


# **Relationships and Forgiveness**



Two key  
elements of  
relationship:

Love &

Forgiveness

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### **Introduction**

Upon examination of some beautiful verses from Sura 15, one can sense an answer to the cure of many of the social and relational problems Muslims suffer. The key to logic problem-solving resides in the ordained *Haqq* or the predetermined rule of the creation of the heavens and earth and all that is in between them. The Arabic word al Huqq, explained as relational virtuous duties and rights as well as rightfully justified truth as ordained by Allah and His wisdom. Accountability in relationships and the forgiveness of people make a sound and fair argument that are certain to eliminate many of man's relational problems.

## A Cure for the Relational and Social Issues

Addressing Prophet Muhammad (PBUH), the relational and virtuous focused verses are in essence treating all Muslims:

- 85- “[Remember,] We have not created the heavens and earth and all that is in between them *illa bil huqq* (from the word *Huqq*), without rightfully justified truth. Behold, the Hour is surely coming (for accountability). So [Muhammad] forgive with gracious forgiveness.”
- 86- For verily it is your Lord who is the Master Creator, Knowing all things.
- 87- And We have certainly given you, [O Mu’ammad], seven of the often repeated [verses] (al *Fatihah*) and the great *Qur’an*.
- 88- Strain not thine eyes at what We have given certain classes of them to enjoy, and grieve not for them, and make thyself gentle to the believers.
- 89- And say: Lo! I, even I, am a plain warner,
- 90- (Of just such wrath) as We sent down on those who divided,
- 91- Who has made the *Qur’an* into portions [believing in some and neglecting (denying) others.]

## All Creations Judged on the Bases of al Huqq

Verse 85 above is a beautiful and concluding verse with deep meaning. It states that Allah SWT created all the worlds and all that is in between them by al Huqq.

The word al Huqq is not just truth, as most Qur’anic translations indicate. Al Huqq carries the meaning of relational virtuous duties and rights as well as rightfully justified truth. This definition applies to any matter whether it is a man, an element, an entity, a function or process. For example, it is al Huqq to state that the survival of people requires water, but the truth lies in the fact that the human body is composed of about 70 percent water; hence, water is essential for its survival. Thus, al Huqq here represents a more in-depth truth justified by natural, factual and accurate phenomena. Al Huqq applies to a purpose, process, and component and the way they all function individually or all together. An example of this would be water as it is made out of oxygen and hydrogen particles and another example would be a car. Made of many systems and parts for moving and travel.

What Prophet Muhammad (PBUH) speaks is Huqq. Abdul Allah ibn Umar (PBUH) said: “I used to write down everything I heard from the Messenger of Allah to easily memories until Quraysh [members of the Quraysh tribe] said to me: Do you write everything you hear from a human being who speaks in anger and pleasant times? So I stopped writing. But when I mentioned my story to the Messenger of Allah (PBUH), he pointed with his finger to his mouth and said,

***Write, for He Who’s my soul is in His hand, nothing comes out of it except Huqq.*** –Sunan Abi Dawood

All words and topics spoke by the Prophet with his family, wives, companions, enemies, his instructions, plans and management, his prophecies and advice and all other statements, are Huqq (rightful, virtuous and justified truth).

Al Huqq embodies accountability in relationship regulations and rights, and therefore the cause and effect rule holds. Expanding on verses 85 and 86 that says:

“[Remember,] We have not created the heavens and earth and all that is in between them (including man) without al Huqq,” relational-moral duties and rights, as well as rightfully justified truth. “Behold,” Allah SWT underscores, “the Hour is surely coming,” (for accountability — as in the satisfaction of the cause and effect rule. “so [Muhammad] forgive graciously,” Who harmed you have no escape from God. Those who forgive and forget, rewarded.

“For verily it is your Lord who is *al khallaq*, the Master Creator [not just the Creator, as in al *khaliqq*], Knowing all things.” As if Allah SWT is assuring those who forgive to change their circumstances and

conditions to the better since He is not just the Creator, but also the Master Creator. Meanwhile, this is a warning to those who wronged others. Wronging others physically, mentally, morally or emotionally, Allah, Who is not only a Creator but also a Master Creator, will create and recreate, as He pleases to ensure that no one abuse the rights of others, will ever get away with what they did, no matter how shrewd.

