



# TAWHIED ♦ BUILDS ♦ CHARACTER

PART 1

SHAIKH YAHYA IBRAHIM



## COURSE TOPICS

- 1 Belief reflected in actions
- 2 Self-Sufficiency
- 3 Generosity despite need
- 4 Instances in the life of the prophet
- 5 A caveat
- 6 Courage in the face of adversity
- 7 Serenity in the face of hardship
- 8 Zikr in bringing serenity
- 9 Love of humanity
- 10 Instances from the life of the prophet Muhammad

## COURSE OBJECTIVES

- 1 To be aware of how Tawheed builds character
- 2 To know some of the aspects of the Prophet's character
- 3 To obtain peace of heart through contentment, serenity and patience



## QUESTION & ANSWER BUCKET

## TRANSCRIPTS

## ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

## COURSE DURA-

Video - 2 hours 10 min

Study Guide - 30 min

Assessment - 15 min

Total Duration - 2 hours 55 min

Lesson 1

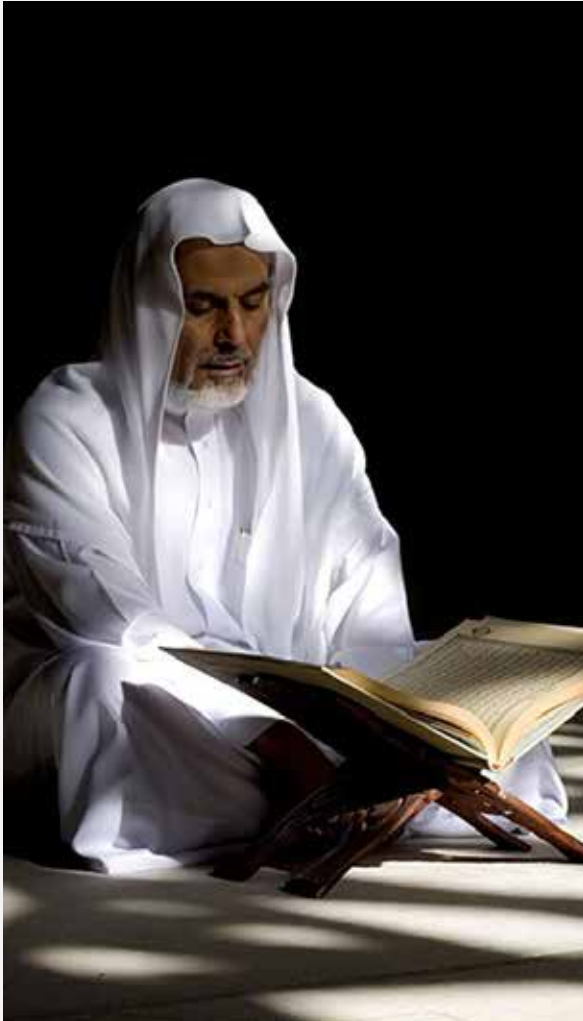
# TAWHEED BUILDS CHARACTER





## 1

## BELIEF REFLECTED IN ACTIONS



It is important to have belief reflected in our statements, our actions, our dealings, and based on this, Tawheed influences and changes and moulds, betters and elevates us in our dealings with others.

There is this ever growing process, that we as Muslims must endure, that elemental process of self-development and change from a condition of deficiency to that of excelling in our way and our relationship with humanity, in the pursuit of the pleasure of Allah Subhanahu Wa Ta'ala.

What is character? It is how people perceive us and judge us.



### The Prophet said

I have been sent to perfect [not to change, not to counteract, not to eliminate what was good, but to perfect to make better] the character, the morality, and the traits that people have in interacting with one another.

When she was asked to define who the prophet was or how he lived his life, Aishah says the Quran was his character.



## 2 SELF-SUFFICIENCY

It is a natural process for a human being, to seek to protect his self-interest, to seek to garnish for himself or herself, strength, ability, wealth, power, desire, and it's something for us as human beings to always have that pursuit.

