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## MERCY FOR THE WORLDS By Shaykh Zulfiqar Ahmed

### Strengthening Ties

Allah ﷻ sent His beloved Prophet ﷺ as a mercy for all creation. All of creation from angels and man to animals and birds benefited from the mercy of the Prophet ﷺ. The Holy Quran says:

*We sent thee not but as a Mercy for all creatures [21:107]*

Just like a father is delighted when there is harmony and unity amongst his family members, the Messenger ﷺ of Allah will be very pleased if all of his nation can learn to live in peace and harmony as one.

Differences between people are not uncommon, nor are they an obstacle. Allah ﷻ says in the Holy Quran that He created mankind in different shapes and colors so that man may recognize His Greatness. Hence if people are physically different from the time that they are born, then there are bound to be differences in the ways that they think. There are two sides to everything and thus very understandable that two people view the same thing from different points of view. However, what is important is that human beings live

together as a family despite holding different opinions and views, which is not difficult.

Today the disease eating away at the Muslim nation is that Muslims view a difference of opinion between themselves as enmity and a reason to fight. The close family relations between a father and son; a mother and daughter; a brother and sister; a husband and wife, or a wife and her mother-in-law are a reason for strong family ties and not enmity. However, most often such parties become estranged from each other because they regard a minute difference of opinion as a reason for enmity and malice.

The strangest and most fascinating thing is that two brothers may share the same opinion on ninety-five percent of issues, and differ on only five percent. However, they will not live as brothers by focusing on their agreements but will make the five percent that they disagree on a basis for their estrangement. At other times a father or an elder brother may take offense because the younger party failed to deliver the proper degree of respect to the other. This deep offense hence takes root in the heart, becoming a cause of animosity and sometimes even a cause of revenge.

The problem with the majority of Muslims today is that they reply to sticks with stones, and in this case they need to seriously ask themselves if this is what Islam has taught, or has it shown us a different and higher path of forgiveness and unity? People become ready to part ways very readily instead of trying to find common ground for unification and resolution. The Holy Quran clearly says that Muslims will be uprooted and destroyed as a nation if they separate from each other. As an example Muslims are in enormous

numbers in this world, yet they are being treated and killed like cattle everywhere. Why? The answer is that there is no honor and dignity of the kind that our righteous predecessors had.

#### A Recipe for Anger

A person is naturally very angry when he begins thinking about revenge, and the Messenger ﷺ of Allah has given great guidance on how to conquer such anger. It is transmitted in the hadith collections of Bukhari and Muslim that at one time the Messenger ﷺ of Allah said, “The strongest man is not the one who can overcome people with his strength, but one who controls himself when in a fit of rage.”

It is transmitted in another fascinating hadith that the Messenger ﷺ of Allah said, “Allah ﷻ loves the person who controls his anger.” This is something that Muslims need to pay close attention to and understand within the depths of their hearts. Whenever angry, one should reflect on whether it is better to carry through with one’s anger or to forgive and calm down, as a result of which Allah ﷻ will love him. It is one thing to love Allah ﷻ, but a totally different thing to be loved *by* Allah ﷻ and become His beloved.

The Holy Quran instructs the Messenger ﷺ of Allah to tell the people, “If you profess to love Allah ﷻ then follow me, and Allah ﷻ will love you.” Indeed such is the grandiose example and teaching of our Prophet ﷺ, that we will become the beloved of Allah ﷻ if we follow his *sunnah*.

### Forgiveness Above All

Hadith states that the Messenger ﷺ of Allah said that Allah ﷻ will increase the honor and dignity of a person who forgives another purely for the sake of Allah ﷻ when in fact he has the power to exact vengeance. We should reflect on this if we should ever find ourselves in a position wherein someone has wronged us and we have the authority and power to exact revenge. Allah ﷻ will elevate us in status and honor if we forgive the other party in those circumstances purely because the other is a servant of Allah ﷻ and His Messenger ﷺ.

Usually people exact vengeance on others because they believe that they have been disgraced and dishonored in some way. The majority of the time such people exact harsh vengeance so as to reaffirm their position in front of others. However, Islam teaches forgiveness for the sake of Allah ﷻ, in return for which Allah ﷻ promises His love and increase in honor both in this life and the next.

