



صفات عباده الرحمن

Şifāt ‘Ibād-ur-Raḥmān

Qualities of the Slaves
of the Most Merciful

Prepared by
Shaykh ‘Abdur-Razzāq ibn ‘Abdul-Muḥsin al-Badr
May Allāh Forgive Him and His Parents

Translated by
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh. May peace and blessings be upon the Messenger of Allāh, as well as his Family, his Companions and whoever aligns themselves with him. To proceed:

The station of servitude to Allāh is a tremendous station; in fact, it is the most noble position with which Allāh has praised His Prophets and close ones. In numerous *Āyāt* Allāh ﷻ has mentioned those who fulfill this rank in conjunction with His Name as a form of honoring them and showing the elevated nature of their rank.

Allāh ﷻ has mentioned a number of characteristics and blessed titles for those people who hold this noble station. These are mentioned in numerous places in our texts so that the Muslims would strive to imbue themselves with these qualities and conduct themselves in the way that these characteristics entail. In doing so, they would achieve a lofty station and great honor with the Lord of all creation.

One of the most prominent places in which Allāh ﷻ mentions the qualities of His believing slaves is in a single passage found at the close of *Sūrah al-Furqān*. Here Allāh ﷻ mentions eight qualities, beginning with His statement:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

“And the slaves of ar-Raḥmān are those who walk upon the earth with composure ...”¹

We get an indication of the great distinction of these people in this *Āyah* due to what the meanings of this word "ar-Raḥmān" entail. For it is out of His *rahmah* - mercy, kindness - that He guided these people to have *īmān* and raised them up to be obedient to ar-Raḥmān and to draw close to Him through the proper means.

Allāh ﷻ then lists their characteristics, beginning each new characteristic by saying:

وَالَّذِينَ

“And those who ...” and then Allāh concludes this noble passage by mentioning the tremendous rewards and great recompense He has prepared for them.

So every Muslim working towards the deliverance and eternal joy of his own soul ought to reflect on the descriptions of the *'Ibād-ur-Raḥmān* - the Slaves of the Most Merciful - mentioned in

¹ Sūrah al-Furqān: 63

this noble passage. In this way he will become well acquainted with them, and thereafter he will be able to work towards actualizing and enacting them in the most complete way.

**The First Quality:
Composure, Dignity, and Humility towards Allāh & His Slaves**

Allāh ﷻ said:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ

الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٢﴾

“And the slaves of the Most Merciful are those who walk upon the earth with composure, and when the ignorant address them, they say words of peace.”²

One of the characteristics and beautiful traits of the *'Ibād-ur-Rahmān* is their humility towards Allāh ﷻ and His slaves, such that they go about with composure, calmness and dignity. But this humility which is plain to see from the way they walk and their outward appearance is actually one of the fruits and effects of *īmān*.

Ibn 'Abbās رضي الله عنه said about Allāh's Statement:

² Sūrah al-Furqān: 63

الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

“...those who walk upon the earth with composure ...” i.e. in obedience, exercising self-control and practicing humility towards others.”³

One of the manifestations of their humility towards others and their self-composure is that if they encounter some foolish or ignorant people as they are going about their way then they address them with appropriate and proper speech devoid of any foolishness or ignorant behavior. This is the meaning of Allāh's Statement:

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

“... and when the ignorant address them, they say words peace,” meaning: words free of any sinfulness or foul language.

In this way they have protected themselves from two stumblings: a stumble of the feet and a stumble of the tongue.

Ibn al-Qayyim رحمته said: “There are two main types of stumblings: a stumble of one's feet and a stumble of one's tongue. The two are mentioned alongside each other in Allāh's statement:

³ Reported by aṭ-Ṭabarī in his *Tafsīr* (17/491).