But in self-sufficiency in having a self-determination and being wanting to provide security for yourself and family is a noble pursuit in Islam, especially when you recognise that everything that has been given to you, is from Allah.

That is why while hearing the Adhan 'come to Salaah', we should say (no power except that which Allah gives).





The entire world cannot harm or benefit anyone except with something Allah has already destined. So self-sufficiency is confined to that framework of reliance upon Allah.

And it does not negate our interest in hard work and lawful pursuit of Rizq.



### The Prophet said

"If a human being was to try to flee from the sustenance and the Rizq, the way that he tries to flee and hide and shelter himself from death, Invariably his Rizq, his sustenance shall arrive to him before the moment of his death.



Lesson 2

# TAWHEED BUILDS CHARACTER - PART 2







### 3 GENEROSITY DESPITE NEED



Generosity is one of those important characteristics that a person of faith must develop within himself.

The prophet was extremely generous, especially in Ramadan.

Based on the generosity of the prophet (pbuh) his wife judged that Allah will not disgrace him.



Allah SWT said

Be quick in the race to forgiveness from your lord, and for a garden whose width is that [of the whole] of the heavens and the earth prepared for the righteous".

#### Generosity is based upon:

- i Taqwa
- ii Seeking to follow the example of the prophet
- iii Realising that Allah is the true Provider and also is the one who gave the command to give generously.



iv

knowing that Allah Subhanahu Wa Ta'aala is generous to those who are generous, is merciful to those who show mercy, is kind to those who show kindness, is giving to those who are giving to others.

v

Realising that whatever you give for the sake of Allah, Allah will return it to you.





## 4

## INSTANCES IN THE LIFE OF THE PROPHET

Here are a few instances showing the generosity of the prophet (pbuh):

- i Generosity in words of commendation. The prophet highly praised the man who added more praise to Allah on hearing another praise Allah after sneezing, saying, "I saw the angels competing with one another, to be the first to raise that praise to Allah Subhanhu Wa Ta'aala.
- ii On his death bed, he asked Aishah whether she gave the money he prepared for distribution, to the poor.
- iii He was very generous with his time; he would walk away with the simplest person to fulfil their needs.
- iv He was generous with giving counsel to others.





v

He used to pray in his room while Aishah was asleep despite the fact that there was not enough room for him to make prostration and despite the proximity of the masjid. He was generous with his companionship.

vi

The prophet said that smiling in the face of the Muslim is a form of charity.





## 5

**A CAVEAT**

All that should be done for the sake of Allah. The prophet said that the first three categories of people to be sent to Hell are those who give charity, those who fight in the lines of Muslims or learns the Quran not for the sake of Allah but for the sake of impressing others and getting their praise.

Generosity should be balanced with humbleness. That is, to have the conviction that whatever blessings you have are from Allah alone, and to acknowledge your helplessness without Allah.

Lesson 3

# TAWHEED BUILDS CHARACTER - PART 3





## 6

## COURAGE IN THE FACE OF ADVERSITY



The prophet said, the prophets are the most tested of all people.

And Allah tells that none can enter paradise before passing the test.

Courage and fearlessness in the face of adversity has always been the hallmark of a true believer.

Allah narrates to us in the Quran that the king Saul was selected by Allah a leader for the people of Bani Israel to fight Goliath. The first test was that they should not drink from a particular river.

The majority of them drank and therefore disqualified for the battle before it was started. Quality matter more than quantity. Ultimately Saul crossed to the enemy with the few believers and were given victory.



In a clearer picture, the prophet Muhammad faced all challenges of persecution, hatred, attempts of assassination, killing and torture of supporters, but nothing discouraged him from delivering his message.

Furthermore, the Prophet Muhammad's sense of salvation, and self-preservation was always tied to Tawheed, his belief in Allah which strengthened that courage, which is a fundamental characteristic of the one who has belief in Allah.

