**GOOD MANNERS**



**3.134.** They spend (out of what God has provided for them,) both in ease and hardship, ever-restraining their rage (even when provoked and able to retaliate), and pardoning people (their offenses). God loves (such) people who are devoted to doing good, aware that God is seeing them.(1)



**68:4**. You are surely of a sublime character, and do act by a sublime pattern of conduct.(2)(2)

2. The sublime character of God's Messenger, upon him be peace and blessings, and the praiseworthy qualities he had in the greatest degree are known to history and to everybody. Including his fiercest opponents in his time, no one, except some blind, willfully prejudiced orientalists, has ever been able to say anything that could taint his pure person. For an account of his most sublime qualities, see *The Messenger of God,* 279–309.

With his every act and word, he represented the Qur'ān. As his wife 'A'ishah said, he was a perfect embodiment of the Qur'ān. So the verse also points to this fact and means that every word and act of his is an embodiment of a Qur'ānic principle.

324. Abu’d-Darda, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “There will be nothing heavier in the balance of the believer on the Day of Rising than good character. Allah dislikes foul language.” (Sunan at-Tirmidhi, Birr, 61).(3)

326. Abu Umama al-Bahili, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said, “I guarantee a house on the outskirts of Paradise to anyone who abstains from disputation, even if he is in the right, and a house in the middle of Paradise for anyone who abandons lying, even when he jests, and a house at the summit of Paradise for anyone who has good character.” (Sunan Abu Dawud, Adab, 7).(4)