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا

“And the servants of the Most Merciful are those who walk upon the earth with composure, and when the ignorant address them, they say words of peace.” So Allāh ﷻ describes them as being upright and steadfast both in their statements and in their footsteps.”⁴

These people do not respond to the ignorant behavior of the ignorant ones nor the foolishness of the fools in kind. Instead they turn away from them and address them with speech that is free of such blemishes. So they respond to ill treatment with good behavior, just as Allāh ﷻ said:

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٢٥﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ
صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٢٥﴾

“The good deed and the bad deed are not equal. Respond with what is better. If you do that, then the relationship between

⁴ *Ad-Dā' wad-Dawā'* (page 486).

you and your enemy will become like that of a close friend. But none is granted that except for those who exercise steadfast patience, and none is granted that except those with a tremendous blessing.”⁵

For people fall along a broad spectrum in terms of their manners and their ways of interacting with others. What the Muslim is obligated to do for both the good of his worldly life and the beautification of his manners is to characterize himself with what Allāh ﷻ mentioned about the 'Ibād-ur-Raḥmān in this Āyah. This entails that he responds to bad behavior with good behavior and exhibits humility towards Allāh's slaves no matter what their behavior.

But even before this he must seek Allāh's assistance in every single thing that he does, and he must beseech Allāh ﷻ to guide him to the best type of character and behavior and divert him away from bad character and from bad behavior. This is as is authentically reported from the Prophet ﷺ, that he used to supplicate in the opening of the prayer by saying:

اهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا،
لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ

“Guide me to the best of character, and no one can guide me to the best character except for You. And divert me away from

⁵ Sūrah al-Fuṣṣilat: 34-35

bad character, and no one can divert me away from bad character except for You.”⁶

And the Prophet ﷺ instructed us when leaving the house to say:

اللَّهُمَّ أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ،
أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

“O Allāh, I seek refuge in you from going astray or being led astray, from slipping or being made to slip, from causing injustice or suffering injustice, from behaving ignorantly or being dealt with ignorantly.”⁷

This blessed supplication contains protection for the slave against behaving ignorantly towards others and that he would be safe from others behaving ignorantly towards him.

⁶ Reported by Muslim in his *Ṣaḥīḥ* (no 771).

⁷ Reported by Abū Dāwūd in his *Sunan* (no 5094), at-Tirmidhī in his *Jāmi’* (no 3427) and an-Nasā’ī in his *Sunan* (no 5486). Al-Albānī graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi’* (no 4809).

**The Second Characteristic:
Their Consistent Performance of the Prayers, Especially the
Night Prayers**



Allāh ﷻ said:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا

“And those who spend the night before their Lord, prostrate and standing.”⁸

One of the visible characteristics of the 'Ibād-ur-Rahmān is their steadfast observance of the greatest form of physical worship, the prayers. They faithfully perform both the obligatory and optional prayers, especially the night prayers which are an strongly emphasized *Sunnah* of Allāh's Messenger ﷺ. There are many *ḥadīth* narrations regarding the virtue of faithfully observing the night prayers, and in this *Āyah* there is an explicit mention that this is one of the characteristics of the 'Ibād-ur-Rahmān.

Among those texts regarding the virtue of the night prayers is the Prophet's ﷺ statement,

⁸ Sūrah al-Furqān: 64

أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ : صَلَاةُ اللَّيْلِ .

"After the obligatory prayers, the best prayer is the night prayer."⁹

He ﷺ also said,

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ ؛ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ ، وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ
لِلْسَيِّئَاتِ وَمَنْهَأَةٌ لِلْإِثْمِ .

"Hold fast to the night prayers, for it was the practice of the righteous people before you and it is a form of drawing close to your Lord, an expiation of bad deeds, and a prevention against sins."¹⁰

As for the time of the night prayers, the Prophet ﷺ performed them during all hours of the night. He would pray in the earlier part of the night, in the middle of the night, and in the last part of the night. Later he ﷺ made it his regular practice to stand during the last part of the night until shortly before first light. This is the best time for the night prayers, for it is the time in which the Lord of all creation descends to the lowest heaven. This is just as has been authentically transmitted from the Prophet ﷺ that he said,

⁹ Reported by Muslim in his *Ṣaḥīḥ* (no 1163).

¹⁰ Reported by at-Tirmidhī in his *Jāmi'* (no 3549). Al-Albānī graded it *ṣaḥīḥ* in *Irwā al-Ghalīl* (no 452).