'Aisha reported that the Prophet (PUBH) said: "With Allah SWT, the books of record [to be given to people in the Day of Judgment] are three [types]. One [book], Allah is not too concerned with, one [book] Allah will not leave an item in it without full accountability, and one [book] cannot be forgiven. The one [book] that cannot be forgiven is the record of associating gods with God; the carrier of this book is prohibited from entering Paradise. The one [book] that Allah is not so much concerned with is the private record of deeds between the person and God, where one did injustice to him or herself by not fasting a day or leaving out a prayer, Allah will forgive all that and beyond. And the one [book] that Allah does not leave an item of it without accountability are the injustices of people to one another, where each person must pay for his or her injustices accordingly." Musnad Ahmad, al Haakim, and al Bayhaqi

On the Day of Judgment, failing the book of relational deeds and responsibilities must face Allah for everything he did, and Allah makes him pay from his account of good deeds in return for wronging others and or be given the evil deeds of those he abused if his good deeds are exhausted.

## Compromising and Forgiveness

One of the attributes of Allah is al Huqq. This word and its derivatives mentioned in the Holy Qur'an over two hundred and eighty times. A wide array of usage of al Huqq covers many of man's relational duties, relational rights, and relational accountabilities. It is crucial for people to understand that rigidity and be unapproachable in relational matters worsens situations and opposes al Huqq. Other attributes of Allah are mercy and compassion, which demand Muslims to compromise, to have forgiving and merciful hearts and act rationally. This mannerism and approach will indeed melt and resolve the majority of the problems. Allah SWT swears by the phenomenon of time that people will lose except those who persevere and stand for al Huqq.

"By the time, indeed, mankind is in the loss, except for those who have believed and done righteous deeds and advised each other in al Huqq and advised each other to patience." Qur'an: 103: 1-3

An antonym of al Huqq is *batthel*, wrongdoing, groundless and unfounded accusations and falsehood. Making a passenger car seem like a dump truck or a metallic plate looks like a piece of wood, is abusing Gods creational rights. Harming nature or causing harm, making the right seem wrong and the wrong seems right are all acts defying the real sense of al Huqq. Those who perform these batthel matters will have no escape from Allah in the Day of Judgment.

Mercy and forgiveness are believer's traits. Being stubborn, unreasonable and burdensome are not characteristics of the believing men and women. Being kind and merciful are healings to the social and political problems and the irrationally shattered families and societies. As people practice flexibility, tenderness, understanding and learn to forget and forgive Allah's mercy and favors come upon them since He can modify His creation in favor of their acts of forgiveness.

The Prophet (p) said:

***He who will not have mercy on others, Allah will not have mercy on him.***

Many of the inner and outer family problems vanish when members of the family forgive, overlook and compromise. Wars and destruction of societies are often the results of uncompromising and hardheadedness. The near destruction of Syria today is an example of this inflexibility. People must rationalize, listen to one another, compromise and negotiate to resolve differences.

According to the scholars of the Qur'an, Allah SWT endorsed Prophet Muhammad's negotiation and reconciliation with the Pagans of Quraysh. The result of this talk was the Treaty of Hudaibiyah, after which Allah revealed the Chapter of al Fateh (the opening of the gates of victory). Indeed, history shows that Muslims benefited after the treaty with floods of favorable measures and marked victories. The Prophet's negotiation with the Pagans and the signing of the agreement noted the turning point at which the scale of Muslim strength began to climb significantly. Regrettably, Muslims who refuse to negotiate and compromise with their opponents in the Syrian conflict today have not yet understood the core value and spirit of their faith.

All faction leaders and representatives and concern sides in the Syrian conflict must work together to save Syria. By conferencing, negotiating, rationalizing and compromising there is a better chance of success. Otherwise, the more significant loss is Syria, and its people and no one will be a winner.

## Great Rewards for those Who Forgive

With forgiveness comes greater harmony and peace within the family structure. Passion and mercy diminish enmity and hostility and endorse affection and goodness. Muslim scholars identified "Religion" as: "The way you treat others [al Deen al Mu'amalah]." Allah (SWT) says:

*And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better, and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.*  
Qur'an 34:41

## Favors of Allah Are Reason for Satisfaction

Asking His Prophet Muhammad (p) to forgive considerably, Allah SWT shows him the many favors He bestowed upon him—"And We have certainly given you, [O Muhammad], seven of the most repeated verses, (*Al Fatihah*, the Opening Chapter,) and the great Qur'an."

The Holy Qur'an and the chapter, Al Fatihah, which were given to the Prophet, are indeed unmatched in value. No one could ever visualize the amount of goodness acquired by the millions as a result of the Holy Qur'an and al Fatihah's teachings and inspirations. Can anyone imagine the number of rewards that would reach the Prophet (p) for enhancing the lives of billions every single day from the time the Qur'an and al Fatiha revealed until the Day of Judgment? There can be no imagination ever encompass the numerous benefits the Qur'an has made on mankind and other creations of God? So why shouldn't the Prophet and the Muslims after that not forget and forgive graciously?