Whenever there was any encounter with the enemies, he would be the first and at the head of lines.

Even at times when he was left alone in the battle he would shout, I am the Prophet; it is not a lie. I am the son of Abdul Muttalib. Whoever wishes to face me, I here I am.

His entire endeavour was to eliminate oppression. He said, help your brother when he is oppressing (by stopping him) and when he is oppressed (by protecting him).







Courage extends not to just a physical presence, but it's your ability to see the truth and adhere to it.



The Prophet (pbuh) says,

the greatest Jihad, the greatest struggle, the greatest proof of your faith in Allah is having that strength of faith and resilience of belief that allows you to say the truth with fearlessness and courage to an unjust person in authority.

One has to have courage to admit their mistakes and sins, and speak the truth even against their own selves.

Courage is not to throw oneself in danger but a methodology of life, and a characteristic of a believer who seeks Allah with full firmness, conviction and reliance upon Him.



Lesson 4

# TAWHEED BUILDS CHARACTER - PART 4





## 7

**SERENITY IN THE FACE OF HARDSHIP****THE EXAMPLE OF NOAH**

He remained calling people to Allah for 950 years and yet the Quran says that only a few accepted his message. His own son was one of those who rejected him, and was drowned. But when he came back to Allah pleading on behalf of his son, claiming that he was of his family, Allah told him that his son belonged to another family, the family of disbelief, which he immediately accepted.

He did not question Allah's decision but asked for knowledge and information to make his heart at ease. Again for heart assurance, prophet Musa asked Allah to let him see Him.

And that is an important part of our Tawheed in Allah to believe In Al Qadar to accept destiny and submit to the will of Allah.





## THE EXAMPLE OF IBRAHIM

He asked Allah to show him how he brings the dead back to life.

Allah asks him if it is because he lacks faith? Ibrahim says, No, it's only so that I can feel tranquillity, peace, contentment in my heart. Allah tells him to take four birds and hold them with him and then distribute them on mountains and finally call them, and they will come to him alive.



## CHRIST'S DISCIPLES

Jesus' disciples, who believed in him, said to him, we want another sign. They have seen Isa raise the dead by the power of Allah.

They have seen him fashion out of mud and clay, the shape of a bird, breath on it and it comes in turns to real life by the power of Allah. They have seen Isa touch the blind who believe in Allah and they would see by the power of Allah.



They have seen miraculous things from Isa and yet they ask Allah to bring down from heaven a table spread of food so that they may eat from it so that it will be a sign.

Now these three stories have one unifying factor, which is that these great Prophets of Allah did not shy away from asking.

These Prophets of Allah are teaching us the importance of knowledge, because knowledge of our Tawheed, knowledge of true faith strengthens us and gives us ease of mind. And that is a great characteristic of a believer.

And therefore for you and I as a believer, to ask a question, to seek an answer, to ponder and reflect upon information, or to learn about our faith, especially the issues that we have unresolved within our hearts, things that when they are answered correctly, strengthen us and invigorate our Iman we are following the example of the prophets.



## 8

**ZIKR IN BRINGING SERENITY**

Surely it is only through the remembrance of Allah can the heart be put at ease; remembrance here is another word for Quran. It is another word for prayer. It is another word for knowledge. It's another word for Sunnah. It is another word for dedication. It is another word for the message of the Prophet Muhammad Sallallahu Alaihi Wasallam.

In fact, the opposite of it is a dangerous action. Allah tells us in **Surah Ta Ha**: "But whoever turns away from My Zikr, verily, for him is a life narrowed down and We shall raise him up blind on the Day of Judgement."

And as punishment he will be disregarded as he disregarded the call towards the remembrance of Allah.



## SALAAH THE SOURCE OF TRANQUILLITY

The prophet declares that he finds peace of mind in Salaah. This can be attained only with Khushu' which is the core of Salaah. The prophet regarded a Salaah stripped of kushu' as nothing.



