



# عِبَادُ الرَّحْمَنِ

IBAD AR RAHMAN

An explanation of Ayat 62 to 67 from Surah Al Furqan



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Source:

Tafsir Sheikh As Sa'ady may Allah have mercy on him



## INTRODUCTION

The Quran which Allah, Ar Rahman (The Most Merciful) sent as Al Furqan, i.e., the Criterion to distinguish the truth from falsehood is also the title of a noble chapter of the Quran: **SURAH AL FURQAN**. In this Surah, Allah's Beautiful Name, Ar Rahman is mentioned throughout the Surah, culminating in the description of Ibad (servants of) Ar Rahman in the ayat (verses) 62 to 77.

**WHY DID ALLAH MENTION IBAD AR RAHMAN (عباد الرحمن)** – The slaves of The Most Merciful specifically in Surah Al Furqan? The entire surah is preparing us until we reach the verses which explain who are 'Ibad Ar Rahman' (عباد الرحمن).

The disbelievers reached the peak of their disbelief at the time of revelation of this surah. Allah consoled the Messenger (ﷺ) to not worry about their sins because Allah will take care of it.

Allah showed His grandness in the creation of the heavens and earth, and in the end when they were told to prostrate to Ar Rahman – The Most Merciful – they said, 'what is Ar Rahman'? **THIS IS THE PEAK OF DISBELIEF.**

Ar Rahman is a name that should make us come forward and believe, but they moved further back. Allah replied to all the questions the disbelievers were asking except for the question 'what is Ar Rahman?' because they do not deserve to be answered. If they do not prostrate to Ar Rahman, there are others who are Ibad Ar Rahman - the Slaves of the Most Merciful.





## AYAḤ 62

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ  
شُكُورًا

And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

Notice this ayah which comes before mentioning Ibad Ar Rahman. It mentions the changing of the night and day to remember Allah or be grateful to Him. Then the description of the Ibad Ar Rahman is mentioned, what is the connection?

IBAD AR RAḤMAN TAKE ADVANTAGE OF THEIR TIME IN THIS LIFE.  
THEY ARE SURELY REMEMBERING ALLAH AND ARE GRATEFUL TO HIM.



## AYAH 63

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ  
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

Their name consists of two names (عِبَاد) - servants and (الرَّحْمَنِ) – The Most Merciful. Both the believers and the disbelievers are servants of Allah, however the believers choose to be servants (عِبَاد) of Allah while the disbelievers are forced into submission to Allah.

The believers are always in a state of submission and the more knowledge they acquire about Allah's beautiful names and perfect attributes, His actions and news, the more obedient they become. Their heart is filled with Allah's greatness, majesty and beauty. What will it produce?

THEIR HEART WILL PROSTRATE TO ALLAH.

Allah created us and honored us, He does not want us to be slaves to material things in our lives, nor to certain individuals in our lives. He created us to be His honorable slaves.

We can easily say 'I am a slave of Allah', 'I am desperate to Allah', but it is only Allah Who knows about the sincerity of our words.

The hearts of Ibad Ar Rahman are so soft and humble to Allah. As if they are waiting at His door, hoping and begging it will open for them. Ibad Ar Rahman do not know if Allah is happy or pleased with them. They are at Allah's door not only in times of worship, but at every moment of their lives.

They are slaves (عباد) of The Most Merciful (الرحمن) which means they did not reach that level without the mercy of Allah. It is difficult to do an action unless it is done from the heart. They feel the squeeze in the heart, they place all their hopes in Allah's mercy. **HENCE THEIR ATTACHMENT IS TO ALLAH.**

The goal of Ibad Ar Rahman is to enter paradise, and no one can enter paradise without the mercy of Allah. The description of their outer characteristics reflects their attachment to Allah Ar Rahman.



## THEIR WALK

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness,

First description is their 'walking' meaning their living. It did not mention praying or fasting in the first description. Your way of walking shows who you are. It mentions specifically (الأرض) – earth- to show their humbleness. They are not walking on the 'sky' as if they are up there, but they are 'down to earth'.

IF YOU PERFECT YOUR INSIDE,  
THEN ALLAH WILL PERFECT YOUR OUTSIDE.