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ
فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

"Every night our Lord - Blessed and Elevated is He - descends to the lowest heaven when only the last third of the night remains and says, 'Who calls on Me so that I may answer him? Who asks of Me so that I may give him? Who seeks My forgiveness so that I may forgive him?'" ¹¹

Knowing this, every slave who cares about his own soul should want to have a certain amount of the night prayer that he performs - even if it is only a few units of prayer - so that he might have this great virtue.

So this is relationship that the 'Ibād-ur-Raḥmān have with the night prayer, that it is an act of worship, an intimate discourse, and a time of humility and reverential fear with Allāh ﷻ as they move through their prostrations, bowings and standing.

Then if this is their attitude towards the night prayer - something which Allāh ﷻ has not made obligatory for them - then what about their relationship with the mandatory five daily prayers which are the greatest pillar of the religion after the testimony of faith? There is no doubt that they are even more concerned and protective of those prayers!

¹¹ Reported by al-Bukhārī in his *Ṣaḥīḥ* (no 1145) and Muslim in his *Ṣaḥīḥ* (no 752).

The Third Quality: Their Great Fear of the Punishment of the Hellfire

Allāh ﷻ said:

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا
كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

*“And those who say, ‘Our Lord, avert the punishment of Hell away from us. Indeed, its torment is an inseparable, permanent punishment.’ How evil it is as an abode and as a place to dwell.”*¹²

Despite the goodness that they have in their actions and their seeking to draw closer to Allāh ﷻ, the *'Ibād-ur-Raḥmān* feel great fear and apprehension about Allāh's punishment and displeasure. This is the way of the complete believer. It is just as Allāh ﷻ has said:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٦﴾

¹² Sūrah al-Furqān: 65-66

“And those who give what they give while their hearts are fearful because they will be returning to their Lord,”¹³ meaning: they send forth whatever acts of worship and obedience they send forth while their hearts are fearful that their deeds will be rejected and they will then end up being afflicted by punishment from Allāh ﷻ.

This is one of the amazing qualities of the 'Ibād-ur-Raḥmān - that they make excellent work with their deeds while at the same time they fear that these deeds will not be accepted from them.

It has been transmitted from 'A'ishah رضي الله عنها that she said:

سَأَلْتُ رَسُولَ اللَّهِ عَنْ هَذِهِ الْآيَةِ

“I asked Allāh's Messenger ﷺ about this Āyah:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

“And they who give what they give while their hearts are fearful.”

أَهُمُّ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟

"Are they those people who drink alcohol and steal?"

¹³ Sūrah al-Mu'minūn: 60

قَالَ: لَا يَا بِنْتَ الصِّدِّيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ
يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ.

He ﷺ said, "No, O daughter of aṣ-Ṣiddīq. Rather, they are those who fast and pray and give charity while fearing that these things will not be accepted from them." ¹⁴

Al-Ḥasan al-Baṣrī رحمته said, "The believer has both good deeds and fear, while the *munāfiq* has bad deeds and a sense of security," and he then recited:

إِنَّ الَّذِينَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ

"Indeed, they who are apprehensive from fear of their Lord." ^{15, 16}

For the *munāfiq* – and refuge is sought from Allāh – performs bad deeds, but in spite of that he feels safe from Allāh's punishment without any apprehension. This is in contrast to the believer whose fear of punishment acts to prevent him from performing any acts of disobedience, just as his hope for Allāh's mercy drives him to increase in good deeds and acts which bring him closer to Allāh ﷻ. Allāh ﷻ said:

¹⁴ Reported by at-Tirmidhī in his *Jāmi'* (no 3175). Al-Albānī graded it ṣaḥīḥ in *aṣ-Silsilah aṣ-Ṣaḥīḥah* (no 162).

¹⁵ Sūrah al-Mu'minūn: 57

¹⁶ Reported by aṭ-Ṭabarī in his *Tafsīr* (17/68).

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ

مَحْذُورًا

“Those whom they invoke seek means of access to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.”¹⁷

And the statement of the 'Ibād-ur-Raḥmān in this supplication:

رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ

“Our Lord, avert the punishment of Hell away from us,” also involves a supplication to avert the causes that lead to the punishment of the Hellfire by Allāh ﷻ granting you the accord in this worldly life to distance yourself from those causes and any actions which would necessitate entering the hellfire - may Allāh protect us. This is just as has been authentically transmitted from the Prophet ﷺ that he taught 'A'ishah رضي الله عنها, the Mother of the Believers, to say the following in her supplication:

¹⁷ Sūrah al-Isrā: 57

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ،
وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ.

