



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

CORRECTING PEOPLE'S MISTAKES

Everyone makes mistakes – some more than others. Allah Has Reminded us that it is our duty to enjoin good and forbid evil:

وَيَأْمُرُونَ الْخَيْرِ إِلَىٰ يَدْعُونَ أُمَّةً مِّنْكُمْ وَلَتَكُنَّ
هُمُ وَأَوْلَاؤُكَ ۖ الْمُنْكَرِ عَنِ وَيَنْهَوْنَ بِالْمَعْرُوفِ
الْمُفْلِحُونَ

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. 3: 104

Allah has also raised out status as the best nation, but we must enjoin good and forbid evil:

بِالْمَعْرُوفِ تَأْمُرُونَ لِلنَّاسِ أُخْرِجَتْ أُمَّةٌ خَيْرَ كُنْتُمْ
بِاللَّهِ وَتُؤْمِنُونَ الْمُنْكَرِ عَنِ وَتَنْهَوْنَ

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad SallAllahu 'alayhi wa sallam and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. 3: 110

Our beloved Prophet Muhammad (SallAllahu 'alayhi wa sallam) also Warned us:

Hudhayfah ibn Al-Yaman reported: The Prophet, (SallAllahu 'alayhi wa sallam), said, "By the one in whose hand is my soul, you must enjoin good and forbid evil, or else Allah will soon send punishment upon you. Then, you will call upon Allah and it will not be answered for you."

Source: Sunan al-Tirmidhī 2169

Grade: *Sahih* (authentic) according to Ahmad Shakir

Also, in another hadith:

On the authority of Tameem ibn Aus ad-Daree (ra):

The Prophet (SallAllahu ‘alayhi wa sallam) said, “The deen (religion) is naseehah (advice, sincerity).” We said, “To whom?” He (SallAllahu ‘alayhi wa sallam) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.” [Muslim]

We also know another hadith:

Abu Sa’id al-Khudri reported: The Messenger of Allah, (SallAllahu ‘alayhi wa sallam), said, “Whoever among you sees evil, let him change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so, then with his heart, and that is the weakest level of faith.”

Source: Ṣaḥīḥ Muslim 49

However, Allah also Warned us in the Qur’an NOT to judge others when we see others’ mistakes:

بَعْضَ إِنَّ الظَّنِّ مِنْ كَثِيرًا اجْتَنِبُوا آمَنُوا ذِيرًا أَيُّهَا يَا
بَعْضًا بَعْضُكُمْ يَغْتَبُ وَلَا تَجَسَّسُوا وَلَا ۖ اِثْمُ الظَّنِّ
فَكَرَهُتُمْوه مَيِّتًا أَخِيه لَحْمَ يَأْكُلَ أَنْ أَحَدُكُمْ أَيُّحِبُّ
رَحِيمٌ تَوَّابٌ اللَّهُ إِنَّ ۖ اللَّهُ وَاتَّقُوا

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one’s brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: “O sinner”, or “O wicked”, etc.]. And whosoever does not repent, then such are indeed *Zalimun* (wrong-doers, etc.).
49: 12

Also, we must have the best of manners when Inviting people to Islam:

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 ٖ الْحَسَنَةَ وَالْمَوْعِظَةَ بِالْحِكْمَةِ رَبِّكَ سَبِيلِ إِلَى ادْعُ
 بِمَنْ أَعْلَمُ هُوَ رَبُّكَ إِنَّ ٖ أَحْسَنُ هِيَ بِأَلْتِي وَجَادِلْهُمْ
 بِالْمُهْتَدِينَ أَعْلَمُ وَهُوَ ٖ سَبِيلِهِ عَنِ ضَلَّ

Invite (mankind, O Muhammad SallAllahu 'alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided. 16: 125

In fact, Allah Informed us those people whom He will Love:

