



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Way to Acquire the Mercy which Rasulallah ﷺ was Sent With

In the Qur'aan Majeed, Allah تبارك وتعالى says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾

We have not sent you (O Muhammed ﷺ) except as a mercy for the worlds. (Surah Ambiyaa v. 107)

In this aayat, Allah تبارك وتعالى informs us that He sent Hazrat Rasulallah ﷺ as a mercy for the entire mankind. Hence, every aspect in the mubaarak life of Rasulallah ﷺ is a mercy for the ummah until the Day of Qiyaamah.

However, the question arises “How should we draw from this mercy which Rasulallah ﷺ was sent with?” In another verse of the Qur'aan Majeed, Allah تبارك وتعالى shows us how to draw from this mercy. Allah تبارك وتعالى says:

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

Obey Allah تبارك وتعالى and His Rasul ﷺ so that you may receive mercy. (Surah Aal-e-Imraan v. 132)

It is only through one obeying Allah تبارك وتعالى and following the sunnah of Rasulallah ﷺ that one will be able to acquire the mercy of Allah تبارك وتعالى and earn His divine pleasure.

Therefore, it is vitally important for a believer to study the mubaarak life and teachings of Rasulallah ﷺ and see which actions were pleasing to Rasulallah ﷺ and which actions were displeasing to him. Without this, one will not be able to practise upon deen correctly.

Hazrat Rasulallah ﷺ was an embodiment of love, kindness and compassion and he was a mercy for the entire ummah. Rasulallah ﷺ would never be harsh, rude or even impolite. If any person caused pain to him or oppressed him, he immediately forgave the person and never took revenge from him.

However, there were occasions when Hazrat Rasulallah ﷺ also became angry. Rasulallah ﷺ never expressed anger for his personal self, but when the commands of Shariah were violated, then for the sake of Allah تبارك وتعالى, Rasulallah ﷺ became extremely angry.

Therefore, being part of the ummah of Rasulallah ﷺ, we should learn about his life to see whether the actions we are doing are such that they will bring happiness to his blessed heart or they will cause him grief and

sorrow, as it is mentioned in the hadith that every week, the a'maal (actions) of his ummah are presented before him.

Today, we will discuss a few incidents in the mubaarak life of Rasulullah ﷺ and see how Rasulullah ﷺ conducted.

The Compassion of Rasulullah ﷺ

On one occasion, a Bedouin Sahaabi, who was a new-Muslim, entered the masjid of Rasulullah ﷺ and performed two rakaats of salaah. After completing his salaah, he made dua saying:

اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا

O Allah! Shower Your mercy upon myself and Muhammed ﷺ, and do not include anyone else with us in Your mercy!

On hearing the dua of this Bedouin, Rasulullah ﷺ said to him:

لَقَدْ تَحَجَّرْتَ وَاسِعًا

"You have restricted that which is very spacious." (Sunan Abu Dawood #380)

In other words, you have restricted the unlimited mercy of Allah تَبَارَكَ وَتَعَالَى to two people, whereas the mercy of Allah تَبَارَكَ وَتَعَالَى is unlimited and all-encompassing. It can encompass the entire creation.

The Sahaabi, being a new Muslim, perhaps compared the mercy of Allah تَبَارَكَ وَتَعَالَى to the material things of the world. The material things of the world are such that when many people are required to share some item (e.g. food), then the more the people, the less will be each person's share.

Thereafter, the Bedouin Sahaabi came to Rasulullah ﷺ and addressed him saying:

مَتَى السَّاعَةُ

"O Rasul of Allah ﷺ! When will Qiyaamah occur?"

Since the knowledge of Qiyaamah is only known to Allah تَبَارَكَ وَتَعَالَى, Rasulullah ﷺ replied:

مَا أَعَدَدْتَ هَٰذَا

What preparations have you made for Qiyaamah?" (You are asking regarding when Qiyaamah will occur, but what preparations have you made for Qiyaamah?)

The Bedouin replied, "I do not have abundant (nafl) salaah, fasting and charity. However, I have the love of Allah تَبَارَكَ وَتَعَالَى and His Rasul ﷺ in my heart."