### Forgiveness for Enemies

The beautiful examples from the Prophet's ﷺ glorious life are too numerous for one discussion. It is one matter to forgive peoples' small mistakes, but quite another to forgive a sworn enemy.

Hadith literature tells us that once the Messenger ﷺ of Allah and his Companions (*Sahabah*) were outside Madinah where they stopped to rest in the early afternoon. The *Sahabah* suggested that the Messenger ﷺ of Allah rest under a tree that offered cool shade against the sweltering

heat. The rest of the *Sahabah* dispersed to rest and nap under other trees.

Meanwhile, an unbeliever happened to be traveling past this place and noticed the Prophet of the Muslims lying under a tree with his sword hanging by one of the branches. He was overjoyed at this unique opportunity and seized the sword, determined to strike down the Prophet of Islam. The Messenger ﷺ of Allah woke up at that exact moment and the unbeliever said, “Who can save you from me now O Muhammad [ﷺ]?”

To this the Messenger ﷺ of Allah said “Allah ﷻ!” with such devotion and power that terror seized the unbeliever. He started trembling and dropped the sword. The Messenger ﷺ of Allah picked up his sword and said, “Now tell me who will save *you* from me?”

At this the unbeliever started begging for his life, highlighting the Prophet’s ﷺ mercy toward the people. Listening to his pleas the Messenger ﷺ of Allah immediately forgave this sworn enemy who would have himself spared no time in murdering the Prophet ﷺ. The Prophet ﷺ of Islam said, “Go, for I have forgiven you” and therefore laid a shining principle for all mankind to follow because he was sent as a mercy to all creation.

The unbeliever was astonished that the Messenger ﷺ of Allah would forgive such an unforgivable action, and the Prophet’s ﷺ merciful words touched his heart. He said, “O Messenger ﷺ of Allah, you have forgiven me; now please make me a Muslim so that Allah ﷻ may forgive me also.” Thus this person accepted Islam at that moment. This is

such one glorious example of mercy that we find in the life of the Messenger ﷺ of Allah.

Amama bin Athal was an idolater who would ponder and reflect on killing the Messenger ﷺ of Allah. One day he was captured by the *Sahabah*, who brought him into the Mosque of the Prophet ﷺ and tied him to one of the pillars. The Messenger ﷺ of Allah had heard of his plotting and now saw him when he entered the mosque. Coming close, the Messenger ﷺ of Allah asked, “What were you plotting and what should we do with you?”

Amama bin Athal said, “If you kill me that is your right, but I have heard a great deal about your mercy and am confident that you will show forgiveness.” The Prophet’s ﷺ exemplary character was so renowned that sworn enemies would not lose hope of his mercy even when in chains and with no chance of escape. Hence even in that state Amama bin Athal was confident that his life would be spared.

The Messenger ﷺ of Allah smiled and said to the *Sahabah*, “Forgive and release him.” The *Sahabah* were stunned by this but were compelled to obey, and so untied Amama’s ropes. He was now free, but the Prophet’s ﷺ words and spiritual attention had impacted Amama’s heart. He said, “You have untied these physical ropes, and now please connect my spiritual rope to my Allah ﷻ and make me Muslim so I may repent from all my previous sins.” Saying this he accepted Islam.

The people in Hadrat Amama’s ﷺ home village were very receptive towards Islam when he returned and started preaching, and were shocked to learn that the Quraish would persecute such a noble man as the Messenger ﷺ of

Allah. Since the town was a large wheat exporter, the people decided to stop exporting their crop to the Quraish. This served as a shock for the Quraish since it signaled the beginnings of rebellion from tribes previously subjugated by them. The leaders of Makkah now realized that if Islam could influence people in their own backyard as it were, then someday it would span the globe. The Messenger ﷺ of Allah and the *Sahabah* have left beautiful and fascinating examples of character for us.

The Self Control of Imam Husain ﷺ

Once Hadrat Imam Husain ﷺ was entertaining some guests and so he told his maidservant to bring some food. There was one dish of meat curry in the house that she warmed and brought out to the guests. Just as she entered the room she tripped and the hot food fell onto Hadrat Husain ﷺ, who instantly became very angry.

