



Prophetic Character – Episode 1

WEEKLY BOOKLET: 289

The Prophet's Forgiving Nature

22 Pages

Presented by
Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by
Translation Department (Dawat-e-Islami)

پیارے نبی ﷺ کی معاف کر دینے کی عادت

The Prophet's Forgiving Nature

The Prophet's Forgiving Nature

THIS booklet was presented in Urdu by *Madinah al-Ilmiyyah*. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

The Prophet's Forgiving Nature

An English translation of 'Piyare Nabi Ki Muaf kar Dene Ki Adat'



ALL RIGHTS RESERVED

Copyright © 2022 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: Rajab 1444 AH – (February 2023)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the *īsāl thawāb* of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, p. 40)

Note:

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

Table of Contents

The Prophet's Forgiving Nature.....	i
Du'a of 'Attar.....	1
The excellence of reciting <i>ṣalāt</i> upon the Prophet ﷺ.....	1
The best of people is he who.....	2
The most difficult day of his life.....	5
Go! You are all free!.....	6
1. Pardoning someone who wished to take his life.....	9
2. A mark upon his blessed neck.....	10
3. Forgiveness for the magician and poisoner.....	10
4. Making du'ā for those who physically harmed him.....	11
Forgiveness for personal enemies, yet.....	11
The Prophet's anger when boundaries of shari'ah were violated.....	12
Four hadith of the final Prophet ﷺ regarding softness.....	14
Signs of the Prophet as found in the Tawrah.....	14
Forgiving the difficulty caused to his daughter.....	17
When an attacker became Muslim.....	19

The Prophet's Forgiving Nature

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Prophet's Forgiving Nature

Du'a of 'Attar

O Allah! Whosoever reads or listens to the 20-page booklet, *The Prophet's Forgiving Nature*, make him amongst those who suppress their anger and excuse the mistakes of others. Also forgive him without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The fourth Caliph of Islam, *Sayyidunā* 'Ali b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrates, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Your sending of *ṣalāt* upon me is a protector of your du'as, a way of pleasing Allah and a means by which your deeds are purified."¹

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ *Al-Qawl al-Badī*, p. 270

The Prophet's Forgiving Nature

The best of people is he who...

Umm al-Mu'minīn Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا explains:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once purchased a camel from a Bedouin in exchange for one *wasq* (6 *mann* and 30 *sayr*) of dates. When he returned home to procure said dates, he searched but they could not be found. Returning to the Bedouin, he said, “Abd Allah! We had purchased a camel from you in exchange for one *wasq* of dates (which were at home), but despite searching, they could not be found.” Hearing this, the Bedouin began shouting, “What deception! What deception!”

When the honourable Companions عَلَيْهِمُ الرِّضْوَان saw this, they rushed forward to strike the Bedouin and said, “You speak about the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in such a manner?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Leave him, for a rightful person has the right to speak!”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said this two or three times, but the Bedouin did not accept. He then instructed a Companion to visit Khawlah bint Ḥakīm رَضِيَ اللهُ عَنْهَا and say, “If you possess a *wasq* of dates, then give it to us; إِنَّهُنَّ لَنَا اللهُ we shall return it.”

The Companion went to Khawlah bint Ḥakīm رَضِيَ اللهُ عَنْهَا and informed her of what the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

had said. She replied, "I have some dates, so kindly send someone to take them." Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed, "Take this Bedouin and give him the dates he is owed." When the Bedouin returned with said dates in his possession, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting amongst his Companions عَلَيْهِمُ الرِّضْوَانُ. "حَزَاكَ اللهُ حَيْرًا" (May Allah reward you with goodness)", he said, "You granted me a full share in excellent fashion." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, "The best of people is he who gives full share in excellent fashion."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Allah gathered every praiseworthy trait and facet of good character in His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One aspect of his lofty character was his forgiving and forbearing nature. He never took revenge or retaliated for personal reasons. If a person treated him improperly, he would not respond with anger or harshness, but only with compassion and mercy instead. This can be evidenced by the beautiful account mentioned previously, where despite possessing power to retaliate, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forgave the man who accused him in front of everyone.

