

We came to give, not to take

My dear Brothers and Sisters

I want to remind you and myself that we came to give, not to take. Allahﷻ didn't create us without any purpose. Allahﷻ defined the reason why He sent us as Muslims and said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

A'al Imraan 3: 110. You [Muslims] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (all that is good and Halaal) and forbid Al-Munkar (all evil), and you believe in Allah.

We were raised and chosen for the benefit of the human race. But ask yourself how the Muslims in general are benefiting humanity. I don't doubt that there are excellent examples of individual Muslims doing good and being beneficial but the rulings of Allahﷻ don't come on the basis of what individuals do. The people of Musaﷺ were banned from entering Jerusalem for 40 years even though the Nabi himself was with them and certainly there were among them good people who were obedient to Allahﷻ and His Nabi. However the majority of the Bani Israeel were disobedient and rebellious so the punishment came on everyone and even Musaﷺ didn't get to see Jerusalem. So ask this question: How are we being beneficial?

Ask yourself another question: If you wake up tomorrow and there is no sign of iPhones or Androids (depending on whether you like fruits or phones which suddenly die to remind you of your own mortality). Will you miss your phone? Will you feel as if you lost a limb? Will you feel distraught, sad, desolate, lost, confused, perplexed, regretful and angry all at the same time? Ask yourself, 'Why?'

Then ask yourself a third question: If the world wakes up tomorrow morning and there is no sign of any Muslims – no Islam, no Muslims – what will the world say? Will they say, 'Where have they gone? I wish they were here. We loved them. They were so good for us. We can't do without them. Bring them back.' Or will they say, 'Thank God they have gone.'

Which one? If you don't know the answer, go and meet your non-Muslim friends today after you leave here and ask them. If they tell you, 'I will miss you,' tell them, 'It's not about me,

it's about Muslims in general. What will you feel if you wake up tomorrow and they are all gone?'

The reason we will miss our phones is because they are beneficial to us. The reason the world will rejoice at the disappearance of Muslims (as things stand today) is because we have become toxic for the world. We either do evil or we do nothing. We spend on all the wrong things. We don't participate in anything good. The litany is endless. Just to give you some figures and satisfy my addiction to statistics: See the figures for charity globally: the top is a charity started and operated by ordinary businessmen: The Bill & Melinda Gates Foundation £ 1.6 billion. Warren Buffet who is an equal shareholder in this foundation is not even mentioned as per his own wish. How do you like that for Ikhlaas (sincerity)?

But that is not my point. My point is that in the 2013-4 list of the top 20 charity donors in the world there is not a single Muslim name.

<http://www.cityam.com/sites/default/files/sites/default/files/content-editors/u39960/WCI2013.pdf>

But I am quite sure that if I did a search of the top 20 spenders on gimmicks and garbage I would be hard put to find a non-Muslim name on it. All the colored rocks, gold plated toilets, diamond studded garbage transporters, palaces on wheels and palaces in the air – the latest is a \$13 million Christmas tree in the Father of Dhabi – all belong to Muslims. And in case you feel good about the fact that all those spenders are not Hyderabadis allow me to draw your attention to what you do in your famous weddings. Ouch! That hurts, no?

There is a very simple couplet of Hakim Akhtar Sahab (RA) which says it all:

جو کرتے ہو تم چھپا کے ابلے جہاں سے
کوئی دیکھتا ہے تمہیں آسمان سے

Quite simply my brothers and sisters, the world loves givers and hates takers.

So what do we have to give? What does Islam offer to the world today? Islam is not the name of a theory or a theology or a philosophy. Islam is the name of a practice. Of something that works and produces measurable results for those who use it – but like all practices, only when and if they use it.

Islam gives two essential things to the world – both of which are critically absent today and which the world is crying out for. Allahﷻ said about these in the famous Ayah that you hear in every Juma Khutba and on which I have done a series of 4-5 lectures.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Nahl 16: 90. Verily, Allah enjoins Al-Adl (justice) and Al-Ihsan [perfection – more than justice] and giving (help) to kith and kin and forbids Al-Fahsha (shameful acts), and Al-Munkar (sins), and Al-Baghy (oppression), He admonishes you, that you may take heed.

The Ayah mentions five things: Justice, Ihsaan (mercy), helping your family, forbidding all sins and oppression. But out of these five the first two are the key out of which the others are derived. So the gift of Islam to the world is Justice and Mercy.

