

Khutba 22.01.10  
English  
Forbearance and Deliberateness

Dear Muslims, Islam teaches us to be good and useful individuals for our community. For that, we are urged and motivated to adopt and enjoy high quality of morals, discipline, attitudes, behaviours and characters. To day we will talk about two of these characters which we were encouraged to adopt. These characters are forbearance and deliberateness.

In fact, these two characters are two faces for one coin and they are able to bring harmony and peace to any community. To appreciate the value of forbearance it is enough to know that one of Allah's names is The forbearing. "Verily He will admit them to a place with which they shall be well pleased: for God is All-Knowing, Most Forbearing" Al Hajj 59.

Prophet Mohamed (PBUH) also pointed to the importance of these two characters when he said to Al- Ashajj of 'Abdul-Qais: **"Verily, you possess two such qualities which Allah loves: forbearance and deliberateness"** Narrated by Muslim

The forbearance and deliberateness has been a common character for all the prophets. It was reflected in many verses of Quran by the way they dealt with their people who have disobey, mistreated and hurt them: ***"To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: O my people! worship God! ye have no other god but Him will ye not fear (God)?"***

\* The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!" \* He said: "O my people! I am no imbecile, but (I am) a messenger from the Lord and Cherisher of the worlds! \* "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser" Al A'raf 65-68.

By his good manners, gentleness and forbearance, prophet Mohamed has left a perpetual and living example of noble behavior for the whole humanity. His forbearance has been reported by his companions in many *hadith*; here are two examples:

***(Abu Sai'd al-Khudri reported: When we were in the company of the Messenger of Allah (may peace be upon him) and he was distributing the spoils of war, there came to him Dhul-Khuwasira, one of Banu Tamim. He said: Messenger of Allah, do justice. Upon this the Messenger of Allah (may peace be upon him) said: Woe be upon thee I Who would do justice, if I do not do justice?)*** Narrated by Muslim.

(Anas b. Malik reported: I was walking with the Messenger of Allah (may peace be upon him) and he had put on a mantle of Najran with a thick border. A bedouin met him and pulled the mantle so violently that I saw this violent pulling leaving marks of the border of the mantle on the skin of the neck of the Messenger of Allah (may peace be upon him). And he (the bedouin) said: Muhammad, issue command that I should be given out of the wealth of Allah which is at your disposal. The Messenger of Allah (may peace be upon him) turned his attention to him and smiled, and then ordered for him a gift (provision)). Narrated by Muslim

Despite his forbearance and tolerance in the personal matters, prophet Mohamed was never easy in the religion matters. He was never angry because of personal insult or offence. However, he was angry and very strict when people break the Islamic rule "hudud"; such as when they wanted to exclude a woman who had committed theft from punishment ('A'isha reported that the Quraish had been anxious about the Makhzumi woman who had committed theft, and said:

Who will speak to Allah's Messenger (may peace be upon him) about her? They said: Who dare it, but Usama, the loved one of Allah's Messenger (may peace be upon him)?

So Usama spoke to him. Thereupon Allah's Messenger (may peace be upon him) said:

Do you intercede regarding one of the punishments prescribed by Allah? He then stood up and

addressed (people) saying:

O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him.

By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off.

Narrated by Muslim.

Dear Muslims, as anticipated, Islam is a religion of morality and wellbeing. We are obligated by our religion to deal and adopt high qualities of morals and show our gentleness, deliberateness, forgiveness and forbearance to others. God has commanded us to do that and promised great rewards if we followed his orders.

“Hold to forgiveness; command what is right; But turn away from the ignorant” Al A'raf 199.

“Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,\* Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for God loves those who do good” Ali 'Imran 133-134

“Who is better in speech than one who calls (men) to God, works righteousness, and says, "I am of those who bow in Islam"? \* Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate”

Fussilat 33-34.

These are only few examples of the moralities that offered by Islam. These moralities, if adopted, can help in building healthy communities and in bringing peace and well-being to the whole world.

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