Dear Islamic brothers! We should also adopt this outstanding characteristic. When buying or selling, if a customer says

¹ *Musnad Imām Aḥmad*: 36,372

The Prophet's Forgiving Nature

something to upset a shop owner or vice versa, we should not be quick to get angry, use foul language or slander others. We should instead act upon the biography of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and exhibit patience, softness, forbearance, leniency and forgiveness.

Suppressing anger and excusing people is an excellent action that leads to one becoming a beloved servant of Allah. Regarding this, Allah Himself says:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعٰفِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

Translation from Kanz al-Īmān: And who restrain anger and forgive people. And the righteous people are the beloveds of Allah.¹

In another verse:

وَلِيَعْفُوا وَلِيَصْفَحُوا ۗ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢﴾

Translation from Kanz al-Īmān: And they should forgive and overlook; do you not like that Allah may forgive you? And Allah is Most Forgiving, Ever Merciful.²

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

The strongest one from amongst you is he who controls himself at the time of anger, and most forbearing is he

¹ Al-Quran, 3:134

² Al-Quran, 24:22

who forgives despite harbouring strength (to enact revenge).¹

Sayyidunā ‘Uqbah b. ‘Āmir رَضِيَ اللهُ عَنْهُ relays, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to me, ‘O ‘Uqbah b. ‘Āmir! Maintain ties with those who sever them from you, give to those who deprive you and forgive those who are unjust towards you.’”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The most difficult day of his life

Umm al-Mu'minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا once asked the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “Have you ever faced a day more severe than the Battle of Uḥūd?”

He began to explain:

Yes, O ‘Āishah! The day I invited a leader in Ṭāif by the name of Ibn ‘Abd Yalīl to Islam; that day was more severe for me than the day in which the Battle of Uḥūd occurred.

He rejected my invitation, and the residents of Ṭāif threw stones at me. Saddened by this, I began walking with my head lowered until I reached a place known as Qarn al-Tha‘ālib. When I raised my head, I saw a cloud

¹ *Kanz al-Ummāl*: 7,694

² *Musnad al-Imām Aḥmad*: 17,457

The Prophet's Forgiving Nature

was shading me. Jibrīl عَلَيْهِ السَّلَامُ called out to me from it and said, "Allah has heard the statement of your nation and their response. The angel of the mountains is now at your service to fulfil your command."

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued:

The angel of the mountains greeted me with salaam and submitted, "O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! If you wish for me to overturn the two mountains of Akhshabayn (Abū Qubays and Qu‘ayqa‘ān) upon these disbelievers, I will do so."

Hearing this, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, "No. I instead hope Allah will bring forth from their offspring such servants of His who will worship only Him, and stay away from polytheism."¹

Go! You are all free!

Dear Islamic brothers! The entire sacred life of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was decorated with great accounts of forbearance, mercy and compassion. The leniency and kindness he displayed during the Conquest of Makkah is particularly unparalleled.

When the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gazed intently upon the thousands of disbelievers who had gathered during the Conquest of Makkah, he realised they had their heads and gazes lowered out of fear. Amongst them were wicked individuals

¹ *Ṣaḥīḥ al-Bukhārī*: 3,231; *Nuzhat al-Qāri*, vol. 4, p. 316

who had laid thorns on his path, thrown stones at him and made every possible attempt to martyr him **مَعَاذَ اللَّهِ**. Today they stood before him as trembling criminals. They began to think the armies of the Muhājirīn and Anṣār would eradicate them and put an end to their lineages.