“God gave me good manners (adab), and He rendered my manners in the best way.”
(Kanz al-Ummal, 7:214)
Adab is an Arabic word for literature, which has a wider frame of connotation associated with good manners, gentleness, elegance, refinement, and perfection. It has often been interpreted in relation to a person’s lifestyle, conduct, and integrity and as a means to the flourishing of that person in spirituality and purification of the heart. The Messenger of God is the paragon of adab. No matter which meaning of the word adab is considered as far as this hadith is concerned, good manners or power of expression, the Messenger of God is always the epitome of both.
One day Abu Bakr asked the Prophet: “O Messenger of God! Who gave you such good manners?” The Prophet replied: “God gave me adab (good manners) and He rendered my manners in the best way.”
Aisha, the daughter of Abu Bakr and the wife of the Prophet, was asked about the morals of the Prophet. She replied: “Don’t you ever read the Qur’an?” Her audience answered to the affirmative. She then continued: “His morals were the Qur’an.”
The Prophet was granted such great manners by the Creator that he reached the peak of morality; those who seek the real meaning of manners should examine the courteous Prophet’s actions and behavior and transfer this into their own way of living.
God created His Messenger with the greatest manners and behavior, as a model to all mankind; on the contrary, it is difficult to imagine the great burden that the noble Prophet shouldered with such a mission. He carried the responsibility of all his followers. If Prophet Muhammad, peace and blessings be upon him, had not been endowed with such exalted mannerism it is likely that he would have made errors in his behavior like any ordinary person; however, unlike the rest of us, his mistakes would have been reflected and amplified by his followers. Prophet Muhammad was not answerable for himself alone; rather, he shouldered the responsibility for his entire community. This is why God created His Messenger with outstanding morals and behavior and sent Him as a beautiful example for mankind.
Prophet Muhammad was known for his good deeds and actions; sometime prior to his Prophethood, restoration work was being carried out in Ka‘ba. The Messenger helped the workers to repair and rebuild the holy house. His uncle Abbas threw his gown over his shoulder to prevent any stones from injuring him. He saw that the Prophet’s shoulder was grazed and sore from the heavy stones, so his uncle advised him to do the same; however doing so would have exposed the upper part of his thigh (which was later forbidden by Islam). Suddenly an angel appeared before him and the Prophet fainted, falling to the ground. He never again contemplated on such a thought, for he was under the protection of the Creator, even well before his Prophethood.
The Prophet once said: “I had the intention of taking part in a wedding ceremony when I was young, and on both occasions I was overpowered by sleep; when I woke up the wedding had long finished.”
These are all events that happened before he was blessed with the Prophethood.
Throughout his lifetime God never gave his Messenger any reason or the opportunity to commit any inappropriate action in any way; this is an exceptional condition that was granted to the Prophet alone.
It is not surprising that this was the case, for when he was a young child his chest was opened by the angels and any tendency or trace of evil was removed. The target of the Devil’s arrow, the black spot that is found in every human heart, was removed from the Prophet’s heart when he was very young. The Devil instigates within us apprehension and suspicion, he runs through our veins, impelling us to evil; but he was unable to even approach God’s Messenger, for he was an exceptional person.
The Almighty never gave his Messenger the chance to do evil or to sin, either prior to or during his Prophethood; he lived a life of purity from the day he was born until he departed from the universe and he was the embodiment of good manners.
The good manners and behavior of Prophet Muhammad, peace be upon him, remained with him throughout his entire life; his every move or action reflected his virtuous manners. Although it was a rare occasion, the Prophet became upset or frustrated upon certain cases, but this too was due to his good manners as well. There was always a valid reason for his anger, and it was in response to injustice.
A Bedouin came to the Prophet while he was with the Companions and harshly pulling at the Prophet’s collar, demanded justice; the Bedouin pulled the Prophet’s collar so hard that a mark remained on his neck. This greatly upset the Companions, but the Prophet just smiled and told him in a calm voice, “Give this man what he asks for.” This event is one of the hundreds of examples that indicates the depth and breadth of Prophet Muhammad’s great tolerance.
There are many situations in which even the most sedate person justly becomes annoyed or frustrated, but even under these conditions the morals of the Prophet shone through like the gleaming sun. The following is just one of the most dramatic examples:
The Prophet had dream shortly before setting out for the Battle of Uhud; this dream led the Prophet to believe that remaining in Medina and forming a defensive battle would be more appropriate, and he approached the Companions saying, “We should remain in Medina.” However, the Companions were so excited and keen to fight for the sake of Islam that such excitement clouded their judgment.
So they set off for Uhud, with the Prophet personally taking command and organizing the army in the best possible way; the enemy began to flee after the first attack, but the archers had not grasped the fine point of obeying the Prophet’s command accurately and abandoned their posts.
As a result, sixty-nine Muslims was martyred, among them the Prophet’s uncle Hamza; every man on the battlefield was injured and some of them carried the pain of these wounds for the rest of their lives. But even more importantly, the greatest injury for the Muslims was that the honor of Islam had been damaged.
Such behavior by an army would have angered any other leader and under normal circumstances the Prophet could have treated those around him harshly; but God the Omniscient prevented the Prophet from acting harshly, protecting and guiding him. God revealed:
It was by a mercy from God that (at the time of the setback), you (O Messenger) were lenient with them (your Companions). Had you been harsh and hard-hearted, they would surely have scattered away from about you. Then pardon them, pray for their forgiveness, and take counsel with them in the affairs (of public concern); and when you are resolved (on a course of action), put your trust in God. Surely God loves those who put their trust (in Him). (Al- Imran 3:159)
The Prophet was a person who commanded great respect; indeed, the Merciful One addressed His Messenger in the same way. For instance, instead of saying “Do not be harsh hearted,” the Creator addressed the Prophet, revealing: “Had you been harsh and hard-hearted,” that is, “you are not harsh.”

#  I Have Only Been Sent to Perfect Good Manners

I Have Only Been Sent to Perfect Good Manners
The topic of good akhlaaq is a very important topic. Consider that the Prophet sal Allaahu alayhi wa sallam said:

“The only reason I have been sent is to perfect good manners.”

