancour and Enmity

Recognition of Greatness	141
Keep away from Mutual Enmity	143
Do not Sever Relations	144
Rancour and Jealousy Source of Evils	148
Abstain from Backbiting	150
Keep away from Rancour	153
Do not go near Jealousy	155

Chapter Thirteen

Strength

Faith-A Revolutionary Strength	163
Determination and Trust-the best Manifestation of Strength	167
Sycophants are Disliked by Islam	175

Chapter Fourteen

Tolerance and Pardon

Tolerance and Forbearance	178
Pardon and Forgiveness	182
Rebuking and Reproaching is a Sign of Meanness	186
Cursing and Abusing is Haram	188
Hardness be Replied with Softness	189
The Excellent Example	191

Chapter Fifteen

Philanthropy and Benevolence

Generosity-An Essential Part of a Muslim's Conduct	194
Poverty destroys all Charm	197
Charity A Guarantee for the Success	200
Philanthropy-means to Increase wealth	207
Remove Poverty Movement	209
Who deserve First to Partake of your Wealth	213

Chapter Sixteen

Patience

Patience is Tower of Light “Patience is a light.” (Muslim)	216
The two Pillars of Patience	217

Chapter One

Pillars of Islam and Moral Values

Purpose of Prophethood Perfection of Morals

The holy Prophet has stated the foremost purpose of his being sent down in this world to enlighten people, to establish the superiority of Islam over all the man-made doctrines and fictitious philosophies. Almighty Allah says in the holy Quran

“O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings and Warner.” (Ahzab: 45)

Not only the Muslims, but the people of all faiths and sections wholeheartedly admit that the entire of Prophet’s life is a model for the mankind. If anyone wants to get peace, comfort and happiness, he has no alternative but following the life of the great Prophet. Allah again says in the Quran,

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day and who engages much in the Praise of Allah.” (Ahzab: 21)

While, the Prophet said about his purposes of coming into the world that:

“I have been sent only for the purpose of perfecting good morals.” (AI-Muta)

That great message which has left an indelible impression on the history of life and for propagating which and for bringing people under whose influence worked ceaselessly. Its purpose was nothing else but to ﷺ Prophet Muhammad strengthen the moral character of the people so that the world of beauty and perfection may be illuminated before their eyes and they may try to achieve it consciously and with knowledge.

Worshipping has been made compulsory in Islam and it has been included in the basic pillars of faith. But the Islamic forms of worship are not some sort of mystic exercises that link men with some unknown, mysterious being and which subject men to perform useless acts and meaningless movements. All the Islamic compulsory forms of worship are designed as exercises and training to enable people to acquire correct morals and habits and to live righteously and to adhere to these virtues till the end, whatever be the changes in their circumstances.

Prayer prevents commitment of Evil

Salat (prayer) is a compulsory form of worship, which is like an exercise towards which man is attracted with interest and willingness. He offers it continually, so that his life may be free from all diseases and the body may be healthy and strong. The holy Quran and the Sunnah of the Prophet both are the open proofs of these realities. When Allah commanded the compulsory prayers to be established, He stated its wisdom in this way:

“Prayer prohibits obscenity and evil.” (An Kabut: 45)

To keep away from evil, wickedness and to purify from bad deeds are also realities of the prayer. In a Hadith Qudsi it is stated:

“I accept the prayers of the person who adopts the policy of humility with it on account of My greatness, obliges My creatures, does not insist on sinning against Me, spends his day in remembering Me and is kind to the poor, travellers, weak and the suffering people.”

Zakat is a means of purification

Zakat has been made compulsory on the eligible 'scheduled' (sahibe Nisab) persons. It is not merely a tax that is collected from the pockets of the people, but its foremost purpose is to sow the seeds of kindness, sympathy and benevolence and to provide a chance of introduction among the various sections of the society and to establish the relationship of love and friendliness. The purpose of paying

Zakat has been stated in the Quran in the following words:

“O Prophet I Take charity from their property so that it may clean them and purify them.” (Tauba: 03)

To clean the self of the worldly impurities and to raise the standard of the society to the heights of decency and purity are the wisdom behind the levy of Zakat.

For this reason the Prophet has taken it in a very wide sense and to pay Zakat has been made compulsory for every eligible Muslim. The Prophet has said:

“To smile in the company of your brother is charity. To command to do good deeds and to prevent others from doing evil is charity. To guide a person in a place where he can go astray is charity. To remove troublesome things like thorns and bones from the road is charity. To pour water from your jug into the jug of your brother is charity. To guide a person with defective vision is charity for you.” (Bukhari)

The environment of desert and the Bedouin life-an environment which had its basis on internal bickering and fights-in such an environment the teachings of Islam were presented to the world and they show what aims and purpose these teachings had and it shows where these teachings led the Arabs in that dark and dismal environment.

Fasting is a stepping stone to righteousness

Similarly Islam has made fasting compulsory. But it is not envisaged that men should keep away from their carnal desires and other prohibited things for a fixed period only. The Prophet has said:

“Fasting is not the name of merely keeping away from eating and drinking, but it is keeping away from wicked and obscene things. If in the state of fasting, someone abuses you or picks up a quarrel with you, say: “I am fasting.”

Quran states the purpose of the imposition of fasting in these words:

“Fasting has been made compulsory for you, as it was made compulsory for those (followers of earlier prophets) who preceded you, so that you may become righteous.” (Baqarah: 183)