The servant girl became terrified but being an attendant in that house she also knew the superior level of his character and self-control. Seeing his glaring face she quickly recited a verse from the Holy Quran:

*(They are the ones) who restrain anger [3:134]*

Hearing this Hadrat Husain's ﷺ countenance immediately changed and he said, "Very well, I have restrained my anger."

The maidservant bravely continued:

*And pardon (all) men [3:134]*

Hadrat Husain رضي الله عنه replied, “Very well, I have pardoned this mistake of yours.” The girl again recited from the Holy Quran:

*For Allah loveth those who do good [3: 134]*

Hadrat Husain رضي الله عنه then said, “Go for I have freed you; may Allah سبحانه accept this from me.”

History cannot offer us better examples of character and self-control than that of the Messenger صلى الله عليه وسلم of Allah and the early Muslims. At one moment Hadrat Husain رضي الله عنه is glaring angrily at his maidservant for making this grave mistake and not only controls his anger but frees her all due to his strong adherence to the values taught in the Holy Quran and by the Messenger صلى الله عليه وسلم of Allah. These were people who would take blows from the enemy and still supplicate for them. Such living examples are still among us today, and may Allah سبحانه give the Muslims guidance and the ability to implement these wonderful guidelines in their daily lives.

Glorious Examples for Eternity

A thief crept up to Hadrat Junaid Baghdadi’s رضي الله عنه house at night and tried to break in. Hadrat Junaid رضي الله عنه heard the noise but was at that time supplicating to Allah سبحانه and did not want to disturb that precious time with Allah سبحانه.

In that special moment he perceived that his prayer had been accepted and that a prayer would be accepted if he made a special supplication for someone to be accepted as a friend (*wali*) of Allah. Hadrat Junaid رضي الله عنه got up from his

place of prayer and confronted the man who had come to steal from him. Hadrat Junaid ؒ asked his name and then supplicated to Allah ﷻ. Through this supplication Allah ﷻ included the thief, Yusuf bin Azdak amongst His Friends (*auliyaa*).

Such glorious examples are not only found amongst the *Sahabah* and *Auliyaa*, but even among those who learned and benefited from them. Aspects of Hadrat Umar bin Abdul Aziz's ؒ life are well known, as are those of Aurangzaib Alamgir ؒ. These were all rays of light from the sun that was the Messenger ﷺ of Allah that sought out and illuminated the hearts of whomever they touched.

We all yearn for Allah ﷻ to forgive all of our sins. It is written in hadith that Allah ﷻ will forgive a person's sins as hastily as he himself forgave the sins of others; accept a person's apology as hastily as he himself accepted the apology of others, and deal as harshly with a person as he himself dealt with others.

#### The Disease of Malice

There is a vast difference between discipline and malicious abuse that people need to understand. Islamic Sacred Law (*shariah*) has defined certain limits for Muslims that they need to live within. For example, striking a child for disciplinary purposes so he learns in the future is allowed by the *shariah*. However, striking the same child out of sheer malice is definitely prohibited.

Malice is a very strange thing in that it takes over a person's being and it seems that flames are shooting out of his eyes. A person's face reddens when he is angry, proof

that a fire has been ignited within him. The degree of anger is directly proportional to a person's level of ignorance and barbarity: the more ignorant and backward the person, the more anger he will have. Some are inherently angry, while in other cases the surrounding environment and social system creates such an atmosphere of anger and tension that creates lifelong family blood feuds, such as was the case in pre-Islamic Arabia.

#### Steeped In Ignorance

There are numerous examples of baffling stupidity and inhumanity from this time period. In a show of strength, a man from a certain tribe once arrogantly extended his leg in other people's path in a plaza and said, "Is there anyone bold enough to dare move my leg?" Another man was armed with his sword and immediately severed the leg into two pieces. The wounded man's relatives hence killed this person and very soon this so called show of strength ignited into a blood feud that claimed three hundred lives by its end. Such was the level of utter ignorance among these people.

It was among these stubborn people that Allah ﷻ sent His Messenger ﷺ. The people of Arabia are stubborn to this day, and do not recognize anything except black and white, and so convincing such people is a great feat.

