

# “HIS CHARACTER WAS THE QUR’AAN”



صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

FROM THE NOBLE TEACHINGS OF  
HAZRAT MAULANA YUNUS PATEL SAHEB  
(RAHMATULLAHI ALAYH)

SAYYIDAH AYESHA (RA), THE WIFE OF RASULULLAH ﷺ,

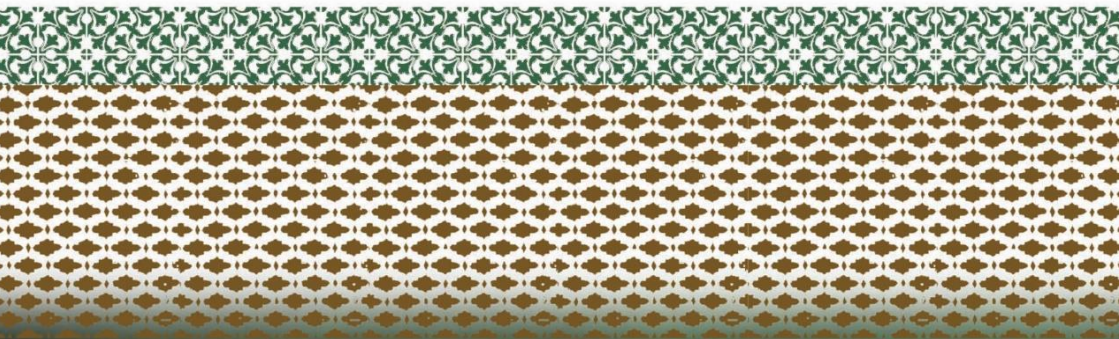
WAS ONCE ASKED:

"WHAT WAS THE CHARACTER OF THE PROPHET?"

SHE REPLIED:

"HIS CHARACTER WAS THE QUR'AAN."

(SAHIH MUSLIM)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا الْمُصْطَفَى  
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلِّمْ تَسْلِيمًا كَثِيرًا كَثِيرًا  
أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ۝

**“AND YOU ARE SURELY ON AN EXCELLENT STANDARD OF  
CHARACTER.”**

[SURAH AL-QALAM 68 :4]

*“The night was dark. The caravan had lost its way. Light was  
extinguished. Heavy rain and darkness invaded the jungle.  
Danger intensified.”*

This was the picture of the Jahiliyya (era of ignorance)  
before the arrival of Nabi Muhammad Sallallaahu 'alayhi  
wasallam.

People were in a kind of intoxication – intoxicated by vices  
and crimes. No one had any kind of direction in life. The  
world out there was nothing but a jungle. It was a question  
of ‘survival of the fittest’. Everyone was out to grab, grab  
and grab. The entire world was submerged in zulumaat

(darknesses). There was just darkness upon darkness; layers of darkness!

The darkness of tyranny and injustice, the darkness of kufr and shirk, the darkness of bid'aat, the darkness of suppression of the rights of the women and children, the darkness of cruelty upon parents, the darkness of stealing, gambling and every crime and evil. The lives of the people were engulfed in darkness.

In that compounded darkness, Allah Ta'ala sent Rasulullah Sallallaahu 'alayhi wasallam as a guide and as a light, and darkness was overcome by the brightness and shine of Nubuwwah.

بَلَغَ الْعُلَى بِكَمَالِهِ  
كَشَفَ الدُّجَى بِجَمَالِهِ  
حَسَنَتْ جَمِيعُ خِصَالِهِ  
صَلُّوا عَلَيْهِ وَآلِهِ

*He attained the highest stage by his perfection,  
He removed the darkness, by his beauty,  
Beautiful are all his achievements,  
Send Blessings upon him and his family*

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## JUSTICE

When Zulm and injustice had reached its height and had crossed all limits; when there was no question of justice and nobody to teach people justice, Rasulullah *Sallallaahu 'alayhi wasallam* came and taught mankind what justice is. ...And not only did Rasulullah *Sallallaahu 'alayhi wasallam* teach justice and fairness, he displayed it.

