

**Countering bad deeds
with good deeds and
love among the Muslims**



Countering bad deeds with good deeds and love among the Muslims

All praise is for Allâh ﷻ who promised a great reward for those who return bad behavior with goodness. I praise and thank Him ﷻ for the good days and for the bad days. I testify that there is no god worthy of worship except Allâh Alone, having no partners and I testify that Muhammad is His slave and Messenger, the finality of all the Messengers and the best of all of the Prophets. May the peace and blessings of Allâh be upon him, his family and Companions.

I thus proceed: O servants of Allâh! Good conduct has a very important role in countering the influence and outcome of misconduct. It erases its bad impact and heals every wound and hard feeling it may have spawned. For this reason Allâh ﷻ directs His servants to return every bad deed with a good one. He says:

﴿ اَدْفَعْ بِالَّتِي هِيَ اَحْسَنُ اللَّيْتَةِ ﴾

“Repel evil with that which is better.” (23:96)

He also says:

﴿ اَدْفَعْ بِالَّتِي هِيَ اَحْسَنُ فَاِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَانْتُمْ وِلٰى حَمِيْمٌ ﴾

“Repel (the evil) with that which is better (i.e., Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.” (41:34)

The interpretation of this *Âyah* suggests that when you extend a hand of good gesture to the person who has wronged and insulted you, this attitude will push him to reconcile and thus build an awe of respect and passion in his heart towards you. Then he may become a close friend that cares about you and sympathizes with you. Requiring misconduct with good conduct, or action, is a great virtue that only special people can attain. They are the true servants of Allâh ﷻ, who took upon

themselves to control their ego and thus their anger. It takes a lot of self-constraint for a person to force himself to not retaliate and take revenge for himself. Consequently, this exertion of such an attitude will lead the person to a life of happiness, satisfaction, piety and felicity in this life and the Hereafter. This will lead to the establishment of a pious and healthy society.

The desire for revenge is naturally instilled in mankind. However, if man goes against this instinct and desire and follows the commandments of his Lord by repaying a bad deed or conduct with a good one, he shall be among those whom Allâh ﷻ raises in status. In this regard, Allâh ﷻ says praising and hailing them:

﴿ وَمَا يُلْقَىٰهَا إِلَّا الَّذِينَ صَبَرُوا ﴾

“But none is granted it (the above quality) except those who are patient.” (41:35)

No one shall achieve this high status except those who persevere in dealing with ill-mannered people and in withstanding their mischief. Allâh ﷻ says:

﴿ وَمَا يُلْقَىٰهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴾

“And none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world.” (41:35)

Their happiness in this life will be the love, consideration, and attention they get from people. You could hardly find an enemy conspiring against them. This happiness is truly the dream of every living creature on the face of the planet throughout his or its course of life.

As for happiness in the Hereafter, some of the *Salaf* (our pious predecessors) interpreted the meaning of حظ عظيم *Hazin Azeem* (The Great Fortune) as Paradise. Then the meaning of the aforementioned verse will be that no one shall rise to the level of this great virtue except he who deserves to be in Paradise in the Hereafter.

O servants of Allâh! Paradise is sufficient to be your ultimate goal and happiness. Allâh ﷻ described it after listing the qualities of the benevolent believers and their great virtues. He says:

﴿أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ مَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيَسْمَعُونَ أَصْحَابَ الْعِلْمِ﴾

“For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh’s Orders).” (3:136)

On the contrary, the obscene and indecent person whom people avoid because of his obscenity, lack of restraint in his language, slanderous and repugnant behavior shall have nothing of the matters of his life straight. He deserves no passion and no one shall love him, look after him, defend him, or pay attention to his interests. Consequently, he will be among the losers, being ostracized and alienated in the society, besides his loss in the Hereafter.

This type of person is the one referred to in the great warning given by the Prophet ﷺ in a *Hadith* that says:

«إِنَّ مِنْ شِرَارِ الْعَالَمِ مَنْزِلَةَ يَوْمِ الْقِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتَّقَاءَ فُحْشِهِ» .

“Verily, of the worst positions on Judgement Day are those designated for the ones whom people avoid because of their obscenity (or wickedness).”

The warning in the *Hadith* applies to this person regardless of his position in this life, whether he is an important person or otherwise. He will still be avoided for his obscenity. Another narration says:

«اتَّقَاءَ شَرِّهِ» .

“...to protect themselves from his evil.”

In another *Hadith* it states:

«إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَدِيءَ الَّذِي يَتَكَلَّمُ بِالْفُحْشِ» .

“Verily Allâh detests the person who is vulgar and obscene, and

who speaks with obscenity.”

In another *Hadith*, the Messenger of Allâh ﷺ explains the situation of *Al-Muflis* saying:

«الْمُفْلِسُ مَنْ جَاءَ يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَيَسَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُحِذَّ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ»

“The bankrupted person of my nation is he who comes on Judgement Day with prayer and charity. But he also comes, after having cursed this person, shed the blood of this person and assaulted this person. Then this person will be given from his good deeds and that person will also be given from his good deeds, until he has no more good deeds in his book (so as to pay back all his debtors). He will then be given from their sins, and finally will be thrown into the Fire of Hell.”

O servant of Allâh! It is a sufficient loss that will not be atoned for. So fear Allâh ﷻ and never accuse or slander anyone in any way or method, for it will indeed lead you to the ruin of your life on this earth and the Hereafter. Return every bad deed or insult with a good one looking forward to achieving the virtue of such an attitude, which Allâh ﷻ prompts us to have and attain. He, the Most High, says:

﴿وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾

“And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.” (42:43)

May Allâh ﷻ benefit you and me with the guidance of His Book. By this I conclude my speech and ask Allâh ﷻ to forgive me, you and all Muslims. So seek His forgiveness, He is the All-Forgiving, the All-Merciful.