Allah ﷻ told us categorically about these two; He said about justice:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلُؤْأُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ حَبِيرًا

Nisa 4: 135. O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it is against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector of both (than you). So follow not the lusts (of your hearts) so that you may not be unjust and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.

Stand out for justice even if it against yourself? What can be stronger than that? So let us see what those who understood this, did.

A famous story is the story of a Copt and Amr Ibn Al-'Aas ﷺ the ruler of Egypt. The ruler's son got into an argument with a Coptic Christian and arrogant about his parentage, hit the Copt with a whip. The Copt complained to Umar Ibn Al-Khattab ﷺ who then summoned Amr ﷺ and his son to Madinah. Umar ﷺ gave a whip to the Copt and said, "Now whip this son of noble parents." After he had done so, Umar ﷺ said, "Now whip the bald head of Amr, because his son beat you on account of his father's authority." The Copt replied, "I have already whipped the person who whipped me." Then Umar ibn Al-Khattab ﷺ turned to Amr ﷺ and said his famous words, "O Amr, since when do you treat as slaves those who were born as free men?"

Umar Ibn El-Khattab ﷺ was stabbed by a non-Muslim called Abu Lulua and was on his death bed. Even there he admonished people around him with respect to the rights of non-Muslims in the following words: "Admonish whoever becomes Khalifa after me concerning the fair

treatment of non-Muslims. He must fulfill his pledge of protection towards them, and should fight for their rights and should not take work from them beyond their capacity.”

Today we live in a world where someone who has abrogated to himself the title of Khalifa and Ameer-ul-Mumineen does the opposite. Not only does he wantonly kill non-Muslims but he encourages others to do the same. And the mindless and ignorant obey him and cause grief to themselves and their families and sully the name of Islam and the Khilafa. This is not the Khilafatur Raashida. It is the Khilafatul Mudhilla (Khilafa of the Misguided). He has followers who are equally if not more misguided who believe that killing innocent people is permissible in Islam. They have no religious knowledge and no Tarbiyya. Islam is learnt, not read

اسلام سیکھا جاتا ہے پڑھا نہیں جاتا

Just like flying a plane or doing heart surgery is learnt. Just like Judo and Aikido are learnt and not read. All these are learnt by practice. Not by reading about them. To call yourself an Islamic scholar after reading about Islam and having had no Tarbiyya with a teacher is as false and has as disastrous results as would happen if someone read a book on flying and tried to fly a plane.

This is the problem today. Young people, wet behind the ears, read a book or two, surf the net, listen to this or that lecture and consider themselves to be experts in Islam. They respect elders only as long as they agree with them. But as soon as they disagree, they are rude and insulting. They consider themselves to be the final word in all matters of religion and reject anything that goes against their opinion. Rasoolullah ﷺ mentioned these things as the signs of Al-Khawarij. This is the religion of the Nafs and Shaytaan – not the religion of Allah ﷻ and His Messenger ﷺ. These are the people who give Islam a bad name. Wake up and smell the coffee. Reject them and all their leaders. They are serious bad news. They are the agents of Shaytaan.

Allah ﷻ said about killing innocent people:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

Ma'idah 5: 32. *Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.*

Please notice that Allah ﷻ didn't say – if a person kills a Muslim. He said, 'If a person kills another person.' Islam doesn't distinguish in sanctity of life between Muslim and non-Muslim. All life is sacred. Death sentences can be prescribed only by a court and carried out

by the state. Islam doesn't give any individual the right to kill another person except in self-defense. Murder is murder no matter who does it and who is killed. It is Haraam and punishable in Islamic law and in the court of Allah ﷻ. That is the whole meaning of Rule of Law which is to be contrasted against Rule of the Individual which is the essence of feudalism. In Rule of Law nobody is above the law. Rasoolullah ﷺ demonstrated that in his own life though he was the Law Giver – who brought the law from the Law Maker. In many cases Allah ﷻ also gave him complete authority to make the law. For example Allah ﷻ ordered us:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Hashr 59:7 *And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it) and fear Allah. Verily, Allah is Severe in punishment.*

There are several other Ayaat with similar injunctions. Yet there is no record of Rasoolullah ﷺ abrogating to himself and his family, special privileges over his followers. On the contrary he gave others more than he gave his own family. There is the famous story of Sayyida Fatima (RA) who came to him to ask for a servant from the prisoners of war to help her in her household duties. Rasoolullah ﷺ said to her, 'How can I give you when the people of Suffah are hungry and I need to ransom these prisoners to feed them?' Then he taught her the Tasbeeh which we know as Tasbeeh Al Fatimi which is the Sunnah to read after every Fardh Salah and at night before going to bed.