“O Allāh, I indeed ask You for al-Jannah and the statements and actions which will bring me closer to it. And I seek refuge with You from the Hellfire and any statements or actions which would bring me closer to it.”¹⁸

Allāh's Statement:

إِنَّ عَذَابَهَا كَانَ غَرَامًا

“Indeed, its torment is an inseparable, permanent punishment,”
meaning: everlasting, inescapable, and severe.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

“How evil it is as an abode and as a place to dwell,” meaning:
what a terrible abode it is, what a terrible eternity it is.

¹⁸ Reported by Ibn Mājah in his *Sunan* (no 3846). Al-Albānī graded it ṣaḥīḥ in *as-Silsilah aṣ-Ṣaḥīḥah* (no 1542).

The Fourth Quality: Moderation Between Wastefulness & Stinginess in Spending

Allāh ﷻ said:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ

بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

“And those who, when they spend, do so neither excessively nor sparingly but are ever, between that, moderate.”¹⁹

One of the qualities of the 'Ibād-ur-Raḥmān is their moderation when it comes to spending, falling between wasteful extravagance on the one hand and miserliness on the other. That is because they know that on the Day of Judgement Allāh ﷻ will ask them about the blessings He has given them, as has been authentically transmitted from Allāh's Messenger ﷺ that he said:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فَيُأَنِّفُهُ، وَعَنْ عِلْمِهِ فِيمَ
فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ.

¹⁹ Sūrah al-Furqān: 67

“The slave’s feet will not move on the Day of Judgement until he is asked about his life and how he spent it, his knowledge and what he did with it, his wealth and where he earned it and how he spent it, and his body and how he wore it out.”²⁰

As for their lack of wasteful spending or stinginess when it comes to their spending, then these people do not waste their wealth by exceeding the limits which Allāh ﷻ has set for them regarding their necessary and important needs. On the side of avoiding miserliness, they are eager to spend on those things which they ought to spend on, such as those things which enable them to live their lives and act as provisions and staples for the betterment of their Hereafter.

This is what is required of the Muslim: that he be moderate in his activities, being neither excessive nor negligent. That is the case whether in this topic of spending or in any other area of his religious or worldly life.

Ka'b ibn Farrūkh رَضِيَ اللهُ عَنْهُ transmitted from Qatādah رَضِيَ اللهُ عَنْهُ that Muṭarrif ibn 'Abdullāh رَضِيَ اللهُ عَنْهُ said, "The best part of things is the middle part, and good lies between two ills." Ka'b asked Qatādah, "What is this good thing between two ills?" He replied:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا

²⁰ Reported by at-Tirmidhī in his *Jāmi'* (no 2416). Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi'* (no 7300).

“And they are those that, when they spend, do so neither excessively nor sparingly.”^{21, 22}

²¹ Sūrah al-Furqān: 67

²² Reported by aṭ-Ṭabarī in his *Tafsīr* (17/500).

**The Fifth Quality:
Distancing Oneself from the Major Sins & Gross Misconduct**

Allāh ﷻ said:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٨﴾

“And those who do not invoke any other deity alongside Allāh, nor do they kill a soul which Allāh has forbidden but only with just cause, nor do they commit unlawful sexual intercourse.”²³

One of the most important traits of the pious *'ibād-ur-Raḥmān* is their avoidance of major sins and misdeeds. In this passage, Allāh has selected three major sins to mention because they are the gravest and worst of all the major sins. They are:

- *ash-Shirk* - Associating partners with Allāh, the Most High,
- Killing a person undeservedly, and
- Fornication

²³ Sūrah al-Furqān: 68

As for *ash-Shirk*, it is connected to Allāh's rights over His slaves and it is the sin which Allāh will not forgive for whoever dies in that state. This is as Allāh ﷻ said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ

يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

“Indeed, Allāh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.”²⁴

For whenever a slave diverts any act of worship - whether it be supplication, pleading, ritual slaughter and sacrifice, or anything else - to anyone or anything besides Allāh ﷻ then he has committed the gravest of the deadly sins and the worst type of crime; he has associated partners with Allāh ﷻ.