فَسَوْفَ دِينِهِ عَنِ مِنْكُمْ يَرْتَدَّ مَنْ آمَنُوا الَّذِينَ أَيُّهَا يَا
 الْمُؤْمِنِينَ عَلَى أذَلَّةٍ وَيُحِبُّونَهُ يُحِبُّهُمْ بِقَوْمِ اللَّهِ يَأْتِي
 وَلَا اللَّهُ سَبِيلِ فِي يُجَاهِدُونَ الْكَافِرِينَ عَلَى أَعِزَّةٍ
 يَشَاءُ مَنْ يُؤْتِيهِ اللَّهُ فَضْلُ ذَلِكَ ٖ لَائِمٌ لَوْمَةٌ يَخَافُونَ
 عَلَيْهِمْ وَاسِعٌ وَاللَّهُ ٖ

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; **humble towards the believers, stern towards the disbelievers**, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.” 5: 54

In other verses, Allah Advised us:

إِلَّا أَحْسَنُ هِيَ بِأَلْتِي إِلَّا الْكِتَابِ أَهْلَ تُجَادِلُوا وَلَا
 مِنْهُمْ ظَلَمُوا الَّذِينَ

(And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.) ﴿29:46﴾

Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

يَخْشَىٰ أَوْ يَتَذَكَّرُ لَعَلَّهُ لَيَّبْنَا قَوْلًا لَّهُ فَيَقُولَا

(And speak to him mildly, perhaps he may accept admonition or fear (Allah))(20: 44).

THEREFORE - WHO SHOULD WE LOOK AT ON THIS ISSUE OF GIVING ADVICE AND CORRECTING PEOPLE?

Surely the answer must be that we must look at how prophet Muhammad (SallAllahu 'alayhi wa sallam) dealt with the people.

Allah Reminded us on following him (SallAllahu 'alayhi wa sallam) on all matters:

كَانَ لِمَنْ حَسَنَةً أُسْوَةٌ لِلَّهِ رَسُولٍ فِي لَكُمْ كَانَ لَقَدْ
اكَثَرَ اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ يَرْجُو

“Indeed in the Messenger of Allah (Muhammad SallAllahu 'alayhi wa sallam) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” 33: 21

عَظِيمٍ خُلِقَ لَعَلِي وَإِنَّكَ

And verily, you (O Muhammad SallAllahu 'alayhi wa sallam) are on an exalted standard of character. 68: 4

`Abdullaah ibn `Amr said, “Allaah’s Messenger sallAllaahu `alayhi wa sallam said,

‘A man from my nation will be called out in front of the whole of the creation on the Day of Resurrection. So ninety-nine scrolls will be laid out for him. Each of the scrolls will be as far as the eye can see. Then it will be said, “Do you deny anything from this?” So he will say, “No, O my Lord.” So it will be said, “Do you have any excuse or any good deed?” So the man will fear and he will say, “No.” So it will be said: “Yes indeed, you have good deeds with Us. You will not be wronged with regard to them.” So a parchment will be brought out for him containing, ‘I bear witness that none has the right to be worshipped except Allaah and I bear witness that Muhammad is His slave and His Messenger. So he will say, “O my Lord, what is this parchment in comparison to those scrolls?” So it will be said, “You will not be wronged.” So the scrolls will be placed on one scale and that parchment will be placed on one scale. So the scrolls will be lighter and the parchment will outweigh.’”

Reported by Ibnul-Mubaarak in his book az-Zuhd and in his Musnad and by Imaam Ahmad and by at-Tirmitheh and Ibn Maajah and others besides.

Shaykh al-Albaanee declared this hadeeth saheeh, authentic.

Shaykh Saalih as-Suhaymee hafizahullaah mentioned some points of benefit with regard to this hadeeth. He said, "The hadeeth contains a number of points of benefit.

"The first benefit is that the people of sins will be beneath al-mashee'ah (Allaah's Will and Wish). If Allaah wishes He will forgive them by His favour. And if He wishes He will punish them by His justice.

"The second point of benefit is that whoever is such that his eemaan (true belief) and his tawheed is strong, and his attachment to Allaah the Mighty and Majestic, this fact may be a means for wiping away all of his evil deeds. And there is no clearer proof for this than the fact that this small parchment will outweigh and overcome all of the rest of the scrolls.