A story in Pakistani literature mentions a Pathan boy who was being taught the Holy Quran by a *maulana*. The boy was stubborn and naughty and would not learn his daily lessons, and so one day his teacher smacked him across the ears. The boy went into his parents' room and brought

out a gun, intending to reply in his own way to what his teacher had done. His teacher was shocked and immediately disarmed the boy, during which time the boy's father came home and the teacher related the whole story.

The father laughed and said, "Maulana Saheb, the truth is that we can always get more teachers, but at least my child should not miss his very first shot."

The truth is that man is filled to the brim inside with this utter ignorance and barbarism because of which he is always plotting "better" ways of vengeance against his brother. Why doesn't he plot this way and indeed act this harshly against his own *nafs*? Why isn't he determined to act harshly against his *nafs* if it takes him toward sin? There he does not find such anger and desire for vengeance. Man is so utterly foolish that he intentionally breaks the bonds that Allah ﷻ has commanded him to preserve with love, and works hard to please and satisfy the *nafs* that is bringing him closer to Hell everyday.

Advent of the Messenger ﷺ and Liberation of Makkah

The Messenger ﷺ of Allah came into such an atmosphere and prohibited vengeance toward another man if that vengeance were to be driven solely by selfish desire.

A famous story is one of Hadrat Ali ؑ in which he had overpowered an enemy on the battlefield and was about to deliver the final blow. At that moment the enemy spat at him in hatred. In the heat and emotion of battle Hadrat Ali ؑ immediately stepped back. His enemy was dumbfounded as to why, and asked, "Why have you pulled back from killing me?"

Hadrat Ali رضي الله عنه answered, “I was previously fighting you for the Cause of Allah ﷻ and would have killed you for His sake. However, because you have spat at me I cannot be sure whether my personal anger has tainted my sincerity towards killing you solely for Allah ﷻ. I have stepped back because I might have to account for this on the Day of Judgment.”

Can we even begin to comprehend the level of self control in these people? Can we even begin to comprehend their magnanimity? The Prophet’s ﷺ beautiful example was a beacon for them and hence they would forgive the worst of enemies.

When the Messenger ﷺ of Allah and the Muslims set off from Madinah during the march leading to the conquest of Makkah, various tribes also joined them along the way. At that time it was custom for an army to cook at just one or two central locations and distribute the food to all, but the night that they stopped outside Makkah the Messenger ﷺ of Allah instructed everyone to prepare their own food. The *Sahabah* did not understand his reasoning but dispersed in groups of two and three and prepared their own food. The result was that the whole valley became bright with the light of hundreds of individual bonfires.

The Quraish of Makkah had heard that the Muslims were advancing on Makkah and so Abu Sufyan was dispatched as a scout. He was terrified at the sight of so many bonfires and realized that no one in Makkah would survive if such a large army started towards the city. In the morning he arranged a meeting with Hadrat Abu Bakr رضي الله عنه who brought him to the Messenger ﷺ of Allah. Amazed at the thousands of people whose hearts had been blessed with

the wealth of Islam, Abu Sufyan also entered the fold of Islam and became Hadrat Abu Sufyan رضي الله عنه. The Messenger ﷺ of Allah was pleased that one of the leaders of Quraish had finally accepted the truth.

Hadrat Abu Bakr رضي الله عنه was an extremely wise and intelligent man, and so when the army got underway the next morning he stood with Hadrat Abu Sufyan رضي الله عنه at a location from which the latter could see each platoon as it passed by. Hadrat Abu Bakr wanted Hadrat Abu Sufyan رضي الله عنه to clearly see the strength of the Muslim forces. Hadrat Abu Sufyan رضي الله عنه was amazed because almost every second or third man he saw had been an unbeliever at one time.

Having seen the strength of the Muslims, Hadrat Abu Sufyan رضي الله عنه mounted his horse and reached Makkah before the Muslim army. There he convened a meeting with the other leaders of Quraish and advised them that their only hope was to surrender otherwise the massive Muslim force would massacre them if they chose to resist. The Quraish leaders hence decided that they would not resist the advancing army.