Look at the number of incidents in the life of Rasulullah *Sallallaahu 'alayhi wasallam* where his justice, fair dealing, honesty, integrity and nobleness governed the community of the Sahabah (Radhiyallahu 'anhum) - *Subhanallah*. Where once reigned exploitation and corruption, justice finally arrived. Justice conquered, justice took its seat and justice ruled – with the blessings of Nubuwwah.

Let us just appreciate the perfect and beautiful justice which Rasulullah *Sallallaahu 'alayhi wasallam* engendered in his companions by reflecting over a few incidents.

## EQUALITY

On one occasion, a woman by the name of Faatima, committed theft. She was of a prominent family from the Banu Makhzoomiyyah, of the Quraysh tribe. Her

people were concerned about her case and her relatives requested Hazrat Usama ibn Zayd (Radhiyallahu ‘anhu) to intercede on her behalf, considering his close relationship with Rasulullah Sallallaahu ‘alayhi wasallam.

When Hazrat Usama (Radhiyallahu ‘anhu) spoke to Rasulullah Sallallaahu ‘alayhi wasallam about the matter, Rasulullah Sallallaahu ‘alayhi wasallam responded: “Do you intercede (with me) with regard to one of the legal punishments of Allah (Hudood)?”

Then Rasulullah Sallallaahu ‘alayhi wasallam addressed the people, saying: “O people! The nations before you were destroyed because if a noble person committed theft (or any crime), they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment (hadd) on him. By Allah, if Faatima, the daughter of Muhammad stole, I would cut off her hand.”<sup>1</sup>

This incident, together with many others, teaches us that no one is above the Law of Allah Ta’ala. No matter what one’s prominence and social standing is in society, Islam treats every person equally.

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<sup>1</sup> Sahih Al-Bukhari / Sahih Muslim

Rasulullah *Sallallaahu 'alayhi wasallam* highlighted this justice by taking an oath, saying he would apply the same punishment if his own beloved daughter, Faatima, were to steal.

There was no discrimination found in the life of Rasulallah *Sallallaahu 'alayhi wasallam*: rich and poor, black and white, family and stranger, were all afforded equal treatment. Sometimes, justice favoured even the non-Muslim and was implemented without reservations.

Today, we find that the hallmark of justice which was strongly associated with the Muslim Ummah has been discarded; has been thrown out. At every level, at every turn, it is injustice that now dominates.

When someone prominent, someone wealthy, someone who has some clout and authority is in the wrong, it is conveniently swept under the carpet - very often at the expense of some poor person's reputation and honour. If it is someone poor or weak who is in the wrong, there will be a hue and cry for justice. ...And then we complain of the conditions the Ummah has to face! ...How can there be any success when we Muslims, in general, are unjust?

There are complaints from parents and children, complaints from employers and employees, complaints

from teachers and students, complaints from neighbours and complaints from non-Muslims. In regards to what? ...*Injustice. From whom? ...From the Muslim.*

And to Allah is our complaint.

Allah Ta'ala addresses us ... we, who make the claim that we have submitted ourselves to Him and to His Commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ اْعْدِلُوا ۖ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۖ ط

**“O YOU WHO BELIEVE! STAND OUT FIRMLY FOR ALLAH, AS WITNESSES TO FAIR DEALING, AND LET NOT THE HATRED AND ENMITY OF OTHERS MAKE YOU SWERVE TO WRONG AND DEPART FROM JUSTICE. BE JUST: THAT IS NEXT TO PIETY: AND FEAR ALLAH.”**

[SURAH MAA`IDAH 5:9]

## BEAUTIFUL JUSTICE

Consider the beautiful justice which Rasulullah Sallallaahu 'alayhi wasallam applied to himself. ...It truly puts us to shame. We profess to love him but have no real concern of practising on his noble teachings.