"The third point of benefit is that the person who is guilty of major sin, he does not become a disbeliever, as the Khawaarij and the Mu'tazilah claimed. Rather he is beneath mashee'atullaah (the Wish and Will of Allaah). So even if he is punished, then still he will not remain forever in the Fire.

"The fourth point of benefit is the tremendous virtue of Laa ilaaha illAllaah, none has the right to be worshipped except Allaah over the rest of deeds. So when a Muslim says it, knowing its meaning and acting in accordance with it, then that is the case, tremendous.

"The fifth point of benefit is establishment of al-meezaan (Balance of deeds) with which the deeds will be weighed on the Day of Resurrection, and that it is a balance which is true and real. It will be erected on the Open Plain of the Resurrection before the passing over the Siraat (Bridge). This is the most correct of the sayings which the People of Knowledge mention."

(Below is an article from the website www.aboutislam.net)

Mistakes are the consequences of life and being human. They help us repent, learn and grow wiser. Mistakes can be catalysts of self-improvement and reminders of our imperfections. Still, we tend to interpret mistakes more as disaster than opportunity.

Prophet Muhammad (SallAllahu 'alayhi wa sallam), the Messenger of God, and the most brilliant educator of humanity, approached mistakes not as cause for shame, but as teachable moments.

Even though the Prophet (SallAllahu 'alayhi wa sallam) taught his companions to strive for excellence and conquer their flaws, mistakes were inevitably made, some

minor and some very serious. Prophet Muhammad (SallAllahu 'alayhi wa sallam) corrected people's missteps with gentleness, empathy, and creativity.

He used mistakes as opportunities to empower people, not break them.

Studying Prophet Muhammad's (SallAllahu 'alayhi wa sallam) example gives us insight on how to help people in their moments of error. In this part we discuss four lessons that highlight some aspects of how Prophet Muhammad (SallAllahu 'alayhi wa sallam) mended mistakes:

1. ADDRESS THE MISTAKES

How the Prophet (SallAllahu 'alayhi wa sallam) Treated New Muslims

Because mistakes make us uncomfortable, we may ignore them or think they are not our business. The Prophet (SallAllahu 'alayhi wa sallam) did not leave mistakes to stand on their own without guiding people towards a solution.

He (SallAllahu 'alayhi wa sallam) was sincere toward his companions, and at the center of his attitude toward mistakes was a deep love and compassion. He (SallAllahu 'alayhi wa sallam) may have chosen to correct a mistake discreetly, delay his reaction, or withhold a response, but he (SallAllahu 'alayhi wa sallam) did so with the individual's best interest in mind.

Sometimes, the Prophet (SallAllahu 'alayhi wa sallam) did not even have to use words to correct a mistake. He (SallAllahu 'alayhi wa sallam) once left the company of his companions to express disapproval of an action. A change in his posture would indicate to his companions that something was not right. When a mistake was truly grave, he (SallAllahu 'alayhi wa sallam) would emphasize his words and repeat them several times.

The young Usamah ibn Zaid was narrating to the Prophet (SallAllahu 'alayhi wa sallam) the events of an armed conflict with their enemy. He (SallAllahu 'alayhi wa sallam) described one soldier who had cried out, "There is no God but Allah!" out of hope that he would be spared. Usamah told the Prophet (SallAllahu 'alayhi wa sallam) that he then killed the soldier with his sword.

When the Prophet (SallAllahu 'alayhi wa sallam) heard this, his face changed. He said,

"(How could) you kill him when he said, '*La ilaha illa Allah*'? (How could) you kill him when he said, '*La ilaha illa Allah*'?..."

The Prophet (SallAllahu 'alayhi wa sallam) kept repeating these words, until Usamah wished that he could erase all his deeds. He said that he wished he could embrace Islam all over again that day, so that he could start his life afresh. (Al-Bukhari and Muslim)

2. BE GENTLE

Two Companions Failed to Immigrate to Madinah... How Umar Saved Them

The Prophet (Sallallahu 'alayhi wa sallam) was extremely perceptive toward the people around him. He (Sallallahu 'alayhi wa sallam) knew when someone was sensitive or vulnerable, and he (Sallallahu 'alayhi wa sallam) often approached mistakes with utmost gentleness.