## Lesson 5

# TAWHEED BUILDS CHARACTER - PART 5







## 9

**LOVE OF HUMANITY**

The Prophet (pbuh) was very much committed selflessly, not for any interest, but for the betterment of all those he came into contact with. In fact, there were people who would encounter the Prophet Muhammad (pbuh), and be harsh and hard and an overbearing and criminal at times in their treatment of him. And what he would reciprocate to them was love, compassion, and forgiveness.



Allah said,

"Rebel (evil) with what is better. Then will be between whom and you was hatred become as it were your friend and intimate."



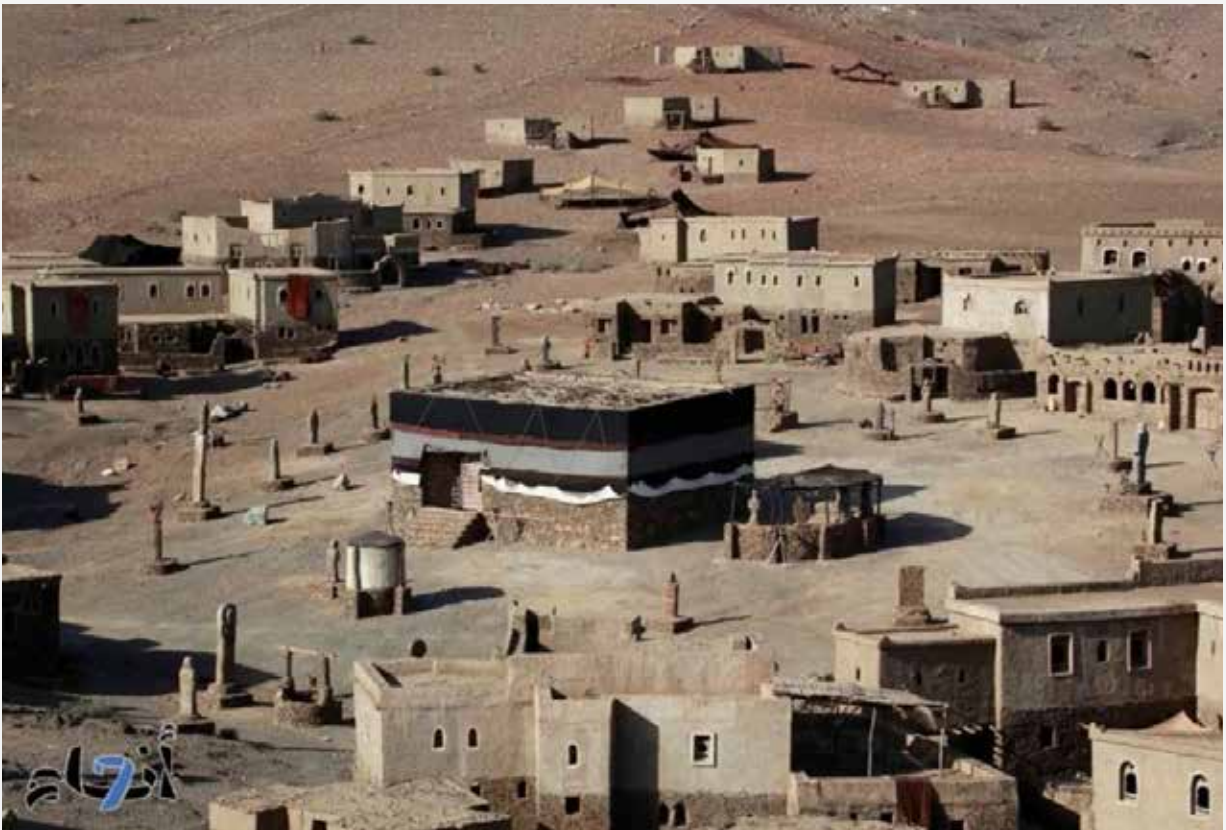


10

## INSTANCES FROM THE LIFE OF THE PROPHET MUHAMMAD

### FUDHAALAH

Fudhaalah came while the prophet was doing Tawaf, after the conquest of Makkah, planning to assassinate him with a poisoned dagger. Whenever the prophet passed by him, he asked him, what are you plotting, and he denied. Finally the prophet wiped his chest and that touch turned him into an intimate friend.





