



Life of Muhammad^{sa}

BY

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OVERLOOKING FAULTS OF OTHERS

He never gave publicity to the faults and shortcomings of others and admonished people not to proclaim their own faults.

He used to say: "If a person covers up the faults of another, God will cover up his faults on the Day of Judgement."

And, "Every one of my followers can escape the consequences of his errors (i.e., by true repentance and reform) except those who go on proclaiming their wrongdoing" and illustrated this by saying: , "A man commits a sin at night and God covers it up; in the morning he meets his friends and boasts before them: 'I did this last night, I did that last night,' and thus he himself lays bare that which God had covered up".

OVERLOOKING FAULTS OF OTHERS



Some people foolishly imagine that a confession of sin helps towards repentance; the truth is that it only fosters immodesty.

Sin is an evil and he who slips into it ... has a chance of climbing back into the path of purity and righteousness through repentance.

Those, however, who proclaim their sins and take pride in them lose all sense of good and evil and become incapable of repentance.

OVERLOOKING FAULTS OF OTHERS

On one occasion a man came to the Holy Prophet^{sa} and said: "I have been guilty of adultery" (this when established by proper evidence being a punishable offence under Islamic Law).

Hearing the man's confession, the Holy Prophet^{sa} turned away from him and became occupied with something else. He meant to indicate that the proper remedy in such a case was repentance and not public confession.

But the man did not realize this and imagining that the Prophet^{sa} had not heard him, went and stood in front of him and, addressing him, repeated his confession.

OVERLOOKING FAULTS OF OTHERS

The Holy Prophet^{sa} again turned away from him but the man again went and stood in front of him and repeated his confession.

When he had done this four times the Prophet^{sa} said "I had wished that this man should not have proclaimed his sin till God should have indicated His will with regard to him but, ..

... as he has repeated his confession four times, I am compelled to take action".

OVERLOOKING FAULTS OF OTHERS

'He then added: "This man has himself confessed and has not been charged by the woman concerning whom he makes the confession."

The woman should be questioned and..., if she confesses she should also be punished."

It was the practice of the Holy Prophet^{sa} to follow the Law of the Torah in matters regarding which the Qur'an was silent, and as the Torah prescribes that an adulterer should be stoned to death he pronounced the sentence upon this man accordingly.

OVERLOOKING FAULTS OF OTHERS

When the sentence was being carried out the man tried to run away but the people pursued him and carried out the sentence.

When the Prophet^{sa} came to know of this he disapproved of it. He said that the man had been sentenced in accordance with his own confession.

His attempt to run away was in effect a retraction of his confession and thereafter he should not have been subjected to a penalty which had been imposed upon him solely on account of his confession.

The Prophet^{sa} laid down that the Law was concerned only with overt acts.

OVERLOOKING FAULTS OF OTHERS

During the course of a war, a party of Muslims came upon a non-Muslim who ... whenever he found a solitary Muslim he would attack and kill him.

On this occasion Usama bin Zaid^{ra} pursued him and, having overtaken and caught him, drew his sword to kill him.

When the man found that no way of escape was left open to him he repeated the first portion of the Muslim confession of faith, viz., "There is no being worthy of worship save Allah," thereby indicating that he had accepted Islam.

Usama^{ra} paid no heed to this and killed him. When this, among the other incidents of the campaign, was related to the Holy Prophet^{sa} he sent for Usama^{ra} and questioned him.

On his confirming the account of the incident the Prophet^{sa} said: "How will it be with you on the Day of Judgement when his confession of faith will bear witness in his favour?"

OVERLOOKING FAULTS OF OTHERS

Usama^{ra} replied, "O Messenger of Allah^{sa}! that man was a murderer of Muslims and his declaring himself to be a Muslim was merely a ruse to escape just retribution."

But the Prophet^{sa} went on repeating: "Usama^{ra}, how will it be with you when the man's confession of faith will bear witness against you on the Day of Judgement?"

... meaning that God would hold Usama^{ra} to account for the man's death, for though he had been guilty of the murder of Muslims, his reciting the confession was an indication that he had repented of his misdeeds.

Usama^{ra} protested that the man's reciting of confession of faith was due to his fear of death and was not an indication of repentance.

OVERLOOKING FAULTS OF OTHERS

☛ Thereupon the Holy Prophet^{sa} said:

- ☛ "Did you peep into his heart to see whether he was telling the truth or not?" and went on repeating:
- ☛ "How will you answer on the Day of Judgement when his confession of faith will be cited in evidence against you?"
Usama^{ra} says: "On hearing the Prophet^{sa} repeat this so often I wished that I had become a convert to Islam only that moment and had not been guilty of what was charged against me".

OVERLOOKING FAULTS OF OTHERS

The Holy Prophet^{sa} was ever ready to forgive people their faults and trespasses.

One of the persons concerned in the affair of the slander against his wife, 'A'isha^{ra}, was dependent for his living upon the charity of Abu Bakr^{ra} ('A'isha^{ra}'s father).

When the falsehood of the allegation against 'A'isha^{ra} was clearly established, Abu Bakr^{ra} stopped his support of this man.

Even this is evidence of Abu Bakr's^{ra} commendable moderation and restraint. An average person would have proceeded to extreme lengths against a dependent who had been guilty of defaming his daughter.

OVERLOOKING FAULTS OF OTHERS

When the Prophet^{sa} came to know of what Abu Bakr^{ra} had done, he spoke to him and pointed out that though the man had been at fault, it did not behove a person like Abu Bakr^{ra} to deprive him of his means of sustenance on account of his wrongdoing.

- Thereupon Abu Bakr^{ra} resumed his patronage of the man