Bedouins were known at the time of the Prophet (Sallallahu 'alayhi wa sallam) for being gruff and somewhat uncivilized. Once a bedouin entered the Prophet's mosque for the first time. He raised his voice in supplication, "O Allah, forgive me and Muhammad, but *don't forgive anyone else!*"

The Prophet (Sallallahu 'alayhi wa sallam) smiled at him and remarked gently, "You are limiting something that is vast."

Later, to everyone's horror, the man urinated on the masjid floor. The Prophet calmed the dismayed onlookers, and told them to leave the man alone.

He reminded his companions that they were sent to make things easy on people, not difficult. The bedouin later recounted his experience with the Prophet (Sallallahu 'alayhi wa sallam):

May my mother and father be sacrificed for him. He did not scold or insult me. He just said,

'We do not urinate in these mosques-they were built for prayer and remembrance of Allah.'

Then he (Sallallahu 'alayhi wa sallam) called for a bucket of water to be poured on the ground. (Ibn Majah and authenticated by Al-Albani)

So deep was the empathy the Prophet (Sallallahu 'alayhi wa sallam) had for his people that he did everything possible to make things easy for them. He removed every obstacle that stood between the people and Allah's forgiveness, and he searched out solutions to individual's unique circumstances. A man once confessed he was doomed because he slept with his wife while fasting in Ramadan. The Prophet (Sallallahu 'alayhi wa sallam) asked if he was able to free a slave. The man said no.

- "Can you fast two consecutive months?"

- "No."

- "Can you feed sixty poor people?"

- "No."

The Prophet (SallAllahu 'alayhi wa sallam) stayed quiet. Soon, a basket of dates was presented to him. The Prophet took the dates, and looked for the man.

"Take these dates and give them in charity."

The man said dejectedly, "No one is poorer than me, Messenger of Allah. By Allah, there is no family in all of Madinah poorer than mine."

At this, the Prophet's face broke into a smile.

"Take it and feed your family," he said. (Al-Bukhari)

3. CONNECT PEOPLE WITH ALLAH

Sometimes, we are mortified by the social embarrassment mistakes cause when they really may not be so serious in the sight of Allah. Other times, we overlook mistakes because we've gotten used to them and have made so many excuses. But it might be that those mistakes turn out to be mountains in the hereafter. With the remembrance of Allah, we gain a better perspective on our mistakes.

When Abu Bakr had spoken roughly to Salman Al-Farisi, Bilal ibn Rabah, and Suhaib Ar-Rumi, the Prophet (SallAllahu 'alayhi wa sallam) reminded him that his action may have angered Allah: "Perhaps you have made them angry. By the One in whose Hands lies my soul, if you have made them angry you would have angered your Lord." Abu Bakr rushed to his three brothers, who assured him that they had not been angry. (Muslim)

Once the Prophet (SallAllahu 'alayhi wa sallam) came across Abu Mas`ud Al-Ansari beating a slave. The Prophet said only one sentence: "Allah has more power over you than you have over him (the slave)." Abu Mas`ud freed the slave immediately. (Muslim)

The Prophet (SallAllahu 'alayhi wa sallam) would use the power of supplication to help people overcome their faults. He (SallAllahu 'alayhi wa sallam) placed his hands on the chest of his companion, or made a special *du`aa'* for them in their absence. A distressed boy came before the Prophet (SallAllahu 'alayhi wa sallam) and requested permission to commit adultery. The companions were shocked at this bluntness, but the Prophet (SallAllahu 'alayhi wa sallam) beckoned the boy to come closer. Instead of responding harshly, the Prophet (SallAllahu 'alayhi wa sallam)

asked him if he would like to see someone in an adulterous relationship with his mother, aunt, or daughter. After the boy responded no to each question, the Prophet (SallAllahu 'alayhi wa sallam) simply put his hand on the boy's head and prayed for him, "O Allah, forgive his sins, purify his heart and make him chaste."
(Authenticated by Al-Albani)

4. DON'T GO LOOKING FOR MISTAKES

The Prophet (SallAllahu 'alayhi wa sallam) often used his role as leader and community educator to correct mistakes for the benefit of all listeners, but in a discreet way that hid the identities of involved parties.