## HIS TREATMENT OF HIS OPPRESSING KITH AND KIN

His people tortured the Muslims brutally, insulted and plotted against the prophet in all they could, to the point that they tried to assassinate him. But when he was empowered against them, he forgave all indiscriminately.



## THE PEOPLE OF TAIF

When the prophet faced the toughest troubles from his people in Makkah, he went to Ta'if perhaps he would get people to accept his call. They not only rejected his call, but they instigated their children to stone him to the extent that they caused his feet to bleed.

That filled him with grief.

However, when he could pray for destruction, he prayed for their guidance and acceptance of the truth.



11

## HATIB BIN ABU BALTA'AH

### HATIB BIN ABU BALTA'AH

Hatib attempted to leak the top military secret information of the prophet to the enemy forces of disbelief. But the prophet simply asked him, what made you to betray such secrets? Once he knew his reasons he excused him and defended him.

So the love for humanity was always a great aim of the Prophet. This love made him guide people selflessly to the truth shown to him by Allah.

His treatment of the disbelievers was one of tolerance and forgiveness. However, truth is one, and cannot be compromised.

We Muslims should represent the same spirit of Islam among non-Muslims.



# QUESTION & ANSWER BUCKET





1

## WHAT IS THE MEANING OF THE STRONG BELIEVER BEING BETTER THAN THE WEAK ONE?

### ANSWER

The Prophet (pbuh) says in the authentic Hadeeth (The believer who is strong is better and more beloved by Allah than the weak one). "The strong one" means the one who is strong in faith, strong in mind, strong in knowledge, strong in action, strong in worship, strong financially, strong ethically, strong morally, able to withstand the troubles and the tribulations that Allah will test him or her with; that self-strength is a mark that is cherished and loved by Allah.

2

## WHAT IS THE MEANING OF THE STATEMENT OF THE PROPHET, AL YADUL ULYA KHAIRUN MINAL YADIS SUFLAA?

### ANSWER

It means that the hand that produces, gives and donates is better than the hand that seeks or takes donations. This Hadeeth encourages self-sufficiency and hard work, and condemns being dependent on others.

We're not talking about self-sufficiency that you find within yourself, I want to have an enormous amount of money. Self-sufficiency is that you are able to meet the challenges that you are set at or given by Allah.



3

### **CAN YOU MENTION ONE INSTANCE ILLUSTRATING THE SAHAABAH'S SELF-DEPENDENCE?**

#### **ANSWER**

When the prophet reached Madinah, the prophet wanted to unite the Muslims and create a solidarity society. He partnered in twos the immigrants with the residents of Madinah. Abdur Rahmman bin Awf was one of those who migrated from Makkah to Madinah and was joined by the prophet with a man from the Ansar or Madinah local Muslims. This man from Ansar offered Abdur Rahman to share with him his wealth and even offered to divorce one of his wives and marries him to her. Abdur Rahmaan bin Awf, instead of accepting the offer, prayed Allah to bless his friend's wealth and wives, and asked him just to tell him where the marketplace was. He preferred to be self-dependant than to accept the free offer.



**AL HIDAAYAH**  
The Guidance for Humanity

 [www.alhidaayah.com](http://www.alhidaayah.com)  [www.peacetv.tv](http://www.peacetv.tv)  [www.zakirnaik.com](http://www.zakirnaik.com)

 zakirnaik  drzakirchannel  zakirnaikpersonal  drzakiranaik