Allah subhaanahu wa ta ‘aala starts off Surah Al-Qalam, an early Makkan surah revealed to defend the status and honor of Prophet Muhammad sal Allaahu alayhi wa sallam by saying:

And indeed, you are upon a noble conduct, an exemplary manner (Al-Qalam 68/4).

This exemplary manner is high akhlaaq. Of the things that Allah subhaanahu wa ta ‘aala praised the Prophet sal Allaahu alayhi wa sallam for was that he had good akhlaaq, or good manners. This shows us the importance of good akhlaaq; in defending the Prophet sal Allaahu alayhi wa sallam, one of the first things that Allah mentions is his good akhlaaq.

There are numerous Quranic aayaat referring to having good manners. Allah says:

Worship Allah, and do not associate partners with him. And be good to your parents, and the relatives, and to the orphans, and to the poor people, and the neighbor that is close to you and the neighbor that is not close to you, and your companion on the journey.

So good akhlaaq is for everyone including your parents, your relatives, the poor, the orphans, all of mankind.

Allah subhaanahu wa ta ‘aala says in another aayah:

Command my servants to say that which is best.

Say good statements. Allah describes the Ibaad-ar-Rahman, the servants of Allah, as those who walk with humility and humbleness on the face of this earth. They are not arrogant. This is from the characteristics of the believers. Allah hates arrogance in all of its forms. Allah hates kibr and pride in all of its forms.

There are many blessings and benefits of having good akhlaaq. I will summarize some of the blessings of having good akhlaaq and its benefits according to the Prophet sal Allaahu alayhi wa sallam and the Qur’an. I will mention eight of these blessings, though of course there are more.

Blessing #1:

Having good akhlaaq is one of the themes found continually throughout the Qur’an and Sunnah and this is the first aspect that proves the importance of good akhlaaq. Good akhlaaq is part of the comprehensive advice that the Prophet sal Allaahu alayhi wa sallam would give. In one hadith he said to Muadh:

“Fear Allah wherever you are, follow up an evil deed with a good deed, and meet with the people, interact with the people, with good akhlaaq.”

Three phrases, but so beautiful and comprehensive.

In another hadith a person came to the Prophet sal Allaahu alayhi wa sallam and asked him for some advice. The Prophet sal Allaahu alayhi wa sallam responded:

“Be firm, be perseverant, be straight in your following of Siraat al Mustaqeem. Let your akhlaaq be good to the people.”

The Prophet sal Allaahu alayhi wa sallam also said:

“Have fear of Allah, and do not trivialize anything of goodness, even if it is that you take from your bucket of water and pour it into your brother’s bucket.”

In those days they would have to lift water out of the well, and this was a very trivial thing. Everybody from every household would go maybe even more than once a day to pull some water out of the bucket. It was a very minor thing; everybody did it. So the Prophet sal Allaahu alayhi wa sallam said not to trivialize any good that you do, even if it is taking your bucket of water and pouring it into your brother’s bucket when you find that he too is coming to get water.

And he said:

“Even if you were to meet your brother with a smiling face, do not trivialize it.”

The Prophet sal Allaahu alayhi wa sallam also said,

“If someone curses you or tries to find fault with you, in a matter that does not exist in you,” or in other words he accuses you in a fault that you do not have, then, “do not find fault with him in a matter that he does have.”

So even if he lies about you and slanders you, do not point out the mistakes he himself has. He, sal Allaahu alayhi wa sallam, went on and said:

“Leave him, because the evil of that deed will be against him, and the good will be for you.”

In another place he said:

“Do not ever curse any person.”

Blessing #2:

Nothing is a greater blessing, after of course having eman. The Prophet sal Allaahu alayhi wa sallam said:

“The best blessing that a person can be given in this life is akhlaaq.”

The best blessing that a person can be given, far greater than any money, wealth, status, family and children, or anything of this world, is that of good akhlaaq.

In another hadith he said:

“Mankind has not been given anything better than good akhlaaq.”