He would say, "What of people who commit such an action..." This way, he generally warned people of pitfalls while discreetly alerting the people involved in the mistake to repent and rectify their wrongdoing.

Prophet Muhammad (SallAllahu 'alayhi wa sallam) forbade gossip and backbiting, and rejected any broadcast of people's mistakes. He asked people not to report anything negative about the companions to him.

The Prophet (SallAllahu 'alayhi wa sallam) accepted people's words for what they were, and did not probe to uncover hidden flaws. He did not put people under a magnifying glass and guess at their motives.

We should avoid searching out people's mistakes in order to uncover more and greater faults. Prophet Muhammad said (SallAllahu 'alayhi wa sallam),

"Whoever searches out the shortcomings of a brother, Allah will search out his shortcomings." (At-Tirmidhi and authenticated by Al-Albani)

Although there were many hypocrites in Madinah – people pretending to be Muslim but secretly undermining the community – the Prophet (SallAllahu 'alayhi wa sallam) did not confront or accuse them. On the other hand, when a companion who had fought in the Battle of Badr, Hatib ibn Abi Balta'ah, committed an act of outright treason against the Muslims, the Prophet refused to condemn the man without speaking to him first.

Hatib admitted that he made a terrible mistake, but professed a heart full of belief. That was good enough for the Prophet, peace be upon him.

5. BE STRATEGIC

We cannot read about the gentleness and empathy of the Prophet (SallAllahu 'alayhi wa sallam) without also noticing his astuteness in helping people move forward.

He (SallAllahu 'alayhi wa sallam) weighed priorities, prescribed solutions to people's problems, and knew when to be forceful and when to be soft.

The Prophet (SallAllahu 'alayhi wa sallam) knew when people had the strength to bear the consequences of their mistakes and when there were other priorities to consider.

By following the Prophet's footsteps, we can discern the best way to treat underlying problems that lead to mistakes. When a young man behaved insolently during the call to prayer, the Prophet redirected his negative energy to benefit society.

Abu Mahdhurah, a Makkan teenager, and his friends mocked Bilal ibn Rabah while he made the call to prayer after the Muslims had conquered Makkah.

When the Prophet (SallAllahu 'alayhi wa sallam) saw this, he summoned the boy who trembled in fear at that point. Instead of scolding him, the Prophet (SallAllahu 'alayhi wa sallam) asked if the boy had a strong voice. When the boy affirmed, the Prophet spent some time with him reciting the words of the adhan with him until they were memorised.

The Prophet (SallAllahu 'alayhi wa sallam) rested his hand on the boy's chest and prayed for him.

Abu Mahdhurah, now enamored with the Prophet (SallAllahu 'alayhi wa sallam), asked that *he* be allowed to call people to prayer. And so, Abu Mahdhurah walked away with the new job title of *mu'dhin* of Makkah. (Ibn Majah and authenticated by Al-Albani)

6. USE FIRMNESS WHEN APPROPRIATE

Gentleness is beautiful, but firmness can sometimes be more effective in prompting personal reform and purification. The Prophet (SallAllahu 'alayhi wa sallam) knew when to be firm, and when to be soft.

When two companions had been backbiting, the Prophet (SallAllahu 'alayhi wa sallam) responded with formidable words, warning them that they had eaten the flesh of their brother to the point that it could be seen between their teeth.

When they asked the Prophet for forgiveness, he (SallAllahu 'alayhi wa sallam) ordered them to ask their brother for forgiveness instead.

On another occasion, the mistake was a simple one hardly needing words, only a gentle nudge. The young Al-Fadl ibn Al-'Abbas was riding with the Prophet (SallAllahu 'alayhi wa sallam) when a beautiful woman came to ask a question. Al-Fadl could not stop himself from staring. The Prophet (SallAllahu 'alayhi wa sallam) took the boy's chin in his hand and turned his face in another direction.