Hadith states that the road to Makkah was desolate in front of the Muslim army. Before the Migration (*Hijra*) to Madinah, the Prophet ﷺ had pleaded with Allah ﻻ ﻳﻠﻮﻕ ﻫﻮﻥ clutching the cloth of the Kaa'ba that he did not want to leave. In reply Allah ﻻ ﻳﻠﻮﻕ ﻫﻮﻥ had promised:

*He Who hath given thee the Quran for a law will surely bring thee home again [28:85]*

The Messenger ﷺ of Allah had been thrown out of this city years previously, and now he was at the head of an army of his loving *Sahabah*. The stage was set to enter Makkah as a victorious army enters a conquered city in pomp and glamour. However, the Messenger ﷺ of Allah was beyond such behavior and taught another important lesson to the Muslim nation at this occasion.

The Messenger ﷺ of Allah was astride his camel and advancing before the main troops with tears of joy streaming down his face. Hadith states that his head was bowed so low in humility it would at times touch the camel's neck. He was reciting various praises and supplications: "There is no god save Allah ﷻ: He has no partner and His is all sovereignty. All praise is due to Him, and He is powerful over everything. There is no god save Allah ﷻ alone, Who fulfilled His promise, helped his servant, and alone routed the confederates." The Messenger ﷺ of Allah entered Makkah in this state of humility and gratitude.

As the army entered Makkah the Quraish were terrified at the prospect of facing the people whom they had tortured and ridiculed for over thirteen years. Today those same people whose relatives were killed by the Quraish, who were made to endure countless and unimaginable hardship and torture, were returning to their home city as victors. Today the tide was turned and the swords were in the other hands, and the once proud Quraish were trembling in fear that they would be torn to pieces and their women shamed and dishonored.

Upon entering the Grand Mosque approaching the Kaa'ba the Messenger ﷺ of Allah announced, "Today whoever stays in his house will be safe." This announcement alone is staggering and monumental when we reflect upon how savagely the conquered are usually treated by their conquerors. At this time Hadrat Abu Bakr ؓ requested that Hadrat Abu Sufyan's ؓ residence be declared a safe house since he was a leader and had since accepted Islam. Hence the Prophet ﷺ added that whoever took shelter in Hadrat Abu Sufyan's ؓ house would also be safe.

When the Messenger ﷺ of Allah came in front of the Kaa'ba one of the first among the Quraish to venture forward was Hinda, Hadrat Abu Sufyan's ؓ wife. This was the same Hinda who had had the Prophet's ﷺ dear and noble uncle martyred. She had then disemboweled the body and arranged the organs in a necklace around her neck. At that time she had been deluding herself that she had defeated Hadrat Hamza ؓ, but was unaware that she was the one who would be defeated.

Hinda came forward and repented because she was now very ashamed. The Messenger ﷺ of Allah was so merciful to all that he even forgave this woman who had committed such evil. Wahshi was the man who had martyred Hadrat Hamza ؓ at Uhud, and knew that if captured he would surely be killed. He thus crept up carefully through the back streets and in this way confronted the Messenger ﷺ of Allah, wishing to repent for his crimes. Allah ﷻ had given His Messenger ﷺ such remarkable character and fortitude that he even forgave Wahshi of the murder of his beloved uncle and accepted him into the fold of Islam.

The rest of the Quraish leaders then came forward, and the Messenger ﷺ of Allah asked, “What do you think we should do with you now?” The Quraish were masters at diplomacy and said, “We are family, and so you should treat us as a brother would treat his brothers.” Hadrat Sa’ad bin Ubada ؓ was seated nearby and said, “Today is the Day of War and the day that we cleanse the Kaa’ba of your false gods.”

The Quraish grew frightened at hearing this and feared once again for their lives. Hadrat Abu Sufyan ؓ approached the Messenger ﷺ of Allah and told him what this Companion (*Sahabi*) had said. Hadrat Sa’ad bin Ubada ؓ had been carrying the banner of Islam, and the Messenger ﷺ of Allah took it from him and handed it to Hadrat Sa’ad’s ؓ son as a reprimand for having made such a statement.

The Messenger ﷺ of Allah then got up and announced, “Today is a blessed day: a Day of Mercy in which we shall honor the Kaa’ba!” He again turned to the Quraish and asked what should be done with them. This time they answered, “We are your brothers, and if you choose to kill us that is your right. However, if you forgive us then you will find us ever desirous of your mercy.”