As for killing a person undeservedly, then this is a despicable crime. This sin is related to the rights of the killer who has wronged himself by committing this crime, and to the rights of the one killed whose life was cut down without any right or just cause, and to the rights of the relatives of the deceased as well.

In this vein the Prophet ﷺ said,

²⁴ Sūrah an-Nisā: 48

لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ.

"For the entire creation to cease would be less severe in the sight of Allāh than the killing of a believer without just cause."²⁵

As for fornication, this is the worst form of sexual immorality which corrupts and diseases the heart and results in many different kinds of harm for both the individual and the society as a whole: spiritual harms, physical harms, psychological harms and societal harms.

The Prophet ﷺ said,

إِذَا زَنَى الرَّجُلُ خَرَجَ مِنْهُ الْإِيمَانُ وَكَانَ عَلَيْهِ كَالظُّلَّةِ، فَإِذَا انْقَطَعَ رَجَعَ إِلَيْهِ الْإِيمَانُ.

"When a man commits fornication, īmān leaves him and hovers above him. Then when he stops the īmān returns to him."²⁶

Both Allāh ﷻ and His Messenger ﷺ have warned us against every avenue which takes one closer to this sexual immorality or which could be a cause of falling into it. There is a prohibition against a man being alone with an unrelated woman, a prohibition against women displaying any of her beauty to any males besides the relatives who are permitted to see her, a prohibition against a

²⁵ Reported by Ibn Mājah in his *Sunan* (no 2629). Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi'* (no 5078).

²⁶ Reported by Abū Dāwūd in his *Sunan* (no 4690). Al-Albānī graded it ṣaḥīḥ in *as-Silsilah aṣ-Ṣaḥīḥah* (no 509).

woman leaving her home while wearing perfume lest a man catch her scent, a command to both men and women to lower their gaze, and so on with other Divinely-legislated regulations to protect society from this grave sin. And all of this is due to its grave danger and terrible outcomes.

After mentioning how His slaves avoid these three major sins, Allāh ﷻ then followed that up with a threat of severe punishment multiplied time and time again in the Hellfire for whoever would commit these sins, and we seek refuge in Allāh. He ﷻ said:

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ

وَيَخْلُدُ فِيهِ مُهَانًا

“And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.”²⁷

But then He made an exception to this severe threat for whoever would hasten and rush to repent from these grave sins, turning back to his Lord. Such a person would return back to his Lord in order to have pardon and forgiveness, all the while increasing in his amount of righteous good deeds and all sorts of acts of obedience which would draw him closer to *ar-Raḥmān*. And so

²⁷ Sūrah al-Furqān: 68-69

his level with his Lord would be elevated, and his sins would be replaced with good deeds.

Allāh ﷻ said:

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ

سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

“Except for those who repent, believe and do righteous work. For them Allāh will replace their evil deeds with good. And ever is Allāh Forgiving and Merciful.”²⁸

²⁸ Sūrah al-Furqān: 70

**The Sixth Characteristic:
Distancing Themselves from Gatherings of Falsehood & Evil-
Doing**

Allāh ﷻ said:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

“And they are those who do not witness az-zūr, and if they pass by some ill talk, they pass by it with dignity.”²⁹

One aspect of the manners and beautiful qualities of the 'Ibād-ur-Raḥmān is that they hold themselves above participating in gatherings in which wrongdoing is common and which are overrun with falsehood and foul speech. For Allāh ﷻ said:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

“And they are those who do not witness az-zūr ...” meaning: they are not present for *az-zūr* and falsehood, they do not attend gatherings which contain such things, and do not join in with the people who practice them.

²⁹ Sūrah al-Furqān: 72

There are several things which fall under this *Āyah*: gatherings which are based on disobedience and sins such as backbiting, tale-carrying, mockery and derision, lying, music, watching sinful things, sexual immoralities displayed on the television screens and handheld devices, or other such things.

It also includes gatherings centered around the promotion of the deviant ideologies, corrupt ideas and innovated actions of those who call to evil and misguidance.