During Rasulullah's *Sallallaahu 'alayhi wasallam* last illness, he requested his cousin, Fadhl ibn Abbaas (Radhiyallahu 'anhu) to walk him to the Masjid. He sat on the mimbar and requested for the Sahabah (Radhiyallahu 'anhum), his beloved companions, to be summoned.

They faithfully presented themselves before the one unique personality who ruled over their hearts, who was the fountain of mercy and blessings for them, who had lovingly guided them in respect to every facet of life, who had, with so much of compassion and kindness, taught them how to live life.

Why did Rasulullah *Sallallaahu 'alayhi wasallam* call his companions? ...What did he have to tell them at this stage, when he was so ill?

After praising Allah Ta'ala, he said: "If I have ever beaten any of you on his back, let him come and avenge himself by beating me on my back. If I ever abused anyone, let him come and abuse me. To dispute is not part of my nature, nor does it appeal to me. The one of you who is dearest to me is the one who has a right against me and claims it. By so doing, he releases me, and I will be able to meet Allah with nothing held against me by any person."

Subhanallah.

When his beloved wife, Hazrat Ayesha (Radhiyallahu ‘anha) was asked about the character of Rasulullah Sallallaahu ‘alayhi wasallam, she replied in all-encompassing conciseness:

***“His character was the Qur’aan.”***

Every movement, word and undertaking was in perfect harmony and agreement with the teachings of the Qur’aan Shareef. All good and virtue mentioned in the Qur’aan Shareef was found in Rasulullah Sallallaahu ‘alayhi wasallam. He possessed every beautiful quality and was protected from every kind of evil, immoral conduct.

How manifest the statement of Hazrat Ayesha (Radhiyallahu ‘anha) when considering the ayah.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ  
الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ فَلَا تَتَّبِعُوا  
الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْا أَوْ نَعَرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

**“O YOU WHO BELIEVE! STAND OUT FIRMLY FOR JUSTICE AS WITNESSES TO ALLAH, EVEN AGAINST YOURSELVES, OR YOUR PARENTS, OR YOUR NEAR RELATIVES, AND WHETHER IT BE AGAINST RICH OR POOR. FOR ALLAH CAN BEST PROTECT BOTH. FOLLOW NOT THE LUSTS (OF YOUR HEARTS),**

**LEST YOU SWERVE (FROM DOING JUSTICE), AND IF YOU  
DISTORT (JUSTICE) OR DECLINE TO DO JUSTICE, SURELY  
ALLAH IS WELL-ACQUAINTED WITH ALL THAT YOU DO.”**

[SURAH AN-NISAA 4 : 135]

Let us take a glance into our hearts and lives and see if we find such justice. ...Unfortunately, the majority of us today consider ourselves exempt from the Laws of Islam, consider ourselves ‘the exception to the rule’. When Islam is in our favour, we are ‘sincere’ followers. However, if the Islamic ruling does not stand in our favour, then conveniently, Islam is given the back seat... so to speak.

When it comes to the laws of inheritance, laws of Talaq, laws of business, the Muslim now makes his own laws ...  
*Inna Lillahi wa'inna ilayhi ra'jioon.*

**Take Talaq:** Many Muslims now make three into one.

**Take distribution of inheritance:** Sometimes there is no distribution because the shares of mother and daughters, or even orphans are usurped.

**Take trade and business:** Interest, bribery, fraud and corruption are now considered part and parcel of successful commerce.

**Take our relationships with people:** What we like for ourselves, we don't like for others. What we like for our children, we don't like for other people's children. We expect preferential treatment and reciprocate with maltreatment. We want sweet words but respond with harsh, bitter words.

When we want to, we bend the rules; when we want to, we break the rules. When someone else bends the rules, we have a problem; when someone else breaks the rules, we have a bigger problem. We cry foul yet it is very much the case of the pot calling the kettle black.

Where can there be a comparison with the Muslim of today and the Muslim of *Khairul Quroon*, the Muslim who belonged to the best of times?

Where is justice and fairness?

Look at the treatment to our employees! How many are under the yoke of the Muslim's injustice! ...The complaints we receive are shocking. Sometimes the one who is oppressing and violating their rights is the one who is otherwise described as 'deendaar'.