Rasoolullah ﷺ never murdered anyone nor did he order the murder of any innocent person. Today they do it in his name.

Allah ﷻ said about killing of Muslims:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Nisa 4: 93. *And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.*

What do you say about someone who is cursed by Allah ﷻ and is promised the Hellfire forever – is he a Muslim or not? For a Muslim to kill another Muslim is to leave Islam and enter the Hellfire. Ask what the religion of humanitarian worker Abdur Rahman Peter Kassig was? Ask what the religion of Iraqi cameraman Raad Al-Azzawi was? Why were they killed? They were not soldiers. They were fighting nobody. Yet they were publicly beheaded. Islam doesn't even allow prisoners of war – soldiers – to be treated like this. But they did it to non-combatants in the name of Islam. Also with them was another German who had reverted to Islam who was also murdered. Their Islam didn't save their lives but gave them Shahada and sent their killers to Jahannam. Once again an example of gross injustice which is inexcusable and Haraam. Yet

thanks to the reactions that such actions instigate Islam and Muslims are maligned and innocent Muslims pay the price. When Hajjaj bin Yusuf hanged Abdullah bin Zubair ؓ he was not content with his evil deed. He called for the mother of Abdullah bin Zubair ؓ, Asma bint Abi Bakr ؓ who was in her nineties and almost blind. He showed her the body of her son hanging from the Ka'aba and said, 'See what I did to your son.' The daughter of Abu Bakr ؓ was no softie. She didn't shed a single tear and replied, 'You sent him to Jannah and he sent you to Jahannam.' There have been people like this in our history and our Salaf showed us how to deal with them.

A word of advice to the rulers of the world - Justice is the biggest enemy of the ISIS's of the world. Injustice gives them recruits. Give justice to the people and take the wind out of their sails. The lives of innocents are not of differing value. Murder is murder no matter who kills or is killed. Drone killings are murder. Israeli killings are murder. Justice will not be established until those in power decide to do so. See the statistics: http://www.huffingtonpost.com/2014/01/23/obama-drone-program-anniversary_n_4654825.html?ir=India

We much speak out against all oppression no matter who is involved. Because oppression of one is the oppression of all.

Journalists stick to the truth. Not sensational reporting only to sell papers and get TRP ratings. Be fair and just. Don't involve innocent people by association. Don't cast aspersions. Don't use innuendo. Be truthful. That will defeat the recruiters more successfully than any material means. Don't drive people into their arms by your own injustice.

<http://www.beliefnet.com/columnists/commonwordcommonlord/2014/08/think-muslims-havent-condemned-isis-think-again.html>

I have given you the link to an article on a blog which gives a list of global protests by Muslims against the ISIS. Please read it and spread the word. Tell journalists to publish this news. Pay to have it published if you need to. Let us spread good news.

Alhamdulillah Ulama ul Haq (True Scholars) all over the world have been condemning these actions. Unfortunately the media doesn't publish that news because bad news sells better than good news and gets better TRP ratings. I believe however that the time has come to reclaim the credibility and trust that honest journalism used to command and to remember that your job is not about selling papers but about steering thought to shape a society that supports the positive and condemns the negative. The truth will always prevail. Be the agents to make it happen.

During the reign of Sayyidina Ali Ibn Abi Talibؓ he lost his shield in a battle and was told that a Jewish man took it. Sayyidina Ali bin Abi Talibؓ called the man and asked him to return his shield. The Jew refused and insisted that the shield belonged to him and not to Aliؓ. Aliؓ was the Khalifa (ruler) and he could have simply taken the shield if he wanted to but he didn't. Instead he took the case to court.

As the Jew and Aliؓ stood before Qadhy Shurayh one of the most famous judges; the judge said, "Please state your case Ya Aba Al-Hassan (the Kunya of Sayyidina Ali – it's a mark of respect and friendship to be called by it)". Aliؓ said, 'Don't call me by my Kunya; just call me by my name because I am an ordinary man before you seeking justice. My position and personal friendship with you has no relevance here.'

After each one finished stating his case, the judge asked for evidence. Since Aliؓ was the accuser the burden of proof was on him. He produced his son Al-Hasan ibn Aliؓ and his servant as his witnesses. The judge refused to take their testimony as he said that one was related to him and the other was in his pay. Aliؓ had no other proof to show that he owned the shield so the judge ruled in favor of the Jew.

