

ANSWER

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

...And those who control anger and forgive people. And Allah loves those who do good [3:134]

COMENTARY

From Rage and Revenge to Forgiveness and Favour:

This leads us to the [next] hallmark of a true Muslim. It has been said that they, if hurt by someone, do not flare up in anger and do not lose their self-control. Going a step further, they do not submit to the dictates of their anger and do not go for a revenge. Not only that, they simply surrender their option of taking revenge and actually forgive the wrong-doer from the depths of their heart. Not stopping at this high enough moral achievement, they rise still higher by doing good to the person who had caused pain to them. This one quality of character seems to be a combination of almost three qualities - to subdue anger, to forgive the offender, and then, being good to him. All these three things have been so eloquently identified in the present **verse (134): ... and those who subdue anger and forgive people. And Allah loves those who do good..**

While explaining this verse, Imām al-Baihaqī has narrated an amazing episode from the life of Hadrat ‘Alī (Zainul‘ābidīn) ibn Sayyidnā Husain *radi‘allāhu ‘anhumā*. The report says that his maid was helping him in his wudū (ablution) when, all of a sudden, the water-pitcher slipped out of her hands spilling water all over Hadrat ‘Alī (Zainul‘ābidīn) ibn Sayyidnā Husain *radi‘allāhu ‘anhumā*. His clothes got wet. It was natural that he would be angry. The maid sensed the impending danger and lost no time in reciting the following verse of the Qur‘ān: (**...and those who suppress anger and forgive people**). Hearing this, the venerated scion of the Prophet's household lost whatever rash of anger he may have felt. He became totally silent. The maid then recited the second sentence of the verse: (**and Allah loves those who do good**). Since this sentence implicitly instructs people to be good to others and thus be loved by Allah, so Hadrat ‘Alī (Zainul‘ābidīn) ibn Sayyidnā Husain *radi‘allāhu ‘anhumā* once he heard it, said: ‘All right, go. I give you your freedom.’ (Rūh al-Ma‘āni with reference to Baihaqī).

Forgiving people their mistakes and short-comings is a quality that ranks very high in human morals. Besides, its merit in the life-to-come is much higher. In hadith, the Holy Prophet ﷺ been reported to have said: "On the Day of Resurrection, a proclamation will go forth from Allah Almighty asking if anyone had any rights due to Him. If so, let him stand. Those who shall rise on that occasion will be the ones who would have forgiven the injustices done to them by people in their life on earth."

In yet another hadīth, it has been said: "Anyone who likes to have lofty palaces in Paradise and wishes to have his ranks elevated, should forgive the one who has done injustice to him and present gifts to the one who has never given him anything and join up with the one who has severed relations with him."

At another place in the Holy Qur'ān, the text is far more clear when it teaches the great moral of doing good to those who do evil and establishes how enemies turn into friends through this noble method. There it was said: **Repel evil with what is best, then the one, between whom and you there is enmity, shall become as if he was a fast friend. (41:34)**

This was the supreme measure of the moral training given to His noble Messenger ﷺ by Allah Almighty. The guideline given to him was: Join with him who severs relations with you and forgive him who does injustice to you and do good to him who is bad to you.

The moral grandeur of the Holy Prophet, may the peace and blessings of Allah be upon him, is unique and eminent. We can only think of the blessing of his teachings which so successfully ingrained even in his servants morals and traits of character similar to his own. Being the distinctive feature of a true Islamic society, there are hundreds and thousands of models visible in the lives of the Companions, their successors and among the venerated elders of the Muslim community.

There is an apt incident in the life of the great Imām Abū Hanīfah *rahimahullah*. Someone accosted him in a busy market place and heaped all sorts of insults and invectives on him. The great Imam controlled his anger and said nothing to him. He went home, took out a considerable quantity of gold and silver coins, put them in a gift-wrapped tray and went out to the home of his confronter. He knocked at his door. When this person came out, he presented this tray full of coins before him saying: *'Today, you did something very good to me. You gave me (something) of your good deeds (that you had done). It is in gratitude of this great favour of yours that I am presenting this gift to you.'* The Imām's unusual conduct naturally affected the man. He repented and got rid of his bad habit for ever. After asking for Imām's forgiveness, he entered into his circle as a disciple and finally became a great scholar.

Up to this point, the text describes qualities of character that relate to the fulfilment of human rights.

End.