Hearing this reply, Rasulullah ﷺ became extremely pleased and said to him:

فَأَنْتَ مَعَ مَنْ أَحَبَبْتَ

In that case, you will be resurrected with those whom you love (i.e. on the Day of Qiyaamah, you will be with Rasulallah ﷺ and his Sahaabah).” (Musnad Ahmad #12762)

When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ heard of this great virtue, they immediately enquired from Rasulallah ﷺ, “Will this virtue also be for us?” Rasulallah ﷺ responded, “Yes, you will also receive this virtue.” (Musnad Ahmad #12993)

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ, the reporter of this Hadith, mentions that on hearing this reply from Rasulallah ﷺ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ became extremely delighted and overjoyed.

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ says, “After the happiness of the Sahaabah over accepting Islam, I did not see them as happy over anything else as they were over receiving this virtue from Rasulallah ﷺ.” (Musnad Ahmad #12823)

Thereafter the Bedouin Sahaabi, went to the corner of the Musjid and began to urinate. As soon as the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ noticed what he was doing, they rushed towards him and began scolding him.

However, Rasulallah ﷺ immediately stopped them from shouting him and said to them, “Leave him (i.e. do not scold him), for it is possible that he is from the people of Jannah”. (Sunan Daaraqutni #478).

In other words, Rasulallah ﷺ understood that he was a new Muslim, and due to not having the correct knowledge and understanding of Islam, he had conducted in this manner. Therefore, he should not be scolded and punished, but rather, with love and compassion, he should be educated.

Thereafter, when the Bedouin had completed passing urine, Rasulallah ﷺ instructed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to pour water over the soiled area and clean the masjid. (Sunan Abu Dawood #380)

Rasulallah ﷺ then advised the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and taught them how to deal with such situations. Rasulallah ﷺ said to them:

إِنَّمَا بُعِثْتُكُمْ مُبَشِّرِينَ وَمُنْذِرِينَ وَمَنْ تُبْعَثُوا مُعَسِّرِينَ

Allah تَبَارَكَ وَتَعَالَى has sent you to the Ummah as a means of creating ease for people and not as a means of creating difficulty for people (i.e. you should adopt a gentle approach when correcting people who are uneducated in deen, and you should not adopt a harsh approach). (Sunan Abu Dawood #380)

Thereafter, in a loving and compassionate manner, Rasulallah ﷺ advised the Bedouin Sahaabi in the following words:

إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِّنْ هَذَا الْبَوْلِ وَلَا الْقَذَرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ

The Masaajid (houses of Allah تَبَارَكَ وَتَعَالَى) have not been created for the purpose of relieving oneself or soiling it with dirt. Instead, it has been created for the remembrance of Allah تَبَارَكَ وَتَعَالَى, to perform Salaah and to recite the Qur’aan. (Saheeh Muslim #285)

Rasulallah ﷺ showed the Bedouin Sahaabi such love and compassion while correcting him that he never forgot the kindness and gentleness which Rasulallah ﷺ had shown him on that occasion. Thus, later on during his life, when recounting this incident, he mentioned to the people:

بِأَبِي هُوَ وَأُمِّي فَلَمْ يَسُبَّ وَلَمْ يُؤْتَبْ وَلَمْ يَضْرَبْ

May my mother and father be sacrificed for him! (i.e. for Rasulallah ﷺ. When correcting me,) Rasulallah ﷺ did not swear me nor rebuke me nor did he hit me! (Instead, he corrected me and educated me in a most kind and loving manner).

(Musnad Ahmed #10533)

From this incident, we see the mercy of Rasulallah ﷺ and the beautiful manner in which he corrected the new Muslim. It is also reported that this Bedouin Sahaabi later on became among the learned of the Sahaabah.

(Musnad Ahmed #10533)

The reason for Rasulallah ﷺ adopting this gentle and soft approach with this person was that he was new in Islam and he did not know the laws and teachings of Islam.

However, it is also reported that once, a delegation came to Madinah Munawwarah. They had not yet performed their zuhr salaah, and so Rasulallah ﷺ appointed a certain person from among them as the imaam to lead them in the zuhr salaah. While they were performing the salaah, Rasulallah ﷺ was observing them, and he saw the person who he had appointed as the imaam spitting in the direction of the qiblah.

When they completed the salaah, Rasulallah ﷺ said to the people, "This person should no longer lead you in salaah." At the time of asr, Rasulallah ﷺ sent a message and appointed another person among them to lead the salaah. When the first person wished to perform the salaah, they stopped him and informed him of what Rasulallah ﷺ had said.

