

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 82

وَيَدْعُونَ إِلَى مَكَارِمِ الْأَخْلَاقِ وَمَحَاسِنِ الْأَعْمَالِ، وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا». وَيَنْدُبُونَ إِلَى أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُو عَمَّنْ ظَلَمَكَ.

They call to fine conduct (akhlaq) and good deeds, and they believe in the meaning of his ﷺ saying: The most complete believer with respect to Imaan is the one with the finest conduct. They urge people to join the ties of kinship with those who have severed them with you, to give to those who have deprived you, and to overlook the faults of those who have been unjust to you.

وَيَدْعُونَ إِلَى مَكَارِمِ الْأَخْلَاقِ وَمَحَاسِنِ الْأَعْمَالِ

They call to fine conduct (akhlaq) and good deeds

- (مَكَارِمِ الْأَخْلَاقِ) – **'Fine conduct.'** Meaning, the best and purest of conduct. The *kareem* of everything is its best. The Prophet ﷺ said to Mu'aadh when he ordered him to collect the *zakaat* from the people of Yemen: 'Beware of the *karaa'im* of their wealth'- meaning the best of their wealth.
- The term *akhlaaq* refers to the intrinsic and inner attributes of a person. Therefore, *Ahlus Sunnah wal-Jama'ah* invite people to make their hidden manners into the most noble, such as being generous, courageous, forbearing, patient and meeting people with a cheerful face and open heart. All of these are among the noble characters (*makaarim al-akhlaaq*).
- (وَمَحَاسِنِ الْأَعْمَالِ) – **'And good deeds.'** Meaning, the outward deeds which are performed on the limbs. This includes acts of worship to Allah and other acts which are not worship such as buying and selling, and general dealings with people. Therefore, *Ahlus Sunnah wal-Jama'ah* invite people to honesty and truthfulness, and call them to stay away from lying and deception, all while abiding by them themselves.

وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا»

And they believe in the meaning of his ﷺ saying: The most complete believer with respect to Imaan is the one with the finest conduct.

- This *hadith* should always be within eyesight of the believers because the most complete of the believers in *Imaan* are the best of them in character, both with Allah and with the slaves of Allah.
- With Allah, by receiving the commands of Allah with acceptance and submission, without annoyance or dislike, and to receive His decree with patience and acceptance. As for with the slaves of Allah, it

is to be generous with them, refrain from harming them and having a cheerful face and a clean heart when meeting them.

وَيَنْدُبُونَ إِلَى أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُو عَمَّنْ ظَلَمَكَ

They urge people to join the ties of kinship with those who have severed them with you, to give to those who have deprived you, and to overlook the faults of those who have been unjust to you.

- (أَنْ تَصِلَ مَنْ قَطَعَكَ) – ***‘To join the ties of Kinship with those who have severed them with you.’*** Meaning, from the relatives upon whom it is obligatory upon you to maintain ties with them. If they cut you off, try to mend matters with them. Do not say: ‘Whoever connects with me, I will connect with them’. This is not *silah* (joining the ties of kinship) because the Prophet ﷺ said:

«لَيْسَ الْوَاصِلُ بِالْمُكَافِي، إِنَّمَا الْوَاصِلُ مَنْ إِذَا قُطِعَتْ رَحْمَةُ وَصَلَهَا»

The one who maintains family ties is not the one who does so only when others do the same. Rather, the true one who keeps ties is the one who reconnects even when relatives cut him off.

[Bukhari]

- Therefore, the *waasil* is the one who connects with their kinship even if they have cut them off. A man once asked the Prophet ﷺ:

يَا رَسُولَ اللَّهِ! إِنِّي لِي أَقَارِبُ؛ أَصِلُهُمْ وَيَقْطَعُونَنِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ! فَقَالَ النَّبِيُّ ﷺ: «إِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمْ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ»

‘O Messenger of Allah! I have relatives — I keep ties with them, but they cut me off. I treat them well, but they treat me badly. I am patient with them, but they are rude to me.’ The Prophet ﷺ replied: If you are as you say, then it is as if you are feeding them hot ashes. And there will always be a supporter from Allah with you against them, as long as you continue doing that. [Muslim]

- Therefore, *Ahlus Sunnah wal-Jama’ah* urge and encourage joining the ties of kinship, even with those who have severed them with you.
- (وَتُعْطِيَ مَنْ حَرَمَكَ) – ***‘And to give to those who have deprived you.’*** Meaning, you continue to give even to the one who has withheld from you. Do not say: ‘He withheld from me, so I will not give to him’.
- (وَتَعْفُو عَمَّنْ ظَلَمَكَ) – ***‘And to overlook the faults of those who have been unjust to you.’*** Meaning, you overlook the faults of those who have infringed upon your rights, either by treating you with aggression or by not giving you something that was due to you. Oppression (*dhulm*) revolves around these two matters:
 1. Aggression (*i’tidaa’*): For example, beating you, unlawfully seizing your belongings, or tarnishing your reputation.
 2. Denial (*juhood*): For example, denying you what is rightfully yours.
- Part of the perfection of a believer is that they pardon the one who wrongs them. However, pardon is only in the case when a person has the power to avenge. Therefore, you pardon when you have the power to avenge in the hope of earning Allah’s forgiveness and pardon, and to establish love between the one who wronged you.
- If you meet their wrong with another wrong, then wrong will persist between you. But if you meet their wrong with pardon and goodness, then they will be ashamed and treat you well. This is as Allah says:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

Good and evil are not equal. Respond with what is better, and the one who was your enemy may become like a close friend. [Fussilat: 34]

- Therefore, pardoning when you have the ability to punish the offender, is one of the qualities of *Ahlus Sunnah wal-Jama'ah*. However, if pardoning the wrongdoer leads to evil, then they should not pardon them. For example, pardoning the criminal knowing that they will persist upon their crimes. In a situation like this, it becomes obligatory not to pardon. This is because Allah says:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

But whoever pardons and puts things right, their reward is with Allah. [al-Shura: 40]

- This *ayah* shows that pardoning must be accompanied with *islaah* (doing good and putting things right). Therefore, if pardoning them involves evil or is a cause for evil, then they should not pardon, because there is no *islaah* in this case.

Review questions

1. *Ahlus Sunnah wal-Jama'ah* call to *makaarim al-akhlaaq*. What is this referring to and what is the *kareem* of everything?
2. What did the Prophet ﷺ say regarding the relationship between *Imaan* and good character?
3. What does *husnul khuluq* (fine conduct) with Allah involve? What about with the slaves of Allah?
4. 'Whoever connects with me, I will connect with them'. How did the Prophet ﷺ disprove this attitude when it comes to maintaining ties of kinship?
5. When can pardoning those who have wronged you be achieved, and what must accompany the pardon for it be valid?