Our hearts weigh heavy with grief. What answer will we give to Rasulullah *Sallallaahu 'alayhi wasallam* when asked

if this was our way of expressing gratitude for his concern and sacrifices for us, for his blood and tears for us, for his compassion and Duas for us?

## EMPLOYEES

Employees are made to work from 7 a.m. until 7 p.m., seven days a week, without any thought or consideration that they also have families; they also have parents; they too need some rest, some break. Is this a life? ...We spend our Sundays and public holidays sleeping till late, taking the wife and children here, there and everywhere and no thought is given to the employees who work for us or their families. This is our greed – at the expense and disadvantage of others.

Some workers have to also contend with abusive language, mistreatment, threats of being fired, etc. If they request a day's leave due to sickness or a funeral in the family, we immediately deduct from their wages. ...Is this how a Muslim treats his employees?

Many overwork their employees, under pay them and live lavish lifestyles. ...We hold back from giving them any increase because we want to spend wastefully on ourselves, or we sometimes deprive them because we

want to travel abroad or even make Hajj upon Hajj, or Umrah upon Umrah.

Whilst they may be in our service and employment, and at our mercy, let us not forget that we are in the service of Allah Ta'ala and at His Mercy. We demand an account of their work, their leave, etc. We should keep in mind that one day, there will be a demand to give an account for our treatment towards them.

Injustice is something that Allah Ta'ala does not tolerate. Injustice is something which invites severe punishment, even in this world. Allah Ta'ala does not like those who perpetrate injustice<sup>2</sup>. Allah Ta'ala does not guide those who are unjust<sup>3</sup>.

## FAIR TREATMENT AND FAIR PAY

Hazrat Anas mentioned that Rasulullah *Sallallaahu 'alayhi wasallam* never paid a low wage to any person. In fact, Rasulullah *Sallallaahu 'alayhi wasallam* himself, said: 'I will be foe to three persons on the Last Day: one of them being the one who, when he employs a person that has accomplished his duty, does not give him his due<sup>4</sup>.

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<sup>2</sup> Surah Aal-Imraan 3 : 57 - 3 : 140

<sup>3</sup> Surah Saff 61 : 7

<sup>4</sup> Sahih Al-Bukhari

We learn from the Ahadith that good treatment of those under us brings fortune, whilst bad treatment brings misfortune,<sup>5</sup> that the labourer be paid his wage before his sweat dries,<sup>6</sup> and that we should not impose upon him more than he can bear.<sup>7</sup>

Of course, there are some labourers and employees who do not play their part, who are negligent in their responsibilities, who shirk their duties or who are even stealing from the tills whilst the employer is giving fair and kind treatment.

Employment is a trust. Abuse of trust is a grave sin and a serious crime in the Court of Allah Ta'ala. ...That employee and worker must keep before him that he too is under the watchful gaze of Allah Ta'ala. His actions do not escape Allah Ta'ala's knowledge and he will also have to answer before Allah Ta'ala.

## HAYAAT-E-QALBI

Rasulullah *Sallallaahu 'alayhi wasallam* brought life into those hearts which were dead. His beautiful teachings brought life into dead hearts.

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<sup>5</sup> Abu Dawood

<sup>6</sup> Ibn Majah

<sup>7</sup> Sahih Al-Bukhari

When the (spiritual) heart dies, the hands will perpetrate injustice; the eyes will be cast lustfully; the tongue will be abusive – with foul, vulgar and filthy speech used. Tempers will constantly be flaring – arguments, quarrels, fisticuffs, shootings and killings and everything that you can think of will be prevalent and widespread. Gambling, drinking, adultery and fornication will be endorsed and marketed. Sympathy, mercy, compassion and consideration will evaporate from the heart ... because the heart is dead.