The Jewish man couldn't believe what he was hearing – that he had won the case against the Khalifa on the Muslims in a Muslim court with a Muslim judge who ruled against the Ruler of the State. He stood up and declared, 'Wallahi this is the character of the Prophets and Messengers. I declare that there is nobody worthy of worship except Allahﷻ and that Muhammadﷺ is his Messenger.' He then said to Sayyidina Ali bin Abi Talibؓ, 'Here is your shield Ya Ameerul Mu'mineen. I picked it up when it fell off your camel.'

Aliؓ returned the shield to him and said, 'This is my gift to you as you are now my Muslim brother.' The man became Muslim not because of anything that Sayyidina Aliؓ said to him. He became Muslim because he saw the justice of Islam and that nobody was above it – not even the Ruler himself. People don't care what you say until they see what you do.

Another example is Imam Al-Awzai's attitude toward an Abbasid ruler who had exiled one of the non-Muslim tribes from Mount Lebanon after some of them had refused to cooperate with the agricultural tax collector. The ruler, Salih ibn Ali ibn Abdullah Ibn Abbas, was a relative of the caliph. Al-Awza'i wrote him a detailed letter in which he stated, "How can all of these people be punished and driven from their lands and properties because of some individual transgressors when Allahﷻ states:

أَلَا تَرَىٰ وَازِرَةً وَّرَزَّٰ أُخْرَىٰ

Najm 53: 38. That no burdened person (with sins) shall bear the burden (sins) of another

This is the true ordinance to be followed. There's no collective punishment in Islam. There is no killing or hurting innocent civilians for whatever their rulers may have done. There is no punishing one for the crimes of another. This is justice in Islam.

Rasoolullah ﷺ gave the following advice which is well worth practicing: *If any man oppresses a non-Muslim or tries him beyond his strength, I will be the advocate for the oppressed before Allah ﷻ.* (Al-Awza'i further stated) ...They (that is, the dhimmis) are not slaves to be transferred from place to place, but they are free men and ahl adh-dhimma."

So how do these people who are a curse upon this Ummah justify not just killing innocent people but publicly beheading them on camera? Barbarism unparalleled.

Talking about these people Rasoolullah ﷺ told us:

Jabir b. Abdullah reported that a person came to Rasoolullah ﷺ at Ja'rana on his way back from Hunain, and there was in the clothes of Bilal some silver. Rasoolullah ﷺ took a handful out of that and bestowed it upon the people. A man said to him, "Ya Muhammad, do justice." He (Rasoolullah ﷺ) said, "Woe to you, who would do justice if I do not do justice and you would be very unfortunate and a loser if I do not do justice." Upon this Umar b. Khattab ؓ said, "Permit me to kill this hypocrite."

Upon this he (Rasoolullah ﷺ) said, "May Allah ﷻ protect us! People would say that I kill my companions. This man and his companions would recite the Qur'an but it would not go beyond their throat, and they swerve from it just as the arrow goes through the prey. [Sahih Muslim: Book 005, Number 2316]

That man then returned to his people. Khalid b. Walid ؓ then said, "Ya Rasoolullah ﷺ should I not strike his neck? Upon this he (Rasoolullah ﷺ) said, "Perhaps he prays." Khalid said, "How many of those who pray profess with their tongue what is not in their heart?" Upon this the Rasoolullah ﷺ said, "I have not been commanded to pierce through the hearts of people, nor to split their bellies (insides)." (Meaning that he had not been commanded to ascertain a man's sincerity if he was praying). He looked at the man and he was going back to his people. And then he (Rasoolullah ﷺ) said, "There would arise a people from the progeny of this (man) who would recite the Qur'an glibly, but it would not go beyond their throats; they would (hurriedly) pass through (the teachings of their) Deen just as the arrow passes through the prey." [Sahih Muslim: Book 005, Number 2319]

Narrated `Abdullah bin `Amr bin Yasar: That they visited Abu Sa`id Al-Khudri and asked him about Al-Harauriyya, a special unorthodox religious sect, "Did you hear the Prophet ﷺ saying anything about them?" Abu Sa`id said, "I do not know what Al-Harauriyya is, but I heard the Prophet ﷺ saying, "There will appear in this nation--- he did not say: From this nation --- a group of people so pious apparently that you will consider your prayers inferior to their prayers, but they will recite the Qur'an, the teachings of which will not go beyond their throats and will go out of their religion as an arrow darts through the game, whereupon the archer may look at his arrow, its Nasl at its Risaf and its Fuqa

to see whether it is blood-stained or not (i.e. they will have not even a trace of Islam in them) [Sahih al-Bukhari 6931]

Ali bin Abi Talib ؓ said, "I heard Rasoolullah ﷺ saying: There would arise at the end of the age a people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures. They would recite the Qur'an, but it would not go beyond their throats, and they would pass through the Deen as an arrow goes through the prey. [Sahih Muslim: Book 005, Number 2328]

One of the signs of such people that Rasoolullah ﷺ described is that their hearts will be (as if) made of iron without any mercy.