In yet another hadith he said:

“I command you to be of good akhlaaq,”

Meaning good manners and characteristics.

“And also, remain silent for long periods of time, because by Him whose hand is in my soul, the creation cannot beautify themselves with anything better than these.”

You cannot beautify yourself with anything better than good akhlaaq.

Blessing #3:

The rewards of having good akhlaaq are greater than, or at least equivalent to, the rewards of extra and continual worship. The rewards that a person brings through good akhlaaq cannot be brought through worship of Allah. Or even if they are to be brought about through the worship of Allah, they will be brought at a very heavy price. Through akhlaaq, a person can obtain a lot of blessings he would not otherwise be able to obtain. The Prophet sal Allaahu alayhi wa sallam said:

“A person can reach the level of a person who prays all night and fasts all day just because of his good akhlaaq.”

Who amongst us fasts every single day and prays every single night? Nobody. Yet, if we have good akhlaaq we can reach the level of the person who does this.

In another hadith the Prophet sal Allaahu alayhi wa sallam mentions the reward for one who is a musaddat, the one who is always trying to fill in the gaps between other Muslims by being social, friendly, and having good akhlaaq. He says:

“The Muslim who is musaddat reaches the darajat as-sawwam al-qawwam.”

Sawwam is the one who continually fasts and the qawwam is the one who continually stands in prayer. So the Muslim who is very social, has good akhlaaq, and is fulfilling the rights of his brothers reaches the level of the one who continually fasts and prays just because of his good akhlaaq. This is the way that we can earn extra thawwab.

How few of us pray tahajjud and fast the voluntary fasts? Yet, if we want to be amongst those who obtain good deeds, all we have to do is be amongst those of good akhlaaq.

Blessing #4:

Having good akhlaaq is a sign of one’s strong eman. Akhlaaq is that it is a sign of the perfection of one’s eman. This is a very important point that should not be trivialized. A person who does not have good akhlaaq does not have strong eman. It is that simple. It does not matter what label or what status he assigns himself. It does not matter what he says or what he boasts about himself; if a person is coarse, arrogant, and vain, then this person is not a good Muslim. Even if he fasts and prays, he has not perfected his eman nor is his eman strong. Whereas the person who performs the minimum wajibaat, or what is obligatory upon him, and he is of good akhlaaq, then he is far better than a person who might pray more and fast more than him but his akhlaaq is bad. The Prophet sal Allaahu alayhi wa sallam said:

“The people (or the Mu’mins) who have perfected their eman most perfectly, are those who are best in akhlaaq.”

And in another narration:

“The best of the Mu’mineen are the ones who are best in their akhlaaq.”

And he also said in the same hadith:

“The best of you are those of you who are best to their wives.”

This is an important point to ponder over, why is it that the best of you are those who are best to their wives? It is because it is very easy to show good akhlaaq to your neighbor that you meet once a day or to your coworker that you are with for a few hours every day, or to your relative that you meet once a year, or to any other person that you occasionally meet. It is very easy to show good akhlaaq to such people. But when you show good akhlaaq to your wife, the one you eat with, drink with, sleep with, and wake up with then you have really reached the height of perfection of good akhlaaq.

Your wife is your life partner; she shares everything with you. The man is the one who is in charge of the woman as Allah subhaanahu wa ta ‘aala said. So when the man can show good akhlaaq to the one who is under him, his family and children, his wife and children, then this shows that he has reached the height of akhlaaq.

In another hadith, the Prophet sal Allaahu alayhi wa sallam said:

“The best Mu’mins are those who are best in their akhlaaq, those whose shoulders’ are trodden over.”