Alhamdulillah, we have Imaan and Islam; we have the Qur'aan Shareef and the Hadith Shareef; we have the Sunnah of Rasulullah *Sallallaahu 'alayhi wasallam* which is authentic. Alhamdulillah, we have all the resources and all the opportunities – there is so much of literature, so much of wa'z, bayaan, da'wah, tabligh and so much of Deeni khidmaat taking place. There are so many ways and means to become practical on Deen, to become pious and righteous and to become the friends of Allah Ta'ala ... but all is dependent on whether we really want to bring life into our hearts.

When there is no *Hayaat-e-Qalbi*, the person will be physically alive but spiritually dead. Rasulullah *Sallallaahu 'alayhi wasallam* said: “The similitude of one who

remembers Allah and one who does not remember Him, is like that of the living and the dead.”<sup>8</sup>

The Muslim will never be successful going against the teachings of the Qur’aan and Sunnah. ...Then the Muslim must also not complain since he is to be blamed for his own downfall. May Allah Ta’ala give us understanding.

## FORGIVENESS

Rasulullah *Sallallaahu ‘alayhi wasallam* never warded evil with evil.

Allah Ta’ala pays tribute to His Beloved’s *Sallallaahu ‘alayhi wasallam* character in a Hadith-e-Qudsi. Amongst the noble characteristics highlighted is: “*You never requite evil for evil, but you forgive and overlook.*”

Read the Seerah of Rasulullah *Sallallaahu ‘alayhi wasallam* and take lessons from the tests and trials which the Beloved of Allah Ta’ala faced; the hurdles and challenges that came his way, one after the other. ...The enmity and jealousy from different quarters: first the Quraysh, then the Jews and hypocrites. From all sides, enemies were closing in. ...Then look at the courage and fortitude, the kindness and forgiveness, the mercy and compassion

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<sup>8</sup> Sahih Al-Bukhari / Sahih Muslim

displayed to those who had made Rasulullah *Sallallaahu 'alayhi wasallam* their target of abuse and persecution.

Every moment of that blessed life offered lessons, lessons and lessons ... and we will find comfort and consolation for ourselves in dealing with our own tests in life.

The visit to Taif comes to my mind...

## TAIF

The Year of Grief was the year wherein Rasulullah's *Sallallaahu 'alayhi wasallam* beloved wife, Hazrat Khadija (Radhiyallahu 'anha) and his uncle, Abu Talib, passed away. Both were pillars of support for him.

Due to the hostility, enmity and opposition from the Quraysh, Rasulullah *Sallallaahu 'alayhi wasallam* decided to extend the invitation of Islam to the people of Taif, a city near Makkah Mukarramah. With the hope that the tribes who resided there would respond to his message, he travelled in that direction.

The people of Taif were passionate worshippers of the idol 'Lat'. They were also wealthy and proud. Despite the renowned and celebrated hospitality associated with the Arabs, the people of Taif behaved towards Rasulullah *Sallallaahu 'alayhi wasallam* with abuse and cruelty.

The leaders of Taif rejected his invitation, scoffed at his message and mocked at his efforts. Rasulullah Sallallaahu 'alayhi wasallam persevered in calling them to the belief in One Allah until they drove him out. They chased the Beloved of Allah Ta'ala away - stoning him until he bled.

While blood flowed from his mubarak body, the unruly mob chased Rasulullah Sallallaahu 'alayhi wasallam for two or three miles, leaving him drained and exhausted. ...Ahh ...In that condition of distress, suffering, grief Rasulullah Sallallaahu 'alayhi wasallam made Dua:

*“O Allah! My complaint is unto You regarding my helplessness, the insignificance of my resources, and my insignificance in the sight of people.*

*O You, the Most Merciful One! You are the Lord of the helpless and weak; You are my Lord.*

*To whom would You entrust my affairs: To a stranger who would scowl at me, or to an enemy who would be given control over my affairs? If you are not displeased with me, then I do not care (about any hardship), but an ease bestowed by You will be more accommodating to me.*

*I seek protection in the light of Your Countenance, which illuminates the heavens and dispels darkness and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Your Anger, or that You should be angry with me. And there is no power nor resource, but Yours alone.”*

Allah Ta'ala then sent Hazrat Jibra'eel (Alaihis Salaam) and the angel in charge of the mountains, with the offer that if Rasulullah Sallallaahu 'alayhi wasallam wanted, the angel would cause the two mountains surrounding Taif to crush and bury the inhabitants.