## HOW DO THEY WALK?

They walk (هَوْنًا) gently, easily and lightly. They do not even want to hurt the earth. And this gentle walk shows their inner self. They are not making too much noise or commotion. They have (وقار) dignity and (سكينه) tranquility. How did they get tranquility? With the remembrance of Allah.

Before they do anything, they will think so they are less prone to error.

THEIR HEART IS HUMBLE. They do not give opinions of what Allah has commanded. If Allah commands something, they submit wholeheartedly.

Why do people not want to be humble? Because they do not see their faults. If someone does not see his faults, then he will be proud. A person who is humble to Allah will see his faults in front of his eyes all the time.

One of the tricks of the shaitan is to make you think you are already one of Ibad Ar Rahman – ‘don’t worry, you’re all good, you’re already one of them’. We seek refuge in Allah from the accursed shaitan.

When people praise you, remind yourself it is Allah who covered your sins from others. Do not expose yourself or your sins. People think they are humble if they expose their sins, but this is not humbleness. If Allah has concealed your sins, so do not expose them.

ابو هريرة رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول:  
"كل أمتي معافى إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً،  
ثم يصبح وقد ستره الله عليه فيقول: يا فلان عملت البارحة كذا وكذا، وقد بات  
يستره ربه، ويصبح يكشف ستر الله عنه"

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say

(to people): "I committed such and such sin last night,' while Allah had kept it a secret. During the night Allah has covered it up but in the morning, he tears up the cover provided by Allah Himself." [Riyadh As Salihin, Al Bukhari & Muslim, Book 1 Hadith 241]



## WHO DO THEY MEET?

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

and when the foolish address them (with bad words) they reply back with mild words of gentleness.

They will meet people who are ignorant. The definition of ignorance is to not know Allah. So, this shows Ibad Ar Rahman are not the ones who are secluded from the society, they are interacting with the people.

They will feel thorns, they will feel the pain when dealing with people who do not know about Allah. But how do they respond to them? **THEY WILL SAY (سَلَامًا) PEACE, I.E. THEIR RESPONSE IS FREE OF DESIRE AND THEREBY PROTECT THEM FROM SINS.** Even if they have something good to say, they will think before they say something because maybe it could make the other person get even more charged. So, Allah guides them when to speak or not. If you take care of your inner, Allah will take care of your outer.

For the ones who are ignorant, who do not know Allah, for them there are no boundaries and hence their behavior is not predictable. However those who know Allah will avoid destructive argumentation, and their dealings will be calm and peaceful.



It feels as if they are living in a fairy tale and Allah will allow them (عباد الرحمن) to taste paradise on this earth before they enter the paradise in the hereafter. When they die, they will die a peaceful death, and they will be at peace in their graves. They will enter paradise in peace and they will be told (سلاما).

## TIPS WHEN MEETING THOSE WHO ARE IGNORANT

As soon as you meet someone who is ignorant, know straight away it is a test for you.

### SO, DON'T WORRY AND FLEE TO ALLAH.

Ask Allah to help you not to lose your temper, not to be arrogant and ask Allah to not even make you think about it later. Someone is trying to tarnish your heart so you want to deal with it correctly and straight away.

When the moment or incident has passed, you need to PRAISE ALLAH for making you overcome it without losing your temper. Don't say 'I did it', but instead say 'Alhamdulillah ald'hi hadana lihadha' (الحمد لله الذي هدانا لهذا). All praise and thanks to Allah for having guided us.

It is better to pardon the people and to remove any negative feelings from your heart. Rely on Allah and ask Him to remove it because it distracts you in your prayers and in your worship.



## AYAH 64

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾

And those who spend the night in worship of their Lord, prostrate and standing

The night prayers are the best prayers to offer after the obligatory prayers. Allah had mercy on them by guiding them to the night prayers since there are many other voluntary prayers.

These prayers are at night, when no one is around to see, and the Ibad Ar Rahman will sacrifice their sleep after a long day to pray to Allah. This is due to their LOVE TOWARDS ALLAH.

Instead of saying (يقيمون الصلاة), they establish the night prayer, Allah says (يَبِيتُونَ) which means to spend the night. So, they spend the night in worship whether they are sleeping or praying. They are grateful to their Rabb for having nurtured them.