It also includes gatherings in which the holidays or festivals of the disbelievers are observed. For it is forbidden for the Muslim to attend these gatherings, to congratulate those who celebrate them, or to show any joy or happiness with them.

So all of these things are included in the meaning of this *Āyah*, which is why the statements that the pious predecessors used while explaining the meaning of the word *az-zūr* in this *Āyah* differed.

After listing the various explanations of the *Salaf* regarding this *Āyah*, *al-Ḥāfidh* Ibn Jarīr aṭ-Ṭabarī رحمته said: “The position that is closest to the correct interpretation of this *Āyah* is to say: these people are those who do not witness any form of falsehood; neither *shirk* nor singing nor lying nor anything else. They do not witness anything which could be described as *az-zūr*.’ For Allāh employed general language when describing these people as being those who do not witness *az-zūr*.”³⁰

³⁰ *Jāmi’ al-Bayān* (17/523).

So if the 'Ibād-ur-Raḥmān do not even attend any of these gatherings, no matter what form they take, then of course it is all the more obvious that they do not commit az-zūr themselves.

Allāh's Statement:

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

“... and if they pass by some ill talk, they pass by it with dignity.” So they do not enter into it, nor do they commit even a small portion of it intentionally, but if it has been decreed for one of them to pass by a gathering that involves some form of these foul deeds or falsehood then he should pass by it maintaining a sense of self-respect, turning away from it and holding himself above joining in that gathering.

**The Seventh Characteristic:
Their Reverence of Allāh's Speech & Acting in
Accordance With It**

Allāh ﷻ said:

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ تَخْرُوْا عَلَيْهَا صُمًّا

وَعُمِّيَانًا

“And those who, when reminded of the Āyāt of their Lord, do not fall upon them deaf and blind.”³¹

Allāh's Speech has tremendous standing and holds an important place in the hearts of the *'Ibād-ur-Raḥmān*. They do not respond to it with rejection or evasion. On the contrary, they revere and venerate it, making sure to listen to it carefully in order to benefit from it.

Allāh's Statement:

لَمْ تَخْرُوْا عَلَيْهَا صُمًّا وَعُمِّيَانًا

³¹ Sūrah al-Furqān: 73

“They do not fall upon them (His Āyāt) deaf and blind,” meaning: When they listen to the Speech of their Lord they do not act like the deaf who cannot hear; instead they benefit from its exhortations. Nor do they act like the blind who cannot see; instead they listen to it carefully, benefit from its exhortations, and act according to its rulings and guidance.

It is transmitted that Qatādah ibn Di‘āmah رضي الله عنه said about this *Āyah*, "They are neither deaf nor blind to the truth. They are a people who understand what Allāh is saying and so they benefit from what they hear of Allāh's Book."³²

Elsewhere, Allāh ﷻ has criticized those who hold themselves above Allāh's *Āyāt* and guidance and take pride in their sins, remaining committed to their falsehood. Allāh ﷻ threatened them with the punishment of the Hellfire when He said:

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ

الْمِهَادُ

“And when it is said to him, ‘Fear Allāh,’ pride in the sin takes hold of him. Sufficient for him is Hellfire, and what a wretched resting place it is.”³³

³² Reported by Ibn Abī Ḥātim in his *Tafsīr* (8/2740).

³³ Sūrah al-Baqarah: 206

And the Prophet ﷺ said:

إِنَّ أَبْغَضَ الْكَلَامِ إِلَى اللَّهِ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: اتَّقِ اللَّهَ، فَيَقُولُ: عَلَيْكَ نَفْسِكَ.

“The speech that most angers Allāh is for one man to say to another, ‘Fear Allāh,’ and then he responds with, ‘Worry about your own self!’”³⁴

³⁴ Reported by an-Nasā’ī in *Sunan al-Kubrā* (no 10619). Al-Albānī graded it ṣaḥīḥ in *as-Silsilah aṣ-Ṣaḥīḥah* (no 2598).

**The Eighth Characteristic:
Their Attention to Supplication & Humility Towards Allāh**

Allāh ﷻ said:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“And those who say, ‘Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.’”³⁵

One of the characteristics of the complete 'Ibād-ur-Raḥmān is their attention to supplication, for they are completely in need of Allāh ﷻ and seek refuge in Him and turn to Him. For every single need and benefit - whether in this life or the next - they place their hopes in Him Alone, making no partner with Him.