Rasulullah Sallallaahu 'alayhi wasallam responded: "I would rather have someone from their progeny who will worship Allah Ta'ala, with no associate." ...This was the nobility, the exceptional tolerance and the forgiving nature of Rasulullah Sallallaahu 'alayhi wasallam.

Allah Ta'ala is directing us towards adopting that same character by proclaiming that the perfect example for us is Rasulullah Sallallaahu 'alayhi wasallam:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

**“INDEED, IN THE MESSENGER OF ALLAH YOU HAVE A  
BEAUTIFUL EXAMPLE...”**

[SURAH AL-AHZAAB 33 : 21]

## UHUD

During the Battle of Uhud, when Rasulullah Sallallaahu 'alayhi wasallam was exposed to the enemy attack, the Quraysh made haste and concentrated their efforts in attempting to kill Rasulullah Sallallaahu 'alayhi wasallam.

Arrows flew from all directions. He was pelted with stones. ...His lip was injured, his tooth was broken, his forehead was gashed and his shoulder was struck with a sword. His blessed face suffered more wounds when he was struck again and the pins of his helmet penetrated his cheek. Blood flowed profusely from his blessed, beautiful face. ...The Nabi of Allah, the greatest after Allah Ta'ala, the most beloved of Allah Ta'ala was being attacked savagely and violently... yet he responds with Dua:

اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ

*“O Allah! Guide my people for they have no knowledge.”*

In another narration, the Dua was: ‘O Allah, forgive my people for they have no knowledge.’

Those who were attacking and striking with the sole aim of killing Rasulullah Sallallaahu 'alayhi wasallam ...those who had persecuted him; those who had called him ‘Saahir’ (sorcerer/magician), ‘kaahin’ (soothsayer), ‘majnoon’ (mad), ‘liar’; those who harmed his beloved family and his beloved followers ... yet he says:

اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ

*“O Allah! Guide my people for they have no knowledge.”*

This is the Seerah of Rasulullah *Sallallaahu 'alayhi wasallam*.

Have we been recipient to all of this? ...Most of the time, we just have to hear some derogatory words blown in the air and want to retaliate. We want to '*even the score*'; we want to *hit back*; we want '*somebody to pay.*' ...*Na-uzu Billahi min zaalik*<sup>9</sup>. ...Is this the character of the Muslim?

## CONQUEST OF MAKKAH

Turning the pages of the Seerah of Rasulullah *Sallallaahu 'alayhi wasallam*, we see friends and foes, we come across faithful followers and bloodthirsty enemies; we read of sincere supporters and cunning adversaries; we encounter the deceit of the Jews and pretence of the hypocrites; we meet the allies and we meet the collaborators.

Before us is a small band of weak and poor Muslims who are up against the superpowers of Arabia ... and we watch that small band gain in strength, force and power with the Help of Allah Ta'ala.

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<sup>9</sup> We seek Allah's protection from that.

The struggle, hardship, pain, sacrifice, need, poverty and suffering finally gave way to success and victory, as is the Promise of Allah Ta'ala. The devoted band of Believers multiplied in numbers and flourished beyond the expectation of their opponents. We then 'witness' the day when Makkah Mukarramah is conquered by Rasulullah Sallallaahu 'alayhi wasallam; a manifest victory.

## TREATMENT TO ENEMIES

Abu Sufyan was an arch-enemy and the Commander in Chief in all the Battles *against* Rasulullah Sallallaahu 'alayhi wasallam. For 20 years he strove, fought and struggled to uproot Islam. With the Conquest of Makkah Mukarramah, he accepts Islam and is beneficiary to the forgiveness of Rasulullah Sallallaahu 'alayhi wasallam.

