

## In the name of Allah Most Gracious Most Merciful

Dear brothers and sisters, we all know that good ethics and character is the main aim for the message of Islam. The messenger said: “I was only sent to complement the virtues of ethics”

Allah said: {It is not piety, righteousness, and obedience to Allah, that you turn your faces towards east and (or) west; but piety and righteousness is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives money, in spite of love for it, to the kinsfolk, to the orphans, and to the poor, and to the wayfarer, and to those who ask, and to set slaves free, performs prayers, and gives charity, and who fulfill their covenant when they make it, and the patient ones in extreme poverty and ailment or calamity, and at rough times as during battles. Such are the people of the truth and they are pious and fearing-V.177:2).

Good ethic and character is the proof to belief. In fact belief has no value without good ethics. The messenger PPBU said [belief is not through wishing it, but it is what stays in the heart and the action to verify it].

What are the conditions, signs, types benefits of good ethics. This is what this Friday’s talk is about.

**First: the definition of best of ethics.** Linguistically, it is the character or nature of an individual, basic human ethics, prowess and religion.

Religiously, ethics and character, is a firm state of mind and soul which is the source which initiates actions, good and bad, without thinking.

Best of ethics: is a firm state which initiates good acts without the need to think.

## **Secondly, How important is the good ethics:**

- 1) The real truth in messenger's message.
- 2) Allah' loves good ethics.
- 3) Through good ethics many will be elevated in status, and without such ethics many, their status will be dropped.
- 4) The ethics and standards of the Messenger PPBU were of the highest and best standard. He said [The best of you are those with the best of ethics]

## **Thirdly: Conditions for good ethics:**

- 1) the sincerity to Allah for all acts
- 2) the source of the ethics has to be Koran and the Sunnah.

One who does a good ethical act, it must have no intention purely for a worldly benefit or purpose. The act must be purely for Allah. The act or ethic must be according to the Koran and Sunna.

## **Forthly, the signs of good ethics:**

There are two signs, if an individual has those two signs then he/she will know that they possess good ethics and must maintain and nourish it:

- 1) Loving good to other fellow Muslims. The Messenger PPBU said: [non of you is a believer until he/she loves for his brother what he would love for himself.]
- 2) Toleration to hurt and wrong doings of others. In this respect there are 11 different levels or attitudes in different situations when faced with calamity or oppression, and they are:
  1. **Accepting fate:** Believing what happens to an individual only happens due to Allah's well and predestined fate. Allah says: {No

calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees, before we bring it into existence, verily, that is easy for Allah \* In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters.} 22,23 Hadeed.

2. **Patience:** Allah says: {**You shall certainly be tried** and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you, and from those who ascribe partners to Allah, but if you persevere patiently, and become the pious fearing then verily, that will be a determining factor in all affairs, and that is from the great matters, which you must hold on with all your efforts.} 186 Al-IEmran. Allah also said: {and verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah} aya 43-ashoura 42.
3. **Forgiving and keeping cool:** The messenger PPBU said: [A slave who forgives, Allah gives him more pride and status]. And Allah said: {The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the oppressors.}
4. **Acceptance and satisfaction:** This is a higher level than forgiving.
5. **Responding with goodness:** Responding to the aggressor with goodness. Allah said: {The good deed and the evil deed can not be equal. Repel the evil with one which is better, then verily he, between whom and you there was enmity, will become as though he was a close friend}.
6. **Safety and calmness of the heart:** This is where heart and mind do not remain busy worrying about the hurt that took place and how to revenge.
7. **Security:** When one does not keep on thinking and worrying about revenge will also avoid something even worse. For if he does take revenge, then counter revenge can reoccur. One can get into the cycle of enmity.
8. **Jihad:** That is being hurt by people because of one's jihad or striving in the line of Allah, by commending and soliciting good

and deterring evil, establishing Allah's religion. When Abu-Baker was going to punish those who destroyed and killed many Muslims, Omar recommended (and his recommendation was taken) that those who lost lives and monies was lost for the sake of Allah, and Allah will reward for it, and no compensation is taken for a Shaheed (or one who dies in the line of Allah). Allah said quoted prophet Loqman's advice to his son saying: {O my son, do your prayers, solicit good and deter evil, and bear with patience whatever befall you. Verily, these are some of the important commandments ordered by Allah}.

9. **Taking that as a Mercy:** In many ways more than one what may seem as bad happening to an individual can be a mercy from Allah.
  - i. For it is a mercy to be a victim awaiting reward and victory from Allah rather than be an aggressor awaiting the punishment from Allah.
  - ii. Also, sins can be cleared for an individual in this worldly life rather than be punished for them in the life after. That can happen by hearts or calamities befall on to him/her.
  - iii. In a third manner, one can take the calamity to be better than a bigger one. And remembering that any calamity can be handled but the true catastrophic calamity is the disaster of loosing the religion.
  - iv. Receiving reward for such heart on that day of real need. Allah said: {Only those who are patient shall receive their rewards in full, without reckoning. (or without being brought to an account)}
  
10. **Similarity with the messenger PPBU.** One can be satisfied by put in similar situations and take similar actions like Allah's messengers and prophets and the chosen ones. They were the ones who were tested by the most suffering inflicted by other people.
11. **The Oneness of Allah.** For this who loves Allah, and is sincere to Allah, and prefers Allah's satisfaction to his, those who feel safe

with Allah, and those who trust in and rely on Allah, those will not feel for people's heart.