Their intention to sleep is only to gain strength to wake up for the night prayer (tahajjud), and even if they do not wake up, they still get the reward for the night prayer due to their intention.

(سُجَّدًا) is mentioned first because the place of prostration is when the slave is closest to his Rabb. They really want to do the sujood, and Allah did not say (سجد) but rather (سُجَّدًا) which emphasizes the sujood in the best manner.

(وَقِيَامًا) then standing is mentioned because in the night prayer you spend a long time standing. That's why it is called (قيام الليل) – literally 'night standing'. Allah does not get bored of you until you get bored. How you deal with Allah is how He deals with you.

Al Hasan Al Basri was asked, 'why do the people who establish the night prayer have glowing faces?' He said because they are secretly standing at night to pray to Allah, and as a reward from Allah, He will give them from His noor, from His light.



## WHAT ARE THE MEANS TO ESTABLISHING THE NIGHT PRAYER?

Preparation for the night prayer begins from the time of waking up in the morning; contrary to the common understanding that its preparation starts with the setting the alarm clock before going to sleep.

During the day, they are busy SEEKING FORGIVENESS (ISTIGHFAR), saying istighfar before, during, and after worship. Istighfar is highly needed to be able to stand up for the night prayer because sins weigh us down.

Allah will then make you wake up in the best time of the night without an alarm.

Make it your goal to wake up for the night prayer (tahajjud) and work for it. When you make it your concern and intention, then you will get rewarded.

## MAKE DUA'A TO ALLAH TO MAKE IT EASY FOR YOU TO ESTABLISH THE NIGHT PRAYER.

Allah makes us wake up during this blessed time, we find ourselves opening our eyes and seeing it's time for the night prayer, but at that moment we must be truthful and struggle to wake up. Sometimes we say, 'just five more minutes' and we end up falling back to sleep, and we see it's already fajr time thus missing the night prayer. This was guidance from Allah to make us wake up for the night prayer. As if Allah is telling us, 'do you really want to wake up? Look here, I have opened your eyes at the best time, now will you wake up?'. May Allah make us truthful. Ameen.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ مَكَانَهَا عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدُهُ كُلُّهَا، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانًا ".

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits, otherwise he gets up in low spirits and lethargic." [Sahih al-Bukhari 3269]

Before we go to sleep, the shaitan places **THREE KNOTS** on us to make us feel heavy and sleep long. When we wake up, if we remember Allah then the first knot is undone. Now it's a bit looser, so if we make wudhu, the second knot is undone. When we pray, then the third knot is undone.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأَعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟"

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?'" [Sahih al-Bukhari 6321]

Allah descends in the last third of the night in a way that suits His majesty. Imagine Allah will call and say, "if anyone wants to be forgiven, I will forgive him, if anyone wants something, I will grant him". We cannot hear the call of Allah because if we did then we will never sleep waiting for that call. **THIS IS THE TEST OF THE BELIEF IN THE UNSEEN.**

What helps a person reach the night prayer? The previous ayah taught us that Ibad Ar Rahman say 'salama', peaceful words. They do not argue or fight during the day.

Some people even argue with objects, like screaming while driving, or screaming at the computer/phone. If you are peaceful in the morning, then your night will be at peace. Peace starts from you. You can spread peace in your house and community, how? By protecting others from your evil and harm, such as from your arguments, screams and fights. Even criticizing or complaining are not talks of 'salam' because there is nothing positive from it; there is no solution. Even worse, it lessens the faith. So Ibad Ar Rahman don't involve themselves in matters which do not concern them.



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مِنْ  
حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَحْنِيهِ"

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Part of the perfection of one's Islam is his leaving that which does not concern him." A hasan (good) hadeeth which was related by at-Tirmidhi and others in this fashion. [Riyadh As Saliheen, At Tirmidhi, Book 1 Hadith 67]

There is a story of a family of three who used to divide the night into thirds to establish the night prayer all over the night. When one passed away, they split between praying the whole night between the two of them, until only one family member was left, who was establishing the full night prayer on his own. It is only Allah Who guides people to praiseworthy actions like this. We ask Allah to make us reach Him in a unique way; **WE WANT TO BE SPECIAL TO ALLAH.**



## AYAH 65

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا  
كَانَ غَرَامًا ﴿٦٥﴾

And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

There are two types of dua'a (المقال) and (الحال). Sometimes you can say your dua'a and Allah knows exactly what you want, and sometimes you can be in a desperate situation and without saying anything, Allah answers the dua'a of your silent tongue and helps you in your desperate situation.