What does this mean? It is an expression in Arabic meaning that they are humble. Anyone can come and trample over them but they will remain quiet and humgble. The Prophet sal Allaahu alayhi wa sallam said they are those who are friendly and respond to friendliness. They are those who achieve ulfa, meaning a sense of brotherhood and friendship. Those who give that sense and who achieve it too. And then he said there is no good in one who does not show this concept of ulfa, nor does he receive it from others. So the mu’min is one who is friendly to the other people. And when other people show friendliness to him, he responds in friendliness as well. He does not respond in arrogance, sarcasm, or in looking down on them or in testing them. This is not the way of the mu’min. The mu’min is one who is genuinely friendly from his heart, genuinely wanting good, and desiring the best for himself and his Muslim brothers.

Blessing #5:

Akhlaaq is very beloved to Allah; he loves good characteristics and hates evil characteristics. In one hadith, the Prophet sal Allaahu alayhi wa sallam said:

“Allah is beautiful and loves beauty, and He loves noble akhlaaq (ma’ali akhlaaq) and He hates, he despises lowly characteristics.”

He, sal Allaahu alayhi wa sallam also said:

“Allah subhaanahu wa ta ‘aala has containers on the face of this earth, and the containers of your Lord are the hearts of His servants.” The hearts of His servants act like containers of Allah meaning that they fill up with the mercy, love, and knowledge of Allah. These servants of Allah act like containers to the mercy of Allah.”The most beloved of these containers are the ones that are the most soft, and the ones that are most gentle.” These people with soft hearts and gentle natures are the ones whom Allah subhaanahu wa ta ‘aala loves the most.

That is why the opposite is also true. When a person becomes of a coarse heart, of a vulgar nature, always criticizing, always arrogant, always being sarcastic, always looking down at people, a person does not wish to be around him. These are the people whom Allah subhaanahu wa ta ‘aala hates, no matter what they call themselves, no matter how much they fast and pray.

Blessing #6:

Good akhlaaq is the heaviest thing on the Day of Judgment on the scales. Good akhlaaq is the heaviest thing that will help a believer on the Day of Judgment when the scales will be weighed. Every single person’s good deeds will be placed on the right side of his scale, and his evil deeds will be placed on the left hand side. And as the Prophet sal Allaahu alayhi wa sallam told us:

“The heaviest aspect, the heaviest matter [that will help a believer] that will be in the meezaan, on the scales on the Day of Judgment, is good akhlaaq.”

You cannot get something better than good akhlaaq. Therefore, even if a person has not fasted the voluntary fasts, prayed a lot of nafl or Sunnah prayers, or has left a lot of good that he could have done, then there is one way to make that up on the Day of Judgment – by having good akhlaaq. This is a great blessing that should not be trivialized.

Blessing #7:

Good akhlaaq ensures that person is close to the Prophet sal Allaahu alayhi wa sallam on the Day of Judgment and in Jannah. The better a person’s akhlaaq is, the closer he will be to the Prophet sal Allaahu alayhi wa sallam on the Day of Judgment and also in Jannah. The Prophet sal Allaahu alayhi wa sallam said:

“Those of you who will be closest to me on the Day of Judgment will be those who have the best akhlaaq.”

So if you wish to be close to the Prophet sal Allaahu alayhi wa sallam and enjoy his company on Yawm al Qiyaamah and in Jannah, then one of the ways of achieving that is through good akhlaaq.

In another hadith the Prophet sal Allaahu alayhi wa sallam said:

“Those who are most beloved to me, and the closest to me in the Hereafter, are those who have the best akhlaaq amongst you.” These are the people that will have the, “closest seats to me.”

And the opposite is also true. The Prophet sal Allaahu alayhi wa sallam said:

“And the people who are the most hated by me and the ones who are the furthest from me in the Hereafter are those who have the worst akhlaaq.”

The people with the worst akhlaaq will be the farthest away from the Prophet sal Allaahu alayhi wa sallam. And he described them by saying:

“Atharta’oon, al mutabayhaqun, al mutashaddaqoon.”