Ali ibn Abi Talib ؓ narrated from Rasoolullah ﷺ: When you see the black flags, remain where you are and do not move your hands or your feet. Thereafter there shall appear a feeble insignificant folk. Their hearts will be like fragments of iron (no mercy). They will have the state. They will fulfil neither covenant nor agreement. They will call to the truth, but they will not be people of the truth. Their names will be parental attributions, and their aliases will be derived from towns. Their hair will be free-flowing like that of women. This situation will remain until they differ among themselves. Thereafter, Allah ﷻ will bring forth the Truth through whomever He wills.

Allah ﷻ is witness, we can see their lack of mercy in their actions more clearly than anything else. The Sahaba were agreed upon the opinion that these people were what they called Al-Khawaarij (those who have left Islam) though they would outwardly show all signs of Islam and practice the religion with great strictness.

My brothers and sisters – Islam stands for justice and rule of law – not for injustice and oppression and rule of despots. Reject all calls for violence, for killing of innocents and reject all those who preach these Haraam teachings. If you don't you will stand alone before Allah ﷻ on the Day of Judgment and will follow those you chose to follow into the Fire. Can I be clearer than that?

Justice is the first gift of Islam to the world. It begins with justice in worshiping the Only One worthy of worship. And extends to justice to His creatures seeking only His pleasure and fearing only His anger if injustice is done. Always stand for justice. The alternative is a curse in this life and the Fire in the Aakhirah.

The second gift of Islam to mankind and all creatures is Mercy – Rahma – which is the first and finest demonstration of Al-Ihsaan. Ihsaan is perfection. To do more than what is required. To do more than what is just. To do it out of love of Allah ﷻ and to please only Him.

Allah ﷻ has infinite beautiful names and attributes. Of these countless names, He ﷻ chose two, both associated with mercy and compassion, to be the beginning of every Sura – Ar-Rahman & Ar-Raheem. He used the same to introduce Himself in the opening of the Qur’an – Sura Al-Fatiha. And He chose to introduce Himself and that is the name of one of the most beautiful Suras in the Qur’an, Sura Ar-Rahman.

So important is Mercy in Islam that the name of the most sacred mountain, the mount of Arafat, was changed to ‘the mount of Mercy’ (Jabal ur Rahma), the auspicious month, the month of Ramadan is known as ‘the month of Mercy’; the most notable door to the Haram is known as ‘the door of Mercy’ (Baab ur Rahma), Allah ﷻ is known as ‘the Most Merciful, the Most Compassionate’, the Prophet of Islam is known as ‘Mercy to the Worlds’ and the religion itself is known as the ‘Religion of Mercy’. Even in war and when slaughtering animals, Muslims are ordered to be merciful and compassionate. Our greeting is a greeting of mercy and it is responded to with even more mercy.

As the maxim goes: ‘Mercy must be the basis of law! For mere cold justice, may become a source of injustice and evil, if unaccompanied by mercy, tolerance and compassion!’

So what is Mercy?

Allah ﷻ said about His Mercy:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْعَفُورُ الرَّحِيمُ

Zumar 39: 53. Say: "O Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

Narrated Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, "When Allah created the Creation, He wrote in His Book about Himself and it is placed with Him on the Throne; 'Verily My Mercy overcomes My Anger.' Sahih Bukhari: Volume 9, Book 93, Number 501

قُلْ لِمَن مَّا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ
فِيهِ الَّذِينَ حَسَرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

An'am 6: 12. Say (O Muhammad ﷺ) "To whom belongs all that is in the heavens and the earth?" Say: "To Allah. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe [in Islam]."