The companions were willing to bear the difficult ramifications of their mistakes. The Prophet (SallAllahu 'alayhi wa sallam) held to a high standard those who held themselves to a high standard of accountability.

Abu Lubabah was sent by the Prophet (SallAllahu 'alayhi wa sallam) as an emissary to the besieged Banu Quraydha, and while negotiating he made a gesture that disclosed what the plans of the Muslims might be.

It immediately occurred to Abu Lubabah that he had betrayed the Prophet's trust by the gesture. He went straight to the Prophet's Mosque, tied himself to a tree, and vowed not to move until Allah forgave him.

Abu Lubabah remained tied to the tree for many days. His wife untied him for prayers, and then bound him up when he was finished. Finally, this verse was revealed,

{And there are others who have confessed their wrongdoing, who have done some righteous deeds and some bad ones: God may well accept their repentance, for God is most forgiving and merciful.} (At-Tawbah 9:102)

Abu Lubabah insisted that the Prophet (SallAllahu 'alayhi wa sallam) untie him with his own hands.

Perhaps one of the greatest stories of accountability is the truthful confession of the three companions who failed to accompany the Prophet during the Battle of Tabuk. Unlike the hypocrites who made up excuses for their absences and were pardoned by the Prophet, the three companions confessed they had no good excuse. The three companions were shunned by everyone for more than a month, an anguishing ordeal.

Those three companions may have endured the painful ramifications of their wrongdoing, but they also went through a purifying process that was rewarded with revelation confirming that Allah had forgiven them.

7. SPARE PEOPLE'S DIGNITY

When correcting mistakes, we must be respectful and sensitive to people's sense of dignity. There is no room for mocking or belittling. The Prophet (SallAllahu 'alayhi wa sallam) criticised mistakes without condemning the person.

On one occasion, people cursed a man who failed to overcome his alcoholism. The Prophet (SallAllahu 'alayhi wa sallam) said, "Do not curse him...what I know of him is that he loves Allah and His messenger." (Al-Bukhari)

The Prophet (SallAllahu 'alayhi wa sallam) acknowledged good intentions, even if they led to improper results. Once a man entered the mosque and since he was about to miss the first *rak`ah*, he bent down in *ruku`* while he was still walking and had not

yet reached the line. When the man told the Prophet (SallAllahu 'alayhi wa sallam) what he had done, the Prophet (SallAllahu 'alayhi wa sallam) said, "May Allah increase your enthusiasm—but don't do it again." (Al-Bukhari)

In order to help a young man who was neglecting his night prayers, the Prophet (SallAllahu 'alayhi wa sallam) mixed some encouragement in with the correction. He said, "What an excellent man `Abdullah is! If only he would pray at night..." `Abdullah never neglected the night prayer after that (Muslim)

The Prophet (SallAllahu 'alayhi wa sallam) never reminded people of their lapses in the past, but was quick to recall their previous good actions. When Hatib ibn Abi Balta`ah sent a letter to the enemy detailing the movements of the Prophet's army before the conquest of Makkah, `Umar was prepared to execute him as a traitor.

The Prophet (SallAllahu 'alayhi wa sallam) warned him to desist, reminding `Umar that Allah had forgiven all sins of those who attended the Battle of Badr, among whom had been Hatib. Tears fell from `Umar's eyes upon hearing this reminder.

Prophet Muhammad (SallAllahu 'alayhi wa sallam) once said,

"All human beings make mistakes often. The best of those who make mistakes often are those who repent [to Allah]." (At-Tirmidhi)

Can you imagine what it would be like to have your mistakes and shortcomings corrected and shaped with the guiding hand of the Prophet (SallAllahu 'alayhi wa sallam)? Would he be gentle, or firm, and what priorities would he consider?

What would it feel like to have his attention, and to be looked upon with eyes overwhelmed with mercy?

If we adopt just some of his amazing techniques in mending the mistakes of people, we will become better teachers and better callers to Allah.