As they despaired and became hopeless, the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** raised his merciful gaze towards them and announced, “Speak! Are you aware of how I will deal with you today?” They began to tremble at this question, but seeing his merciful expression, they hopefully pleaded, **أَخِي كَرِيمٌ وَأَبْنُ أَخِي كَرِيمٍ** – “You are a generous brother, the son of a generous father.” Everyone had their gazes affixed upon his illuminated face, and ears were eagerly waiting to hear his judgement. The conqueror of Makkah then generously declared, “There is no blame upon you today. Go! You are all free.”

Hearing this prophetic statement, the heartfelt gratitude they felt manifested in tears which then flowed from their eyes and onto their faces. Their calls of **“لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ”** began to echo throughout the Ḥaram.

اللَّهُ أَكْبَرُ! O historians of the world! Is the biography of any victor filled with such a beautiful and enlightened chapter? This is the unmatched magnificence of the Allah's final Prophet

The Prophet's Forgiving Nature

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, which even the kings of this world cannot ever hope to reach.¹

سُجِنَ اللّٰهُ Observe the distinguished eminence of Allah's Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. These were the same people who had shown boundless injustice towards him, caused immense difficulty as he spread Islam and even compelled him to leave his city. They did not stop there and continued this improper treatment even after his migration.

Yet on the day Makkah was conquered; when the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ and his loyal Companions overpowered them, he displayed incomparable forbearance and compassion by forgiving them all. He did not resort to taking revenge or retaliating.

Acting upon the biography of the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, we should also display forgiveness even if we possess the ability to take revenge. This is better than retaliating and is a means of reward in the hereafter. Allah says regarding this:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

Translation from Kanz al-Īmān: The retribution for an evil act is an evil equal to exactly that; so, whosoever forgave and made amends, his reward is therefore upon (the responsibility of

¹ Seerat-e-Mustafa, pp. 438 - 441

*the Generosity of) Allah. Indeed, He does not befriend the unjust.*¹

There are countless examples from the sanctified life of our beloved Prophet ﷺ in which he forgave those who caused harm to him. In order to ameliorate our conduct so that it conforms with the example found in the biography of the Prophet ﷺ, let us listen to four further accounts regarding his forbearance and generosity.

1. Pardoning someone who wished to take his life

The Messenger of Allah ﷺ was once resting during a journey. Ghawrath b. Ḥārith then came, took the sword of the Prophet ﷺ and removed it from its sheath, intending to martyr him. When the Prophet ﷺ awoke from his sleep, Ghawrath said, “O Muḥammad! Who can save you from me now?” He replied by simply saying, “الله”.

Ghawrath was overawed when he heard this, causing him to let go of the sword he was holding. The Prophet ﷺ then picked it up in his sacred hand and asked, “Who is there to save you from my hand now?”

Ghawrath began to plead, saying, “Only you can save my life!” The Messenger of Allah ﷺ let him go and forgave him. After this incident, Ghawrath returned to his nation and

¹ Al-Quran, 42:40

The Prophet's Forgiving Nature

said, "O people! I have returned after meeting a person who is the best of all humans on Earth."¹

2. A mark upon his blessed neck

Sayyidunā Anas رضي الله عنه narrates:

I was once walking with the Prophet صلى الله عليه وآله وسلم whilst he wore a Najrani shawl around him, the edges of which were thick and rough. A villager then suddenly grasped and pulled on this shawl, which caused its edge to leave an abrasion on the blessed neck of the Prophet صلى الله عليه وآله وسلم. The villager said, "The wealth of Allah you have in your possession; order for me to receive some of it". Allah's Messenger صلى الله عليه وآله وسلم turned to him, smiled and ordered for him to be granted some wealth.²

3. Forgiveness for the magician and poisoner

Labīd b. A'ṣam performed magic on the final Prophet صلى الله عليه وآله وسلم, yet in return, the Prophet صلى الله عليه وآله وسلم did not take revenge. He also forgave the non-Muslim woman who gave him poison.³

¹ *Al-Shifa*, vol. 1, p. 107

² *Ṣaḥīḥ al-Bukhārī*: 3,149

³ *Al-Mawāhib al-Ladunniyyah*, vol. 2, p. 91

4. Making du'ā for those who physically harmed him

During the Battle of Uḥud, some ends of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holy teeth were subject to damage, and his noble face wounded. This was unbearable for the honourable Companions عَلَيْهِمُ الرِّضْوَانُ, and they thus requested, "Make du'ā for their destruction." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "I was not sent as a curser, but as an inviter and a mercy."