The person became worried and then came to Rasulallah ﷺ and asked, "O Rasul of Allah! You did not want me to perform the salaah. Has any revelation come from Allah تَبَارَكَ وَتَعَالَى regarding myself due to which you have stopped me from leading the salaah?" Rasulallah ﷺ then informed him of his mistake of spitting in the direction of the qiblah during salaah. Rasulallah ﷺ said to him:

أَذَيْتَ اللَّهَ وَرَسُولَهُ

You have caused hurt to Allah تَبَارَكَ وَتَعَالَى and His Rasul ﷺ (by showing disrespect through spitting in the direction of the qiblah during salaah)." (Sunan Abu Dawood #481)

In some narrations, it is mentioned that Rasulallah ﷺ said to him:

أَذَيْتَ اللَّهَ وَالْمَلَائِكَةَ

You have caused hurt to Allah تَبَارَكَ وَتَعَالَى and the angels. (Majma'uz Zawaa'id #2011)

In this incident, we see the firm approach which Rasulallah ﷺ adopted when dealing with this person who was an Aalim of deen and knowledgeable regarding the laws of Islam. The proof for this person being knowledgeable regarding the laws of Islam was that Rasulallah ﷺ had appointed him as the imaam to lead the salaah.

It is mentioned in the Hadith that the punishment of the Ulama will be more severe than the punishment of those who are unlearned in Deen.

Hazrat Abud Dardaa رَضِيَ اللهُ عَنْهُ is reported to have said:

وَيْلٌ لِلَّذِي لَا يَعْلَمُ مَرَّةً وَيْلٌ لِلَّذِي يَعْلَمُ وَلَا يَعْمَلُ سَبْعَ مَرَّاتٍ

May doom and destruction be once for the person who does not know (and thus does not practise upon Shariah correctly), and may doom and destruction be seven times for the person who possesses the knowledge of deen, yet he does not practise upon his knowledge. (Tareekh Dimashq 47/148)

Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ softness and gentle approach was a mercy for the ummah, and his firm and stern approach was also a mercy for the ummah in guiding them towards Allah تَبَارَكَ وَتَعَالَى.

It is mentioned in the Hadith that on one occasion, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from a journey, and upon entering the home of Hazrat Aaishah رَضِيَ اللهُ عَنْهَا, he found that there was a curtain hanging on the door which had pictures of animate objects on it. Hazrat Aaishah رَضِيَ اللهُ عَنْهَا did not know that pictures of animate objects were haraam.

Upon seeing these pictures, Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became extremely angry. He immediately went to the curtain and tore it. Realizing that she had done something wrong, Hazrat Aaishah رَضِيَ اللهُ عَنْهَا said, "I ask forgiveness from Allah and his Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the wrong I have done. O Rasul of Allah! Please inform me of my mistake."

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then explained to her that pictures of animate objects are haraam in Islam and that the people who make these pictures will be severely punished in the Hereafter. (Saheeh Bukhaari #2105 & Mustakhraj Abi Awaanah #9187)

If we wish to reach Allah تَبَارَكَ وَتَعَالَى, then we have to follow the mubaarak sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as this is the only path of success.

Incident of an Aalim

It is mentioned that once, a great Aalim who was also a khalifah of Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحِمَهُ اللهُ, came to Shaikh Yunus Jonpuri رَحِمَهُ اللهُ and said to him, "Hazrat! I feel that Allah تَبَارَكَ وَتَعَالَى is displeased with me. Please show me a way that Allah تَبَارَكَ وَتَعَالَى will become pleased with me."

Shaikh Yunus Jonpuri رَحِمَهُ اللهُ replied, "Who am I? I am the lowest servant of Allah تَبَارَكَ وَتَعَالَى! How can I show you a way to mend your relationship with Allah تَبَارَكَ وَتَعَالَى?" The Aalim responded, "Please show me a way! You are well versed in the Ahaadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Allah تَبَارَكَ وَتَعَالَى has blessed you with great knowledge and taqwa."

Shaikh Yunus Jonpuri رَحِمَهُ اللهُ replied, "From what I understand, if you make the one who is resting in Madinah Munawwarah happy (i.e. you make Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ happy), then Allah تَبَارَكَ وَتَعَالَى will become happy with you."