Wahshi was the slave who murdered Hazrat Hamza (Radhiyallahu 'anhu), the uncle of Rasulullah Sallallaahu 'alayhi wasallam to secure his freedom. ... On the day of the Conquest of Makkah, he too is forgiven.

Hind, who schemed and conspired the murder of Hazrat Hamza (Radhiyallahu 'anhu), who mutilated his body and savagely chewed his liver, is also given amnesty.

Habbaar ibnul Aswad who had attacked the daughter of Rasulullah *Sallallaahu 'alayhi wasallam* and was the cause of her death is also forgiven.

Such sublime conduct which caused enemies to become faithful adherents and admirers.

## FORGIVENESS

We picture in our minds, Rasulullah *Sallallaahu 'alayhi wasallam* standing on the elevated step of Ka'bah Shareef, as a Conqueror, facing his people after years of difficulty ... much of which was due to their efforts to annihilate Islam. How did he act in response to years of oppression, persecution and hardship?

Gazing at the crowd of Makkans before him, he asked: "*O people of Quraysh! What do you think of the treatment that I am about to give to you?*"

They replied: "O noble brother and son of a noble brother, we expect nothing but goodness from you."

Whereupon, Rasulullah *Sallallaahu 'alayhi wasallam* said: "I say to you the same words as Yusuf (Alahis Salaam) said to his brothers. He said:

لَا تَثْرِيْبٌ عَلَيْكُمْ الْيَوْمَ ط

**“NO REPROACH UPON YOU TODAY!”**

[SURAH YUSUF 12:92]

...Go your way, for you are freed ones.”

Subhanallah. There was forgiveness, forgiveness and forgiveness. Rasulullah Sallallaahu 'alayhi wasallam was nothing but forgiveness for people; nothing but mercy and love for people.

Again, the mind goes to the statement of Hazrat Ayesha (Radhiyallahu 'anha) who said about Rasulullah Sallallaahu 'alayhi wasallam,

***“His character was the Qur'aan”.***

We see how evident and distinct this statement is when considering the Ayah:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ط اِدْفَعْ بِالَّتِي هِيَ اَحْسَنُ فَاِذَا الَّذِي بَيْنَكَ

وَبَيْنَهُ عَدَاوَةٌ كَاَنَّهُ وَلِيٌّ حَمِيمٌ

**“THE GOOD DEED AND THE EVIL DEED CANNOT BE EQUAL.**

**REPEL (THE EVIL) WITH THAT WHICH IS BETTER (TO BE PATIENT, FORGIVE, ETC.), THEN VERILY, HE BETWEEN WHOM AND YOU THERE WAS ENMITY, (WILL BECOME) AS THOUGH HE WAS A CLOSE FRIEND.”**

[SURAH FUSSILAAT 41 : 34]

## FROM THE SUNNAH

Mercy and forgiveness, patience and tolerance as well as Dua for the guidance of those who harmed were part of the disposition of Rasulullah *Sallallaahu 'alayhi wasallam*, and very much a part of the Sunnah. Therefore, we will find that these are also distinct qualities of the Auliya Allah.

If we want to be the friends of Allah Ta'ala, this is the route to take:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط  
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

**“SAY (O NABI *Sallallaahu 'alayhi wasallam*): IF YOU REALLY LOVE ALLAH, THEN FOLLOW ME, AND ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS. ALLAH IS MOST-FORGIVING, VERY-MERCIFUL.”**

[SURAH AAL-IMRAAN 3 : 31]

Once Rasulullah *Sallallaahu 'alayhi wasallam* addressed Hazrat Anas (Radhiyallahu 'anhu) and said to him: “O my beloved son. If it is possible that you could commence the day or night in such a condition that your heart is free of malice for anyone, then do so.”

Thereafter Rasulullah *Sallallaahu 'alayhi wasallam* said: “This (keeping the heart clean from harbouring any malice) is from my Sunnah. The one who loves my Sunnah has indeed loved me. The one who loves me will be with me in Jannah.”<sup>10</sup>

## OUR FAILING

How long are we going to hate, hate and hate? Where are we going to go with these hearts which are filled with hate? ...We haven't come into this world to spread hate. Yes, dislike the sin, dislike the evil, dislike the Haraam. This is something we **must** dislike; we must hate. But don't dislike the person.