Rasoolullah ﷺ also said, "Those who show mercy to their fellow beings will be shown mercy by the Merciful Rabb. So, show mercy to those on the earth and He Who is in the heavens will show mercy to you." (At-Tirmidhi)

Rasoolullah ﷺ also said, 'The one who doesn't show mercy to the people, Allah ﷻ will not show mercy to him.' (Tirmidhi)

Allah ﷻ said about His Messenger ﷺ

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Anbiya 21: 107. And We have not sent you (O Muhammad ﷺ) except as a mercy for the A'alameen (worlds)

Mercy is what you show even though you have every justification not to show it. Mercy is not return for good behavior. It is good behavior despite bad behavior. It is to show kindness where punishment would be justified. It is not to extract revenge and retribution even though you would have the right to do so but instead, not even to sit quietly or ignore what happened but to retaliate with goodness. It is tough but its effect is miraculous. The one who benefits most from mercy is the one who shows it.

Allah ﷻ said:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ
وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

Fussilat 41: 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

35. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (Jannah in the Aakhirah and high moral character and respect in this life).

Allah ﷻ said that His Mercy overcomes His Anger. The Anger of Allah ﷻ is just. It is deserved in full measure by those who deliberately disobey Him and rebel against Him using the strength that they derive from Him and after enjoying His bounty. Yet He says that His Mercy overcomes His Anger. Rasoolullah ﷺ advised us to do the same and demonstrated this in his own life. Let me share with you some well-known examples from his Seerah of how he treated his worst enemies. It is essential to study the Seerah because this is the way we learn to love Rasoolullah ﷺ and to emulate him which is the key to success in this life and the Jannah in the Aakhirah. Love for Rasoolullah ﷺ is a part of our Imaan without which we are not Muslim.

The finest and most visible example of Rasoolullah ﷺ's treatment of enemies is in Fatah Makkah when after having been driven away from his home after 13 years of merciless persecution he spent 8 years in Madinah in what could be described as exile from his homeland. Then Allah ﷻ granted him victory over his enemies and persecutors who had left no stone unturned in their efforts to harm him physically and mentally and tried to kill him and destroy his reputation and credibility. He and his companions spent 13 years suffering all kinds of torture, physical and mental in Makkah before being driven out altogether and their wealth was confiscated. Some of them had been killed. His own daughter who was pregnant at the time was injured and lost her baby and died from that injury. But when he entered Makkah, he didn't enter it like an avenging nemesis but he entered with humbleness reciting Sura Al Fath, his head lowered so far down that his beard was almost touching the saddle of the camel. He was wearing a black turban and had a white banner.

He made Tawaf of Al Ka'aba and then called on Othman bin Talhaؓ to bring the key of the Ka'aba. Othman bin Talha's family Banu Abdid Da'ar are the keepers of the key, to this day. He brought it to Rasoolullah ﷺ who opened the Ka'aba and had it cleaned. Then he came out and stood in the doorway which is high up and called the people. This time they all came respectfully to listen to him – a far cry from their arrogance when he'd called them the first time from As-Safa after receiving Wahi.

Rasoolullah ﷺ spoke to the people: 'Alhamdulillah, Sadaqa W'ada, Nasara Abdah, Wahazamal Ahzaaba wahdah. (All praise and thanks be to Allah ﷻ. Who was true to His promise. He helped His slave and defeated the confederates alone – without anyone's help). Families of anyone killed accidentally will be paid blood money of 100 camels. All privilege of ancestry and pride that existed in Jahiliyya are finished. All these privileges are beneath my feet. He recited the Ayat of Sura Al Hujuraat:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Hujuraat 49: 13. *O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa. Verily, Allah is All-Knowing, All-Aware.*

Rasoolullah ﷺ was establishing a New World Order based on virtue and piety. He was changing the definition of High Net Worth from money to Taqwa. The definition of High Net Worth Individual (HNI) from Abu Lahb to Abu Bakr ؓ. The world is witness that as long as this order remained, the world knew peace and harmony. When this order was overthrown and the Old World Order of oppression and rule of money was resumed, the world descended into the pit of living hell where the background music to the story telling is the weeping of bereaved mothers and the groaning of heartbroken fathers. A world without pity, without mercy. A world inhabited by human beings whose existence is a burden on the earth. It is the role of Islam and the Muslims to reverse this and to bring back the rule of justice, compassion, peace and harmony. Of mutual respect and concern for the weak. That is why Allah ﷻ sent us. That is what we came to give. That is what the world is waiting for; something it needs the most – and that is what we will be held accountable for.