اللَّهُمَّ اهْدِنِي فَمَا أَعْلَمُونَ - "O Allah! Guide my people, for they do not know me".¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Forgiveness for personal enemies, yet...

Dear Islamic brothers! These incidents highlight how our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would treat everyone with love and compassion, as well as not become angry with anyone due to personal reasons. But when the boundaries of shari'ah were breached in front of him and divine laws disregarded, signs of anger would become visible upon his noble forehead.

Umm al-Mu'minīn Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا relates:

I never beheld Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taking revenge for the wrongdoings that were enacted upon

¹ *Al-Shifa*, vol. 1, p. 105

The Prophet's Forgiving Nature

him, as long as the boundaries laid down by Allah were not broken. When one boundary from the boundaries decreed by Allah were violated, he would then become angered greatly.¹

The Prophet's anger when boundaries of shari'ah were violated

A woman from the Banu Makhzūm clan of Quraysh stole something, so the latter began to deliberate as to who could mediate for her in front of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Eventually *Sayyidunā* Usāmah b. Zayd رَضِيَ اللهُ عَنْهُ was selected, as he was beloved to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and would be able to speak with him. When *Sayyidunā* Usāmah رَضِيَ اللهُ عَنْهُ mediated for said woman, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Do you mediate within the boundaries of Allah?”

Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then stood and delivered a sermon:

O people! Nations who came before you were destroyed for this reason; when somebody of stature would steal, he would be set free, but when a poor person stole, he would be subjected to punishment. By Allah! If Fāṭimah bint Muḥammad was to steal, I would (even) cut her hand.²

¹ *Al-Shamail al-Muhammadiyah*, p. 198, *hadith*: 332

² *Ṣaḥīḥ Muslim*: 4,410

Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was boundlessly compassionate and merciful. He would excuse the oppression of his enemies. But when the shari'ah was opposed in front of him, his noble face would become full of anger. If we see someone committing a sin, then with the intention of wishing well for a Muslim and for his betterment in the hereafter, we should rectify him due to his opposition of the shari'ah. If there is a risk of tribulation arising due to advising him, then at least consider it bad in your heart.

On the other hand, we should display nothing but patience, forbearance, forgiveness and leniency when it comes to personal matters. No matter how much someone provokes us, we should control our hands and tongues, as well as forgive them for the sake of Allah. When the tongue becomes out of control, even the most established of matters can sometimes become ruined.

Remember! If we give up retaliating against others' mistakes for the sake of Allah and with other good intentions, our society can become a peaceful sanctuary. The impurities of tribulation and unrest will come to an end by themselves. Forbearance and soft-heartedness are liked by Allah, and he who possesses these admirable traits is very fortunate. Gentleness is nothing but the adornment of humankind. A person with good character and kind nature is loved by everyone. As a polar opposite, people flee someone who is hot-tempered and whose heart is hard. Read the following four hadith regarding softness and make an intention to adopt this beautiful quality.