The Messenger ﷺ of Allah replied, “Yes you are indeed my brothers, but have treated me the same way that Hadrat Yusuf’s ؑ brothers treated him. Today I reply to you the same way that Hadrat Yusuf ؑ replied to them.”

*This day let no reproach be (cast) on you: Allah will forgive you and He is the Most Merciful of those who show mercy.'*  
[12:92]

Hence all of Makkah was granted full amnesty that day; the Quraish were astounded and could not believe what they had heard. They returned to their homes uncertain whether they could trust such an amnesty and remained apprehensive of any retaliation. Hence both men and women of the Quraish stayed awake that following night worrying that the Muslims might enter anytime to rape and kill them. However, these people were used to living in another time in which they knew nothing else but such violence and were unfamiliar with the magnificence of Islam.

The Messenger ﷺ of Allah also retired home after finishing the day's business and the Quraish thought that the Muslims would now pounce upon them in the dead of night. They stayed awake in worry and terror but a good portion of the night passed and everything was silent. The streets of Makkah were empty and there was not as much as a knock on the door.

The Makkans were surprised and so some of them worked up enough courage to venture out of their homes into the streets to see where the Muslims were and what they might be doing. Searching thus they reached the Kaa'ba and were even more surprised at what they saw.

Some of the Muslims were standing in prayer to their Lord while some were kissing the cloth of the Kaa'ba and supplicating. Others still were lost in reading of the Holy

Quran while others were weeping in prostration. The Quraish were stunned by this display because they had never seen conquerors that would cry with such humility to anyone. However, they knew nothing of the Muslims who had spent all night in worshipping the true Lord of Kaa'ba. These people who had been thrown out of their homes, never to be able to see the Kaa'ba again and now they were weeping in gratitude at having been allowed to worship there again.

The next morning the Quraish admitted to themselves that the Muslims were truly the people on the Straight Path, for being conquerors they never laid a hand on the vanquished but only spread their hands out in gratitude and repentance to Allah ﷻ. Hence that day the inhabitants of Makkah started coming forward in large numbers to accept Islam at the hand of the Messenger ﷺ of Allah.

#### The Best of Legacies

History cannot give a better or nobler example of fortitude and mercy as that displayed by the Messenger ﷺ of Allah at the conquest of Makkah. People cannot name a conqueror or general throughout history who may have shown as much courage and mercy towards their vanquished enemies as the Messenger ﷺ of Allah showed that day.

Keeping these glorious examples of our noble Prophet in mind we should all this day make firm intention to forgive others and hence change the direction of our lives. If every man and woman makes this intention they will quickly see their troubles vanishing. These every day troubles that have chained us to misery are of our own making: we are

determined to exact hatred and revenge, we seek out and publicize others' faults. In this way we are only increasing our own burdens and troubles. Hence if we start on this path of forgiving others we will quickly notice that our troubles will evaporate into the air. Allah ﷻ will give peace to our hearts, and we will be strengthened in love towards each other instead of being torn apart by useless malice and hatred.

Furthermore, keeping this beautiful example of mercy in the forefront, we should seek to forgive anyone who might have done us the least injustice, as the Messenger ﷺ of Allah magnanimously forgave the Quraish. In return for this action of ours, Allah ﷻ will not only bestow honor upon us but He will love us even more.

After the Messenger ﷺ of Allah and the *Sahabah*, no one illustrates this better than the *Auliyaa*. Here is just one example of their wisdom and incredible insight.

One of our elders was going on pilgrimage and had all his money with him in a small purse. There was only hard coinage in those days, not the paper and plastic that we are accustomed to today.

A thief managed to join the pilgrimage party and stole this man's money and ran away. Having run some distance the thief suddenly became blind, and so became terrified and started screaming. He realized that the person he had robbed must have been a very pious man and Allah ﷻ must have taken away his sight as a punishment of his crime against that man. His screams attracted a crowd to whom he told the whole story and asked to be taken to a certain shop

in front of which he had robbed the pilgrim, so he could return the stolen money and repent.

Hence some people took him to the shop that he specified and asked the shopkeeper if they had seen one of the pilgrims that the thief had described. The shopkeeper said that he would point out the man when he passed by for the next prayer. The pilgrim they were searching for came by soon after and they took the thief over to him so that he could return the money and apologize.

