

In the name of Allah most Gracious most Merciful.

On a previous Friday the Imam talked about traits or qualities of the slaves of the most Gracious. Allah described them in the ayas towards end of the Surat: Al-Furqan. And the Imam talked about the first trait being: Those who walk upon earth in humility and modesty. This trait reflects how they interact with themselves. That is being humble, easy going, kind, flexible without snobbishness and no vanity.

Then Allah mentions the second trait or quality and said: {and when the ignorant people address them ignorantly they reply back with words of peace}. This trait reflects how they interact with people, and more specifically with the ignorant, foul and abusive type of people.

The slaves of the most Gracious only say what brings no sin upon them and what causes no blame to be placed on to them. They do not respond to sin with another, even though it would be within their right to do so, and despite that they may be able to respond with the same intensity or greater. But, they do not waste their time conversing with the ignorant and the crazy individuals. { . . and when the ignorant people address them ignorantly they reply back with words of peace }. What they respond with is fit for their status with Allah, and is fit for their status in the life after, fit for making this religion victorious, and for justice to prevail on earth.

Continuously, life brings to each one of us disturbances, problems, and there is a constant line of challenges. A Muslim facing this needs some form of skill to deal with, to avoid falling into pit holes along the way. Needs a style of behavior that will absorb chocks, and some ease which will provide help at tough times. For that Islam guides to this style: (Good ethic, and being calm). The messenger (PPBU) said to Ashjam (أشجم عبد المقيس) {you have two traits which Allah loves, prudence (keeping your mind), tolerance}

Yes, {and when the ignorant people address them ignorantly they reply back with words of peace}. Ignorance here does not mean the lack of academic education. But, ignorance here refers to lack of wisdom. There may well be an ignorant who holds high academic degree, and may have a respected occupation, yet lacks knowledge within himself, bad mannered, talks to others with no respect, attacks the honor of others with his spoken or written words. In the view of the Quran, the ignorant is anyone who disobeys Allah. The ignorant is this who becomes bias to affection against truth, or follows the desires and lust instead of the mind and logic.

The Koran gives some examples of the ignorant people: Prophet Yousif when advances were made towards him by the women in town he said: {"O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant ones."}

Allah also says: {
 And (remember) when Mûsa said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among the ignorant ones."}
 Meaning to make fun at the time of seriousness, or ridicule when the truth is sought. That seems to be a trait of the ignorant, and Musa PPBU is not.

The slaves of the most gracious do not get busy continuously arguing with those who are ignorant. They forgive them and only converse in respect. For each container may leak only what it contains. It has been told that Jesus passed a group of Jews, they addressed him ignorantly. And he replied to them respectably. He was asked: why would you say only good to them when they only said bad to you? He said every one will spend out of what he has.

The tongue of a Muslim should be kept fresh with the uttering of Allah, the reading of the Quran, praising of Allah, giving thanks to Allah and exalt of Allah, announcing the greatness of Allah (takbeer) and asking for Allah's forgiveness. The tongue must not be occupied with arguing with those who are ignorant.

The messenger PPBU was reported saying that when Allah collects all his creatures, a caller goes out calling: where are the graceful and courteous people? A small group of people not a huge number gets up and start walking in a rather quickened pace. The angels say to them, we see you walk unobstructed to heaven, who are you? And they reply we are the people of the grace, the angels ask: and what was your grace? They reply: if we were prejudiced against, we remained patient. And if a wrong was done against us we forgave. And when ignorance is aimed at us we kept our wisdom or calm. The angels say to them: enter paradise, the great reward for those who strive.

There are two levels of those graceful people. The level of Just people and the graceful people. The just people are those who retaliate with similar when they are wronged against. The graceful people are those who elevate above that by responding to a wrong with a good deed. Allah says: {They are not the same, a good and bad deed. Push the one which is better, such that this with whom you have animosity, as if he is a close friend.}

Keeping ones wisdom and calm is a great trait to have, for Allah called him self this name (Al-Haleem). Many of Allah's prophets were also given this attribute. Allah says in Ibrahim: {Verily, Ibrahim was one who invokes and glorify Allah in humility, and he was wise and calm} aya 114/Toubah. Allah also says:{ Verily, Ibrahim was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again).} aya 75/Hood. Ibrahim was also given a forbearing son, Ismael.

The prophet Shu-aib was also forbearing, and wise. Allah says: { Verily, you are the forbearer, right-minded!" }. While the best of the human race Muhammed PPBU is described by Allah with all the good traits in human character when he says: { And verily, you (O Muhammad SAW) are on an exalted standard of character.} aya 4/al-qalam.

One day a man came to Abdullah ebn Abbas who is known as the translator of the quran, and abusively cursed and swore at him. Abbas looked at his servant Zakramah and said to him: see if this man has a need for anything, and do it for him. The man dropped his head, felt shame and turned and left.

Anas ebn Malik the Messenger's servant was asked about the meaning of this ayah: { . Push the one which is better, such that this with whom you have animosity, as if he is a close friend.}, he said: (It is when a man is being abused, sworn at and falsely accused by another man, he says: if you were correct then may Allah forgive me. And if you were incorrect then may Allah forgive you.)

Being annoyed, is a stone of fire thrown by Satan into the chest of son of Adam, He must put it out with wisdom, forbearance and restraining the soul and the tong.

The messenger PPBU often advised his companions by saying: "Do not get angry". Meaning do not obey your anger, or do not listen to the Satan of your anger. A Muslim should avoid getting angry, and if he does, then to restrain his tong and hand. Only speak of good.

One man was verbally abused by another but he replied with “May peace be with you.” The messenger saw and heard that, he said: verily, there is an angel between the two of you defending the abused one. Every time the abuser says something wrong the angel says: “oh it is you and only you are more deserving to this”. And when the abused says “May peace be with you.”, the angel says: “oh it is you and only you are more deserving to this”.

A man asked the messenger PPBU something and he gave him, and asked him: have I done you good?, the man said: No, and you did no favor either. The crowd of Muslims were astonished and threatened to kill the man. The messenger PPBU stopped them, and later sent for him and gave him more and asked him have I done you good? The man said: now, yes, and may Allah reward you with good family and clan. The messenger said, the Muslims were upset with you earlier, would you be able to repeat this to them? He agreed and he did. The messenger said I am with this man like a man who has a strayed camel. People followed it, but caused it go further astray. The camel owner called the people to leave between him and his camel, for it is mine and I am more familiar of how to deal with it. And he did, and he managed to get the camel back. The messenger PPBU went on to say, if I had let between you and this man you would have killed him and he would have been placed in hell fire.

The messenger PPBU was always calm and wise. Even when he was angry he never lost the limits of anger.

He never took revenge for him self. Only if one of Allah’s limits are broken that he would take action.

One man came to the Khalifa Omar ebn Abdul-Aziz and greatly abused him. Omar thought for a while and said: you wanted Satan to entice me so I do to you what you can do to me in the life after. No, by Allah no.

Anas ebn Malik said: I served the messenger PPBU for ten years, not once that he showed a sign of being unsatisfied, and for every thing I did, he never once said why you did that? And for all that I did not do, he never once said why you didn’t do that.