All of these three words have the same characteristics in that they are vulgar, crude, and coarse in their manner of talking. They are arrogant and look down upon people. They have bad akhlaaq and they show it to other people. These types of people will be the worst and the most hated by Allah and the Prophet sal Allaahu alayhi wa sallam, and will be the furthest from him on the Day of Judgment.

Blessing #8:

Good akhlaaq is so powerful that this, along with the taqwa of Allah, is the primary factor that will cause people to enter Jannah: taqwallahi, wa husnal khuluq. Akhlaaq is one of the primary factors that will cause people to enter Jannah. Someone asked the Prophet sal Allaahu alayhi wa sallam, “What is the one characteristic that will cause the most amounts of people to enter Jannah?” What is the one characteristic that will cause the most number of people to enter Jannah?”

The Prophet sal Allaahu alayhi wa sallam responded, “To have the taqwa of Allah and to have good akhlaaq.”

These two come together – tawheed and akhlaaq; worship Allah properly and treat mankind properly. When taqwa of Allah and husnal khuluq are combined, then it becomes the one characteristic that is the primary cause for most of mankind to enter Jannah.

These are eight blessings and characteristics that I have mentioned, and of course, there are far more than these.

PART II

Having good akhlaaq is easy and difficult at the same time. On the one hand it is easy because you do not have to spend a lot of time and money, but on the other hand, it is difficulty because you have to control yourself; keep yourself in check and guard yourself. In finding this middle path to good akhlaaq, it is very important to avoid two extremes. Some people, and alhamdulillah this is very rare amongst the Muslims, but common amongst the non-Muslims and other religious movements, emphasize akhlaaq more than their worship of Allah. You will find that the Christians say, “Oh, as long as I’m good to them, as long as I show peace and harmony to society and culture and nature, then it doesn’t matter, even if I commit major sins or shirk, as long as I’m good to everyone else.”

So this person has taken the akhlaaq of mankind and given that in preference to the worship of Allah. If a person leaves the wajibaat, for example the five prayers, then do not think this person is going to enter Jannah just because he smiled at his brother. The fact that he left the prayer is a major sin and in fact it might be a type of kufr to leave the prayers. Yet, a person might trivialize it on the pretext of, “Oh, I’m being good to other people and that is what’s most important.” No, you must perform the wajibaat.

All of these ahadith apply only when you have done at least the wajibaat. Say the five prayers, fast in Ramadan, give the zakah, and then show good akhlaaq. Then you might be rewarded more than the one who fasts and prays and has bad akhlaaq. But do not leave that which is obligatory based on the pretext of being good to others.

The other extreme is that some ignore akhlaaq completely. And unfortunately this is the extreme that is more common amongst the Muslims, especially those who might be calling to the correct methodology and correct creed, the creed of Ahlul Sunnah Wal Jam’a. Those of this extreme think that just because they have arrived at the correct beliefs in Allah, the correct beliefs of the Qur’an and Sunnah, and the proper methodology of worshiping Allah and calling to that worship, then they can ignore all of the aayaat and ahadith about akhlaaq. This then causes them to be arrogant, look down on, trivialize, backbite, and stab others in the back. This is not the way of the believer. The Prophet sal Allaahu alayhi wa sallam was not of this character. So these segments of society, although they have given importance to tawheed and aqeedah, at the same time completely neglect and ignore being good and having true brotherhood. In reality, this is a sign of a weakness in eman.

It does not matter what they say or what labels they put on themselves. If a person has bad akhlaaq, if he is arrogant, vulgar, and foul-mouthed, then this is not a person with strong eman. If people do not want to be around him, and he is always criticizing everybody else, then this person is not a person with strong eman. This is the other extreme. You have to avoid both of these two extremes. The middle path is that we worship Allah, the way that He deserves to be worshiped and also to have good akhlaaq with all the Muslims.