The thief dropped to the pilgrim's feet and started begging for forgiveness for having robbed him. The gentleman said, "I forgave you the moment you ran with my money." The people were very surprised to hear that someone would so quickly forgive the thief who had robbed him only moments before, and so they asked why.

This elderly gentleman replied, "The Prophet ﷺ said that he will not enter Paradise until the accounting of everyone in his nation has been completed. I thought to myself that if I were not to forgive this man right away, then this case will be presented in Allah's ﷻ Court on the Day of Judgment and would delay my Prophet's ﷺ entry into Paradise for as long as it takes to be resolved. I do not wish to be a cause of delay for my beloved Prophet's ﷺ entry into Paradise. This hadith came to me as soon as this man stole my purse and so I forgave him immediately."

The depth of this man's insight is so remarkable and fascinating that it leaves one amazed. A thief has just stolen probably all that he has for his journey, and this man forgives him immediately because the only thing on his

mind is that this case, if left unresolved, would keep The Messenger ﷺ of Allah waiting on the Day of Judgment.

Muslims should reflect long and hard on this hadith and think of all their irresponsible and insignificant quarrels that they are obstinately prolonging every day. Such Muslims will indeed be dishonored before Allah ﷻ because of these feuds, but what they fail to keep in mind is that they are unnecessarily prolonging the Prophet ﷺ from entering Paradise. Now what would be a better trade? Surely those Muslims should swallow their pride and forgive others so that the Messenger ﷺ of Allah enters Paradise that much earlier. This way we as Muslims may win his favor so that he intercedes for us on the Day of Judgment. By uselessly prolonging and increasing old feuds, we will not only be disgraced but will have to forego Paradise in exchange for Hellfire.

Hence on this topic and for the sake of the glorious life of the Messenger ﷺ of Allah, Muslim brothers and sisters should forgive and forget any grievance that they may have toward anyone. We as Muslims have to forgive others and cleanse our hearts of the filth of this hatred and only then will we have peace. The Prophet's ﷺ heart was absolutely pure of such feelings toward anyone, and Allah ﷻ will grant us success both in this life and the Hereafter if we but adhere to this one beautiful example from the Prophet's ﷺ life.

Hadrat Ibrahim bin Adham ؑ was the king of Balagh who relinquished his kingdom to pursue a righteous and ascetic life, for which Allah ﷻ gave him the kingdom of

*wilayat*. He would dress simply and move about humbly and unnoticed.

Some teenagers had rented a boat for an outing and happened to come across Hadrat Ibrahim bin Adham عليه السلام. They took him on board thinking that they would take advantage of his obvious simplicity and thus have themselves a mode of amusement for the duration of their boat trip. Hence they mocked and ridiculed Hadrat Ibrahim bin Adham عليه السلام to the point of physically abusing him, all of which they thought was very humorous.

Allah سبحانه became intensely angry at this treatment and said to Hadrat Ibrahim bin Adham عليه السلام, “Ibrahim bin Adham! All you have to do is supplicate to Me and I will capsize this boat so all of these disrespectful people drown!” However, the glory of *auliyaa* is beyond our comprehension, for these auspicious people have received guidance from the brilliance that is the Messenger صلى الله عليه وسلم of Allah. Perceiving this inspiration in his heart Hadrat Ibrahim bin Adham عليه السلام raised his hands and said, “O Allah سبحانه! If You can overturn this boat then You can surely overturn their hearts as well. Please change their hearts from this evil and bring them toward righteousness.” Allah سبحانه accepted this supplication and no one on that boat died without having become a *wali* of Allah سبحانه.

No nation in the entire world can present such examples of righteousness and selflessness. We should all learn from these examples and put their message into action in our own lives. We should forgive each other and open our hearts to each other in love rather than close them in hatred. Only

then we will find that our lives are suddenly free of worries and troubles.

The Prophet's ﷺ message was love and selflessness, and we should spread this wherever we go so the flame of his guidance burns forever. Our hearts will be cleansed from hatred, envy, greed and other destructive evils and come together in love and harmony. We can listen to numerous lectures regarding the Prophet's ﷺ life but we can truly realize something of his auspicious and noble example by eliminating these animosities from our lives and coming together as one nation under Allah ﷻ full of love and selflessness.

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