Four hadith of the final Prophet ﷺ regarding softness

1. Allah is Rafiq, and He loves *rifq* (softness). He grants such things through kindness which He does not grant for harshness or any other reason.¹
2. That which contains softness only becomes beautiful due to it, and that from which kindness is removed becomes defective.²
3. He who is deprived of softness is deprived of all goodness. .³
4. Whoever is granted a portion of softness, was granted a portion from the goodness of the world and hereafter.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Signs of the Prophet as found in the Tawrah

Before accepting Islam, *Sayyidunā* Zayd bin Sa' nah رَضِيَ اللَّهُ عَنْهُ, was once a Jewish scholar. During the latter period, he purchased some dates from the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When there were still two or three days remaining for the dates to be given, he entered the masjid and began to grasp the clothes

¹ *Ṣaḥīḥ Muslim*: 6,601

² *Ṣaḥīḥ Muslim*: 6,602

³ *Ṣaḥīḥ Muslim*: 6,598

⁴ *Musnad Imām Aḥmad*: 25,314

and shawl of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. With a stern expression he said, “O Muḥammad! All the children of ‘Abd al-Muṭṭalib have the same practice of delaying when it comes to fulfilling the rights of people, and offering excuses has become your habit.”

Seeing this, the second Caliph of Islam *Sayyidunā* ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ was overcome with anger. “O enemy of Allah!”, he exclaimed, “You treat the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with such disrespect? By Allah! If it were not for my etiquette in his presence, I would sever your head with my sword.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this and said, “O ‘Umar! What are you saying? You should have encouraged me to fulfil his right and guided him towards making his request kindly, thereby helping both of us.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “O ‘Umar! Give him the dates he is rightfully afforded, and some extra.” When *Sayyidunā* ‘Umar رَضِيَ اللهُ عَنْهُ gave him more dates than were due, he asked, “O ‘Umar! Why do you give me more than my right?” The second Caliph of Islam replied, “As I had frightened you with my glare, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded me to give you more than your due in order to bring joy to your heart.”

Hearing this, he asked, “O ‘Umar! Do you know who I am?” The latter replied by saying no. “I am Zayd b. Sa‘nah, a Jewish scholar.” *Sayyidunā* ‘Umar رَضِيَ اللهُ عَنْهُ finally asked, “So why did you disrespect Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ like that?”

He replied:

The Prophet's Forgiving Nature

O 'Umar! In reality, I have seen every sign of the final Prophet mentioned in the Tawrah in his being, but there were two signs which I had yet to test: his tolerance will precede his anger, and the more ignorantly he is treated, the more his forbearance will increase. I have seen these two signs in him through this plan of mine, and I bear witness that he is a truthful Prophet. O 'Umar! I am a very wealthy man, so bear witness to the fact I have given half of my wealth as charity to the *ummah* of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He came to the Prophetic court and entered the fold of Islam by reciting the *kalimah*.¹

سُبْحَانَ اللَّهِ! Allah made His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ an embodiment of impeccable character. No matter how much somebody would hurt his feelings, display bad character towards him or request their right in a disrespectful manner, he would only respond with forbearance, patience and softness. Praising this beautiful quality of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah says in the Quran:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ

Translation from *Kanz al-Īmān*: So, what a great mercy it is from Allah that, O Beloved, you became soft-hearted towards

¹ *Sirat-i-Muṣṭafā*, pp. 601-603

*them. And if you had been harsh and hard-hearted, they would have therefore certainly been anxious in your surrounding.*¹

Sayyidunā ‘Abd Allah b. ‘Amr رَضِيَ اللهُ عَنْهُ mentions:

I have seen qualities of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned in previous books. He is neither hot-tempered, nor harsh-hearted, nor one who shouts in the marketplace, and nor someone who responds to evil with the same. He is someone who instead forgives and overlooks.²

This is the reason why countless disbelievers accepted Islam through the blessings of his immaculate character.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Forgiving the difficulty caused to his daughter

Sayyidatunā Zaynab رَضِيَ اللهُ عَنْهَا was the daughter of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After the Battle of Badr, she was sent to Madinah al-Munawwarah by her husband, Sayyidunā Abū al-Āṣ رَضِيَ اللهُ عَنْهُ. When the Makkan Quraysh came to know of her departure, they pursued until they came across her in Dhī Ṭuwā. Habbār b. Aswad (who was not yet Muslim at this point) struck

¹ Al-Quran, 3:159

² Tafsīr ibn Kathīr, vol. 2, p. 130

The Prophet's Forgiving Nature

her with a spear, causing her to fall from her camel and undergo a miscarriage.¹

Now observe the manner in which the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ conducted himself with someone who had caused his own daughter such difficulty.