Rasoolullah ﷺ had the key of the Ka'aba in his hand. Ali bin Abi Talib ؓ said, 'Ya Rasoolullah ﷺ combine for us the honors of feeding the Hujjaj and the key of the Ka'aba.' Rasoolullah ﷺ called Othman ؓ and said, 'Take it and keep it forever and nobody will take it from you except a tyrant.' Think about this. Who was more entitled to keep the key of the Ka'aba – the Messenger ﷺ of Allah ﷻ and his family or a family who were the traditional keepers of the key but which at the time were mostly non-Muslim? Yet Rasoolullah ﷺ treated them justly and didn't take the honor for his own family even though he was entitled and had the power to do so.

Then he asked the Quraysh, 'What do you think I will do with you?' They said, 'Anta Akhil Kareem wa ibnul Akhil Kareem.' So he said, 'Idh-habu fa antumut tulaqaa.' (Go for you are the Released Ones.) They were the captives of Rasoolullah ﷺ who though he could have executed them all, released them without taking any ransom. So the people who became Muslim after the conquest of Makkah are called At-Tulaqa. The only exceptions were seven who were sentenced to death for their crimes but some of them also were later pardoned.

Abdullah bin Abi Sarh was one of them who had been given the death sentence. He took refuge with Othman ibn Affan ؓ who was his brother because of breast feeding. Othman ؓ secretly took him to Rasoolullah ﷺ. Abdullah bin Abi Sarh said, 'I came to give you bayah.' Rasoolullah ﷺ did not respond. Abdullah bin Abi Sarh repeated this twice. Rasoolullah ﷺ still kept silent. Then when he said this for the third time Rasoolullah ﷺ accepted his bayah and he became Muslim with all his previous sins automatically forgiven. When he'd left Rasoolullah ﷺ said to the men around him, 'Was there nobody among you who was wise

enough to get up and kill him when you saw that I was silent?’ The Ansar said, ‘Ya Rasoolullah ﷺ if you had only made a signal we would have done that.’ Rasoolullah ﷺ said, ‘Prophets do not kill by giving signals.’ Abdullah bin Abi Sarhؓ became a good Muslim and held some high positions of authority during the Khilaafa of Omar ibn Al Khattabؓ and Othman ibn Affanؓ and died in sujood in Salat-ul-Fajr. Allah ﷻ has His ways.

Sayed bin Musayyibؓ said, ‘The night of the conquest was not a night of celebration in the normal sense. The Sahaba were making Tawaf around the Ka’aba, and making Takbeer and Tahleel all night. Abu Sufyan went to his wife Hind and asked her, ‘Do you think this is from Allahﷻ?’ She replied, ‘Yes, this is from Allahﷻ.’ Later Abu Sufyan met Rasoolullah ﷺ and he ﷺ said to him, ‘You asked Hind if this was from Allah ﷻ and she told you that it was.’ Abu Sufyanؓ said, ‘Ash haduallaailaha illAllahu wa Ash hadunna Muhammadar Rasoolullah.’

This was the message of Rasoolullah ﷺ- a message of mercy even for enemies.

Those who learned from him, learned this message very well.

Ata ibn Yasarؓ reported that Ibn Abbasؓ said: “It happened that Ali ibn Abi Talibؓ hired himself one night to water some date palm trees in exchange for some barley. The following morning, he collected his barley and ground a third of it out of which they made something to eat, called al-Khazirah. When it was cooked, a poor man came begging and they gave him the food they had prepared. They then prepared a second portion of the remaining barley and when it was cooked, an orphan came begging and they gave him the food. They then went and prepared what was left of that barley, but when the food was cooked, a prisoner from among the non-Muslims came to them and asked for food and they fed him and spent the rest of the day without eating anything.

But their Rabb knew what they had done and revealed:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

Insaan 76: 8. And they give food, despite their love for it, to Miskeen (poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allah's Countenance (pleasure) only. We wish for no reward, nor thanks from you.

William Muir was an Orientalist and a high official in the Government of British India. He was well known as an Islamic Scholar (not a Muslim Scholar) and was a critic of Muhammad ﷺ and Islam whose book ‘Life of Mahomet’ is criticized as being Christian propaganda. He wrote about this period:

“In pursuance of Mahomet’s commands the citizens of Medina and such of the refugees as possessed houses received the prisoners and treated them with much consideration. ‘Blessings be on the men of Medina’, said one of these prisoners in later days, ‘they made us ride while they themselves walked; they gave us wheaten bread to eat when there was little of it, contenting themselves with dates.’”

During his rule, Omar ibn Al Khattabؓ made it illegal to separate related prisoners of war from each other, after a captive complained to him about being separated from her daughter.