That is why it is important to have akhlaaq along with knowledge, because knowledge tells you what to do and when to do it. Without knowledge, a person will not know how to act in every single situation. Accordingly, the Prophet sal Allaahu alayhi wa sallam said:

“The best of you in Islam, the best of you that have converted to Islam, are the best of you in akhlaaq as long as they have knowledge.”

Without knowledge, akhlaaq is not that powerful. But when a person combines knowledge and akhlaaq, then this is the height of eman. And that is why, when the Prophet sal Allaahu alayhi wa sallam combined both of these to their perfection he was the most knowledgeable of Allah, he had the most fear of Allah, and he was also of the best of akhlaaq.

Allah describes the Prophet sal Allaahu alayhi wa sallam in the Qur’an:

Had you been coarse and vulgar, of a harsh characteristic, of a hard heart, then the Sahabah would have left you.

So Allah subhaanahu wa ta ‘aala tells the Prophet sal Allaahu alayhi wa sallam that even though he is the Prophet of Allah, and the Sahabah are the best of all of society, if he had bad akhlaaq, the Sahabah would have left him.

Imagine if a da’ee, a caller to the way of Islam, has bad akhlaaq. No one will take from him. Not even his family and relatives will take from him, much less society, if he has bad akhlaaq. And this shows that perfection comes about when a person combines akhlaaq with knowledge. When one exists without the other, then this is a sign of imperfection, a sign of deficiency.

We have to avoid the two extremes. The first one is to emphasize akhlaaq with mankind and to ignore the worship of Allah. The other extreme is to ‘supposedly’ perfect the worship of Allah yet have bad akhlaaq with mankind. This scenario cannot exist.

PART III

Akhlaaq is of three types. The first type is the most important type, and that is your akhlaaq with Allah subhaanahu wa ta ‘aala, your characteristics and your manners with Allah. What do you think of Allah? What are your hopes with Allah? How much do you fear of Allah? How much do you love Allah? Love, fear, and hope are the primary components of tawheed. Your love of Allah, your fear of Allah’s punishment, and your hope in Allah’s mercy. How have these three been perfected in you? How much are you shy and embarrassed of Allah? How much do you desire Allah’s reward? How much do you love Allah? What is your akhlaaq with Allah? This is the most important.

The second type of akhlaaq is akhlaaq with the creation, akhlaaq with the Muslims, akhlaaq with the non-Muslims, and even akhlaaq with the animals. Each one has its own chapter of akhlaaq. How do you deal with them in each situation and circumstance? This second type of akhlaaq is not as important as the first. The first is the most important. After the person has done the first, with tawheed and with worshiping Allah the way He deserves to be worshiped, he then moves on to the second, which is basically akhlaaq with the creation all around him.

The third type of akhlaaq is the akhlaaq with one’s own self. Yes, you even have to have akhlaaq with your own self. Your body has rights over you. Your spiritual body, your soul, and your physical body all have rights over you, so you have to show your body and soul its rights as well. The Prophet sal Allaahu alayhi wa sallam once told Salman al Farsi to tell the following to one of the companions:

“Tell him that your body has a right over you, your soul has a right over you, and

your family and wife have a right over you. So give everyone the right that it has over you.”

Give everything its right. So the third type of akhlaaq is the akhlaaq one has with one’s self.

When we understand these three types of akhlaaq, akhlaaq with Allah, akhlaaq with creation, and akhlaaq with one’s self, then we will appreciate the Prophet sal Allaahu alayhi wa sallam’s hadith:

“I have only been sent,”

Meaning the only reason Allah has sent me,

“Is so that I may perfect good akhlaaq.”

Akhlaaq with Allah, akhlaaq with other creation, and akhlaaq with one’s self.

We pray that Allah subhaanahu wa ta ‘aala grants us knowledge, grants us akhlaaq to preach to and call to act upon that knowledge, resurrects us along with the Prophet sal Allaahu alayhi wa sallam, grants us his shifaa’a, and grants us Jannah because of our deeds and because of the forgiveness of Allah.

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