The following is narrated by *Sayyidunā* Jubayr b. Muṭ'im رَضِيَ اللهُ عَنْهُ:

Upon returning from Ji' rānah, we were sat with Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when Habbār b. Aswad entered through the doorway (and sat down). The Companions عَلَيْهِمُ الرِّضْوَانُ said, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Habbār b. Aswad (has entered)." He replied, "I have seen him." A person stood to strike him, but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gestured for them to sit.

Habbār himself then stood and said, "O Prophet of Allah! May peace be upon you. I bear witness there is none worthy of worship besides Allah, and I bear witness Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the Messenger of Allah. O Messenger of Allah! I went to many cities fleeing from you, and I desired to settle in the lands of non-Arabs. I then remembered your soft-heartedness, your maintaining of ties and your pardoning of those who displayed ignorance.

¹ *Tafsīr Širāṭ al-Jinān*, vol. 3, p. 503

O Prophet of Allah! We were caught up in polytheism when Allah granted us guidance and saved us from ruin through you. Overlook my ignorance and that action of mine which you have received news of, for I confess to my evil deed and acknowledge my sin.”

The merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Go! I have forgiven you. Allah has favoured you by granting you the guidance of Islam, and Islam wipes away all previous sins.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

When an attacker became Muslim

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once received news that a well-known warrior hailing from Najd (modern day Riyadh) by the name of Du‘thūr b. Ḥārith Muḥāribi (who was not yet Muslim at this time) had prepared an army to attack Madinah. So, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ set off with his own army of four hundred Companions عَلَيْهِمُ الرِّضْوَانُ to face them. When Du‘thur came to know the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had entered his city, he hurried forth and climbed the mountains with his army.

During this time, an individual from his army known as Ḥabbān was captured and went on to accept Islam in the Prophetic court.

¹ *Al-Isabah*, vol. 6, pp. 412,413

The Prophet's Forgiving Nature

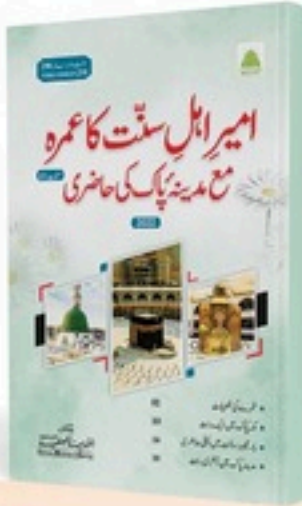
It just so happened to rain heavily on that day, so the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began drying his clothes near a tree. The non-Muslims observed from the peaks of mountains, finding the Companions عَلَيْهِمُ الرِّضْوَانُ occupied in their own work and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by himself. They began to rouse Du'thūr to attack the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the former began to say, "If I am unable to kill Muhammad, then may Allah kill me." بِعَازَةِ اللهِ.

He raised his sword above the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed head and asked, "Who will save you from me now?" The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Allah will save me from you." As soon as this was said, the Archangel Jibrīl عَلَيْهِ السَّلَامُ descended and struck Du'thūr on the chest with such force, that the sword fell from his hands. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately took hold of it and asked, "Now who will save you from me?" Du'thūr responded, "Nobody can save me from you!"

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ felt sympathy at his helplessness. Not only did he forgive Du'thūr, but also returned his sword. Du'thūr was deeply impressed and inspired by the noble character of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He then recited the *kalimah* and became a Muslim at that very moment. He proceeded to return to his people and began inviting them to Islam.¹

¹ *Al-Mawāhib al-Ladunniyyah*, vol. 2, pp. 378 - 381

Next Week Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com