But more than that, when it comes to their supplications they stick to those supplications which are comprehensive in meaning and especially beneficial. For example, their statement:

³⁵ Sūrah al-Furqān: 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“And those who say, ‘Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.’”

This is one of the most comprehensive and beneficial supplications, for it begins with a supplication for that which will please his eyes and bring joy to his heart: the uprightness of his family members and progeny in terms of their worship, their character, their manner of interacting with others, their livelihoods, their good behavior towards their parents, and so on.

And then they say:

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“... and make us an example for the righteous.” This entails a supplication for the uprightness of their own selves first in order that they would be guided towards goodness so much so that they would eventually become examples of those good qualities for others and people would emulate them and adopt their ways.

But it is not possible for a slave to be a good example or a leader for the pious people who would come after him unless he himself has taken the pious people who came before him as his own foundation and example, being eager to acquire success and those good qualities. But if that is the case, then the pious people will be eager to take him as their foundation and example, benefiting from his direction and guidance.

Because of this, every Muslim ought to be constant in this supplication and always have it on his lips so that he can attain the tremendous good which it contains.

Conclusion

Allāh ﷻ then concludes this blessed passage by mentioning the recompense of those who are characterized by these aforementioned qualities and the greatness of His reward for them. He ﷻ says:

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً
 وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

“Those will be rewarded with a dwelling for what they patiently endured, and they will be received therein with greetings and words of peace. They will abide in it forever; what an excellent abode and place to dwell it is.”³⁶

For the rewards of deeds are of the same nature as the deeds themselves. So since their qualities are so lofty and elevated then the Lord of all creation will compensate them with this elevated dwelling place as a reward.

A description of these dwellings came from the mouth of the Prophet ﷺ when he said,

³⁶ Sūrah al-Furqān: 75-76

إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءُونَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا يَتَرَاءُونَ الْكَوْكَبَ الدَّرِّيَّ
الْغَائِبِ فِي الْأُفُقِ، مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ.

"The people of al-Jannah will look up at the inhabitants of those dwellings above them just as one looks at a brilliant star of the east or the west on the horizon. Such is the virtue of them over others."³⁷

So just as when we look upon the lofty and elevated bright stars in the heavens, when the people of *al-Jannah* want to look at the inhabitants of those dwellings they must lift their heads in order to see these dwellings. This is something that indicates the loftiness of their dwellings and their elevated levels in the gardens of pleasure.

Allāh's Statement:

وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

"And they will be received therein with greetings and words of peace," meaning: the Angels will receive them with words of greeting and welcome, as well as words of a peace which entails safety from any defects, diseases or difficulties.

³⁷ Reported by al-Bukhārī in his *Ṣaḥīḥ* (no 3256) and Muslim in his *Ṣaḥīḥ* (no 2831).

So this is the end result and final destination for these people whom Allāh ﷻ has honored to have such complete worship and compliance with the guidance of His Noble Book.

And Allāh's Statement at the conclusion of this passage:

قُلْ مَا يَعْבוُّكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

“Say, ‘What would My Lord care for you were it not for your invocation?’”

This indicates that the underlying reason for salvation and ultimate joy is engaging in the worship which is the very purpose for which Allāh ﷻ created the creation and the very objective which He brought them into existence to actualize.

Ibn al-Qayyim رحمه الله said, "The most correct opinion regarding this *Āyah* is that it means: What purpose would Allāh have for you other than you directing your worship towards Him? For He, exalted is He, did not create you for any other purpose than to worship Him." ³⁸

May Allāh ﷻ enable us all to have these characteristics of the *'Ibād-ur-Rahmān* and make us firm upon the truth, guidance and *īmān*. We ask Him to enable us and all Muslims to perform the statements and actions that He loves and are pleasing to Him, for

³⁸ *Miftāḥ Dār as-Sa'ādah* (2/83)

there is no ability or power except by the permission of Allāh, the Most High and Magnificent.

All praise is due to Allāh, Lord of all creation. May Allāh bestow His abundant and everlasting peace and blessings upon our Prophet Muḥammad and upon his Family and Companions until the Day of Recompense.



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