The person asked Shaikh Yunus رَحِمَهُ اللهُ to explain further how he would be able to make Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ happy. Shaikh Yunus Jonpuri رَحِمَهُ اللهُ explained, "You will need to do two things:

1. Recite abundant Durood upon Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

2. Make a concerted effort to find the different sunnats of Rasulullah ﷺ and practice upon them. Even if there is no need to engage in a certain sunnah action, still practice on the sunnah. For example, you do not have a need to drink water, still intentionally sit down and drink water, so that you will be practicing upon the sunnah of Rasulullah ﷺ. Insha Allah, through practicing on these two things, Allah تبارك وتعالى will be happy with you.

The reason for this is that Allah تبارك وتعالى has mentioned in the Qur'aan Majeed:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط

Say (O Muhammad ﷺ)! If you possess love for Allah تبارك وتعالى, then follow me (Rasulullah ﷺ), Allah تبارك وتعالى will love you and forgive your sins."

One month later, the Aalim came again to Shaikh Yunus Jonpuri رحمه الله and kissed his hands saying, "Allah تبارك وتعالى is now pleased with me!"

Shaikh Yunus Jonpuri رحمه الله enquired, "How is it that you now know that Allah تبارك وتعالى is pleased with you, and previously, how did you know that Allah تبارك وتعالى was displeased with you?"

The person replied, "Previously, I would not find the motivation and enthusiasm to perform salaah, and would not find any enjoyment when making zikr. My heart would not be inclined towards zikr and my heart would remain in a state of restlessness. Now that Allah تبارك وتعالى is happy with me, I find the spirit and motivation pulling me towards salaah and I perceive enjoyment when making zikr. Similarly, an extremely great and happy sign which shows that Allah تبارك وتعالى is happy with me is that a few days ago, I had seen Hazrat Rasulullah ﷺ in a dream, and he said to me, "I am now pleased with you." (Maahnaamah Ashraful Jaraa'id - June 2023 pg. 46)

In order to reach Allah تبارك وتعالى, we have to follow the sunnah of our beloved Rasulullah ﷺ in all facets of our lives. Together with this, we also have to love his illustrious Sahaabah رضي الله عنهم.

The Sahaabah رضي الله عنهم are our link to Allah تبارك وتعالى and Rasulullah ﷺ. It was through the Sahaabah رضي الله عنهم that the Qur'aan Majeed, the Mubaarak Ahaadith and whole of Deen reached us. If we remove the Sahaabah رضي الله عنهم from the equation, there will be no deen left.

Incident of a Person who Loved the Sahaabah

Ja'far As-Saa'igh رحمه الله narrates the following:

Among the neighbours of Imaam Ahmad bin Hambal رحمه الله was a man who was involved in many sins, evils and shameless deeds. One day, this man came to the gathering of Imaam Ahmad bin Hambal رحمه الله and greeted him with salaam. Although Imaam Ahmad رحمه الله replied to his salaam, he did not show him attention and receive him with warmth. Rather, he seemed uncomfortable in the presence of this man (as this man was well known to have evil ways and sinful habits).

The man immediately perceived the discomfort of Imaam Ahmad رَحْمَةُ اللَّهِ and thus said, “O Abu Abdillah رَحْمَةُ اللَّهِ! Why are you uncomfortable in my presence? On account of a dream that I saw, I have completely changed and I am no longer the person that you knew me to be.” Imaam Ahmad رَحْمَةُ اللَّهِ asked, “What dream did you see?”

The man replied, “I saw Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in my dream. It seemed as though he was on an elevated area while many people were seated below him. One by one, the people stood and asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to make dua for them. As they stood and made their request, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made dua for them, until only I remained.

“I also wanted to stand and ask Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to make dua for me, but I felt embarrassed and ashamed to do so on account of my evil actions and ways. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then addressed me and asked, “O so-and-so! Why do you not stand and ask me to make dua for you?” I replied, “O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! It is my shame and embarrassment of my evil deeds that prevents me from doing so.”

“Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ responded, “If it is shame and embarrassment that prevents you, then stand and ask me for dua. I will still make dua for you, as you love my Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and do not speak ill of them.” I thus stood and Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made dua for me.

“When I thereafter awoke, I found that Allah تَبَارَكَ وَتَعَالَى had instilled within me complete hatred and disgust for all the sins that I was involved in.”

When Imaam Ahmad رَحْمَةُ اللَّهِ heard this incident, he addressed us saying, “O Ja’far! O so-and-so! Tell people of this incident and do not forget it, as it is beneficial and inspiring.” (*Kitaabut Tawwaabeen - Ibnu Qudaamah pg. 157-158*)