Allah SWT further instructs Prophet Muhammad not to worry about certain things and be soft with the believers and to proclaim his basic function as a warner:

- 88- *"Strain not thine eyes at what We have given certain classes of them to enjoy [in life], and grieve not for them [for not becoming believers], and make thyself gentle to the believers."*
- 89- *"And say: Lo! I, even I, am a plain warner."*

## No Justification for Taking One Portion of the Qur'an Alone

Allah SWT warns Muslims about not considering the whole Qur'an altogether for guidance. His wrath shall be upon those who concern themselves with one part of the Qur'an and leave out other parts, He said:

- 90- *"(Of just such wrath) as We sent down on those who divided,*
- 91- *Who has made the Qur'an into portions [believing in some and neglecting (denying) others.]"*
- 92- *So by your Lord, We will surely question them all [those who divided the Qur'an]*
- 93- *About what they did.*

It is vital that every Muslim understand the downside of deliberating parts of the Qur'an and deserting or negating other parts. The significance of this vitality shows as Allah SWT swears by His own that He will be questioning those who practice individual portions of the Qur'an only. Such ill practice of Islam profoundly damages the Faith and falsely suggests that the Qur'an is insufficient, incapable and unadaptable to practical life. Take politics as an example of how some Muslims take the Qur'an as a political system. For personal or political gain, they politicize the meanings of its verses and interpret much of its aspects regarding politics, governance, statehood and statesman character.

Some Muslims turn every minute of their life into political matters. Politics such as winning or losing a particular election, the statehood is Islamic or not; Sharia is applied, President is a kafir (infidel), should

he/she be assassinated. Who can or cannot be an alliance to their party; should or should not an actual war against the governing system be waged, and the list continues. These are only a few examples of a much broader picture of a typical political situation dominating the entire life of some Muslims, individuals or groups.

The Qur'an encompasses all aspects of life; politics is only one facet of a Muslim's life. When a Muslim turns the whole Qur'an along with the Sunnah of the Prophet into a world of political matter and uses every minute of his/her life to fulfill that purpose, he or she incurs the wrath of Allah. Reason being, they are presenting an erroneous perception of Islam. This false image turns many Muslims and non-Muslims away from Islam and involuntarily sends terrifying messages of fear to the nations of the world for possible take over of their own countries. Today, this concern is genuine and evident in Europe and the West.

These are some of the dangers of partitioning the Qur'an. The various Qur'anic and Islamic systems and subsystems work when arranged correctly, each having its weight and proportion. Islam is said to be the middle of the road religion. Muslims, therefore, must be balanced, rational and reasonable individuals, with fair, sensible and reasonable approaches.

## **Do Your Business with Courage, Overlook People's Faults and Look Back no More**

Endorsing His Prophet's move toward forgiveness, Allah SWT tells him to go about doing his business of Da'wah without hesitation. Oh Prophet, declare what you were ordered to report and pay no attention to the idolaters who mock you.

- *94- So [announce] proclaim that which you are commanded, and withdraw from the idolaters.*
- *95- Indeed, We are sufficient for you against the mockers*
- *96- Those who adopt, with Allah, another god: but soon will they come to know.*
- *97- We do indeed know how thy heart is distressed at what they say.*
- *98- So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him].*
- *99- And obey and serve your Lord until there comes to you the certainty (death).*

What kind of recourse did Allah SWT instruct His Prophet (PBUH) to take against the Idolaters who ridiculed him, accused him of being a magician, a storyteller and insulted and abused him? Did Allah say despise them for the rest of your life? Declare war on them? Destroy their lives and business? Terrorize their towns and homes and kill innocent people? The answer is no. He was instructed to pay no attention to any wrong and continue in glorifying the Lord, prostrating to His Majesty; endure the duty of His obedience until the heart is content and gratified of His Praise until you die.

Abolishing hatred and enmity amongst people is a graceful and exalted act in the sight of God because it is central to the building of prosperous and cohesive societies. The vast majority of the problems amongst Muslims in the world today can merely vanish if Muslims take into heart the beautiful and merciful guidance put forth for them in these verses of Surat al Hijr. After all, forgiveness, peace and mercy virtues are what Islam is all about. Allah tells us that He sent Prophet Muhammad as a mercy for all people and worlds.

*And We have not sent you, [O Muhammad], except as a mercy to the worlds. Qur'an 21:107*

The same arguments made for Muslim problems and solutions can be valid for the people of the world suffering from similar issues or concerns.