## Fifth: Types of ethics

خامساً: أنواع مكارم الأخلاق:

1- مكارم جبلية: جُبل عليها الإنسان.

أخرج مسلم وأبو داود عن ابن عباس مرفوعاً لأشجَّ عبد القيس: ((إن فيك خصلتين يُحبُّهما الله: الحلم والأناة)) وزاد أبو داود: يا رسول الله أنا أتخلق بهما أم الله جبَّلني عليهما؟ قال: ((بل الله جبَّلَكَ عليهما)) قال: الحمد لله الذي جبَّلني على خصلتين يُحبُّهما الله ورسوله.

2- مكارم مكتسبة:

والأخلاق المكتسبة التي يتعلَّمها الناس ويحاول أن يلتزم بها وقد يبوقق لها بنفسه، أو قد يعينه إخوانه الصالحون على ذلك. أو يدعو الله أن يُحسن أخلاقه.

أ- روى الخطيب عن أبي هريرة مرفوعاً: ((إنما العلم بالتعلم، والحلم بالتحلم، ومن يتحرَّ الخير يُعطه، ومن يتوقَّ الشرَّ يُوقه)).

ب- وروى أبو داود والترمذي وأحمد عن أبي هريرة مرفوعاً: ((الرجل على دين خليله فلينظر أحدكم من يُخالل)).

وقال الشاعر:

عليك بأرباب الصدور فمن غدا  
جلياً لأرباب الصدور تصدرا  
وياك أن ترضى بصحبة ساقط  
فنتحط قدراً من غلاك وتُحقرا

ج- روى الحاكم عن أبي أيوب مرفوعاً: ((اللهم اغفر ذنوبي وخطاياي كلها، اللهم واجبرني، اللهم اهدي لصالح الأعمال والأخلاق فإنه لا يهدي لصالحها ولا يصرف عن سيئها إلا أنت)).

وروى الترمذي عن قطبة بن مالك مرفوعاً: ((اللهم إني أعوذ بك من منكرات الأخلاق والأعمال والأهواء والأدواء)).

سادساً: ثمرات مكارم الأخلاق:

- 1- البركة في الديار والأعمار: روى أحمد عن عائشة مرفوعاً: ((حسن الخُلق وحسن الجوار يعمران الديار ويزيدان في الأعمار)).
- 2- المكارم تُثقل الميزان يوم القيامة: روى ابن أبي الدنيا عن أبي ذر قال عليه السلام: (( يا أبا ذر ألا أدلك على خصلتين هما أخف على الظَّهر وأثقل في الميزان من غيرهما؟ قال: بلى يا رسول الله قال: عليك بحسن الخُلق وطول الصمت، فو الذي نفس محمد بيده ما عمل الخلائق بمثلهما)). وروى أبو داود وأحمد عن أم الدرداء مرفوعاً: ((ما من شيء في الميزان أثقل من حسن الخُلق)).
- 3- سبب لتألف القلوب:
- روى مسلم: ((الأرواح جنود مُجتدة، فما تعارف منها ائتلف، وما تتاكر منها اختلف)).
- 4- يحصل كمال الإيمان:
- روى أبو داود وأحمد عن أبي هريرة مرفوعاً: ((أكمل المؤمنين أحسنهم خُلقاً)). وروى البخاري ومسلم عن ابن عمر مرفوعاً: ((خياركم أحاسنكم أخلاقاً)) وروى الحاكم عن ابن عمر مرفوعاً: ((أفضل المؤمنين أحسنهم خُلقاً)).
- 5- محبوب لله:
- روى الطبراني: ((أحب عباد الله إلى الله أحسنهم خُلقاً)).
- 6- يستحق الجنة:
- روى أبو داود عن أمامة مرفوعاً: ((أنا زعيم ببيت في ربض الجنة لمن ترك المراء وإن كان مُحَقَّاً، وبيت في أعلى الجنة لمن حسن خلقه)).
- وروى الترمذي وابن ماجة عن أبي هريرة أن النبي صلى الله عليه وسلم سُئل ما أكثر ما يدخل الناس الجنة قال: ((تقوى الله وحسن الخُلق))، وسُئل ما أكثر ما يدخل الناس النار فقال: ((الفم والفرج)).
- 7- يكون في درجة الصوَّام القوَّام:
- روى أبو داود والحاكم عن عائشة مرفوعاً: ((إن الرجل ليدرك بحسن خُلقه درجات قائم الليل صائم النهار)).
- وروى أحمد عن ابن عمر مرفوعاً: ((إن المسلم المسدّد ليدرك درجة الصوَّام القوام بآيات الله عز وجل ليكرم صرييته وحسن خلقه)).
- 8- يكون قريباً من الحبيب المصطفى صلى الله عليه وسلم:
- روى الترمذي عن جابر مرفوعاً: ((إن من أحبكم وأقربكم مني مجلساً يوم القيامة: أحاسنكم أخلاقاً)).
- 9- يحرم عليه النار:

روى مسلم: ((أَنْ النَّارَ تَحْرُمُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ)).