Make Dua for the person: “O Allah! Give him *hidayat*.”

If we have the courage, extend some sincere advice. Learn to wish well for everyone. We don't know when that person can change his life.

We need to spread Muhabbat (love). If we are going to give muhabbat, we will receive muhabbat. If we are only going to dish out hatred, anger, hatred, anger – let us ask ourselves: What are we going to get in return?

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<sup>10</sup> Tabraani

Let us take lesson. Let us make a move in the direction of change for the better.

Those who have got ill feelings against their mothers, fathers, children, brothers, sisters, family members and friends – whose hearts are consumed by jealousy, hatred and anger ... let us sincerely repent from these major sins. Let us humble ourselves and ask forgiveness from those whom we have ill-feelings for or have harmed.

No doubt, we are living in a world where there are sometimes disagreements, disputes, arguments, misunderstanding. This does happen. However, this does not mean that life-long, we harbour grudges and carry bricks of resentment and bitterness on our shoulders. By doing so, we bear the burden. We remain unhappy. We cannot move forward or make progress because we place ourselves in the quicksand of jealousy and hatred.

Resolve the problem. If it is monetary, address the issue. Work on some solution. Don't just break off relationships and don't go about spreading hatred.

Rasulullah *Sallallaahu 'alayhi wasallam* instructed us: “Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allah,

as brothers; and it is not lawful for a Muslim to sever his relations with his brother for more than three days.”<sup>11</sup>

Where is the character of Rasulullah Sallallaahu 'alayhi wasallam? Where is: *“You never requite evil for evil, but you forgive and overlook.”*

Don't we want that Allah Ta'ala forgives us?

وَلْيَعْفُوا وَلْيَصْفَحُوا ۖ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۖ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

**“...AND THEY SHOULD FORGIVE AND FOREGO. DO YOU NOT  
LIKE THAT ALLAH FORGIVES YOU?”**

[SURAH AN-NUR 24:22]

If we bring the beautiful, noble akhlaaq of Rasulullah Sallallaahu 'alayhi wasallam into our lives and practise upon his Sunnah, we will see how we will be the beneficiaries of love in return. Allah Ta'ala will put love into the hearts of people.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝

**“SURELY, THOSE WHO BELIEVE AND DO RIGHTEOUS DEEDS,  
FOR THEM THE ALL-MERCIFUL (ALLAH) WILL CREATE LOVE.”**

[SURAH MARYAM 19 : 96]

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<sup>11</sup> Sahih Al-Bukhari

May Allah Ta'ala grant us the understanding whereby we practice on these important and weighty aspects of Deen. May Allah Ta'ala grant us a beautiful sense of justice, mercy, compassion and ability to forgive. May Allah Ta'ala grant us His Nearness and Friendship and make us beloved to Him and His Beloved *Sallallaahu 'alayhi wasallam*.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا  
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ۝

**“OUR LORD, FORGIVE US AND THOSE OF OUR BROTHERS WHO  
PRECEDED US IN FAITH, AND DO NOT PLACE IN OUR HEARTS ANY  
HATRED AGAINST THOSE WHO BELIEVE; SURELY, OUR LORD,  
YOU ARE VERY-KIND, VERY-MERCIFUL.”**

[SURAH AL-HASHR 59 : 10]

*“Our akhlaaq (character) is an indication of  
our nisbat (connection) with Rasulullah  
Sallallaahu ‘alayhi wasallam.*

*As much as is our nisbat with the akhlaaq of  
Rasulullah Sallallaahu ‘alayhi wasallam, so will our  
value be in the sight of Allah Ta’ala.  
Allah Ta’ala will give honour, respect and dignity.”*

Hazrat Maulana Yunus Patel Sahib (Rahmatullahi ‘alayh)