These principles were also honored during the [Crusades](#), as exemplified by sultans such as [Salahuddin](#) Ayyubi and his nephew Al-Kamil (Al-Malik Al-Kamil Naser ad-Din Abu al-Ma’ali Muhammad) the fourth Ayyubi Ruler of Egypt who during his tenure as sultan, defeated two [crusades](#). After al-Kamil defeated the [Franks](#) during the [Crusades](#), Oliverus Scholasticus praised the Islamic [laws of war](#), commenting on how al-Kamil supplied the defeated Frankish army with food.

“Who could doubt that such goodness, friendship and charity come from God? Men whose parents, sons and daughters, brothers and sisters, had died in agony at our hands, whose lands we took, whom we drove naked from their homes, revived us with their own food when we were dying of hunger and showered us with kindness even when we were in their power.”

Please show me where it is permitted under Islamic Law to execute prisoners by slaughtering them like sheep and beheading them in public. Please show me one Ayah of the Qur’an or one Hadith where the Muslim has been ordered to kill a non-Muslim because he is not Muslim. Show me one order of Allah ﷻ or His Messenger ﷺ where Muslims have been permitted to torture prisoners.

The scholars of Islam are united upon the opinion that there is no permission to execute a prisoner of war irrespective of his religion and that he must be housed and fed with dignity and must not be put to hardship or tortured. Today those who claim to be the bastions of civilization need to explain their progressive laws which permit torture where the laws of Islam banned it 14 centuries earlier. There is no law as just and merciful as the law of Allah ﷻ and that is what Islamic Law is.

Magnanimity and Forgiveness

The most important lesson that I want to draw from the life of Rasoolullah ﷺ is mercy, forgiveness and magnanimity. His conduct when he entered Makkah as its conqueror is an example for all humanity for all time. An example of personal humility, a big heart and mercy. The Quraysh who had tormented him and driven him from his home; who had caused him immense physical and emotional pain, who were directly and indirectly responsible for the deaths of those he loved the most, his uncles, wife, daughter and companions who he loved more than he loved his own family; were finally at his mercy. So what did he do? He forgave

them all. He announced a general amnesty and that there would be no revenge taking; an age-old custom among the Arab tribes.

The key thing to understand is that to end violence we have to break the cycle. And the only one who can do that is the one who is suffering it. No matter how difficult it may seem – and Allah ﷻ knows, it is very tough – the one suffering has to forgive. Only then does the help of Allah ﷻ come and the heart of the oppressor changes. Rasoolullah ﷺ didn't forgive the Quraysh because he was afraid of them. He forgave them when he was in a position of power and could have legally and justifiably taken revenge. But he didn't. He forgave them and took the wind out of their sails.

People were shocked, astonished, astounded. They could not believe their eyes and ears. They hid in their homes at first, fully expecting the victorious Muslim soldiers to break into their homes to loot and rampage as victorious forces are wont to do. But nothing happened. Eventually, Hind, the wife of Abu Sufyan; a woman who was a bitter enemy of Rasoolullah ﷺ and who was responsible for the mutilation of the body of his uncle, Sayyidina Hamza bin Abdul Muttalibؓ in the battle of Uhud; an incident that caused untold suffering to Rasoolullahﷺ; left her home to see what was happening. And what did she see? She saw Mohammadur Rasoolullah ﷺ and his companions praying in the Haram and asking for Allahﷻ's mercy and help.

It is true that as a victor Rasoolullah ﷺ could have taken revenge. But that would have opened new wounds which would have set off a new series of conflicts all resulting in delay or defeat of his real mission, the spreading of his Message. By forgiving those who had wronged him, he sent a powerful message that the mission was above all personal considerations and put those who had wronged him in his debt. Instead of fighting him or hating him they were now grateful to him and wanted to please him. At one stroke, he laid to rest all future potential conflicts and vendettas among his followers without which his mission would have failed.

He defeated his enemies by killing enmity. Not by killing enemies.

My brothers and sisters, I can tell you many more stories of the forgiveness and mercy of Rasoolullahﷺ. That is the easy part. The more difficult part is to ask myself and respectfully to ask you, 'So what are we going to do about this?' What we need to do is to learn to forgive those who have transgressed against us. What we need to do is to show mercy to those who don't deserve it. So are we ready to do that? Are you ready to forgive? Are you ready to show mercy? Then I ask Allah ﷻ to have mercy on you as His Messenger ﷺ promised us He would.