IN THE CASE OF IBAD AR RAHMAN, THEIR CONCERN AND DUA'A IS TO BE SAVED FROM THE TORMENT OF THE FIRE. They did not say 'O Allah I seek refuge with You from the hellfire' (اللهم اني اعوذ بك من النار). Since they have so much yaqeen (certainty), they feel as if the fire is right at their faces. You would not use the word (اصرف) unless you are feeling something as if it touched you. This is an indicatory their hearts have so much yaqeen. We can acquire knowledge about the hellfire and the paradise, but yaqeen is when you feel it and it makes you submit. We ask Allah to grant us yaqeen. Ameen.

Their dua'a regarding the hellfire shows how humble they are. Despite spending the night in prayer, they could easily ask for paradise or firdaous, but it shows they don't trust themselves, so they ask Allah to avert them from the hellfire. This shows they are not deceived with their good deeds, nor are they satisfied with them. They're afraid they might have riya'a (showing-off), so they ask Allah not to punish them.

THIS IS A MERCY FROM ALLAH TO ALLOW THEM TO MAKE SUCH A DUA'A.

After fearing the torment of the hellfire, they express their condition (إِنَّ (عَذَابَهَا كَانَ غَرَامًا) – its torment is attached, inseparable. The point is not to make a detailed dua'a but to express the feeling. Allah will not put two fears and two securities in the hearts at the same time.

قال الله عز وجل ، و عزتي لا أجمعُ لعبدي أَمَيْنٍ و لا خَوْفَيْنِ ، إِنَّ هُوَ أَمِنِي فِي  
الدنيا أَخَفْتُهُ يَوْمَ أَجْمَعُ فِيهِ عِبَادِي ، و إِنَّ هُوَ خَافَنِي فِي الدنِيا أَمَنْتُهُ يَوْمَ أَجْمَعُ  
فِيهِ عِبَادِي

The Prophet (ﷺ) said: Allah the Almighty said, by My Honor, I will not join two securities or two fears in My slave. If he was secure from Me in the duniya then I will make him afraid on the Day I gather My slaves, and if he feared Me in the duniya then I will make him secure on the Day I gather My slaves. As Silsalah As Sahihah 742, Authenticated by Al Albani as Sahih

If you are afraid of Allah's displeasure in the duniya, Allah will give you security (of His pleasure) in the akhira. You cannot feel secure both in the duniya and akhira.

They do not even want to be dipped in the hellfire. Some people say, 'it's ok if we go to the hellfire because we will not be there forever since we are Muslims', though it is scary to feel the heat of the hellfire. May Allah protect us and make us enter paradise with no account or torment. Ameen.



## AYAH 66

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Evil indeed it (Hell) is as an abode and as a place to rest in.

The hellfire is (سَاءَتْ) the most evil residence because it is the worst (مُسْتَقَرًّا) place and (وَمُقَامًا) and one cannot rest. It shows Ibad Ar Rahman know about Allah, so they have a positive fear.

When you make dua'a, you need to express yourself and your neediness. Some people make dua'a and feel satisfied, as if it's part of their routine.

Look at Prophet Ayoub (عليه السلام) who lost everything, his children and became very sick. Yet when he made the dua'a to Allah, he only said: 'the harm has touched me, and You are the Most Merciful of the merciful.' Which shows the believers do not attribute any evil to Allah, and they always think good of Him.



## AYAH 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ

قَوَامًا ﴿٦٧﴾

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

Notice the sequence of their attributes, first it shows they make peace with everything, because what's the point of your worship if you are not making peace around you. Then their worship makes them humble which now leads us to their daily lives.

WHEN THEY SPEND, THEY ARE MODERATE. They do not over-spend (يُسْرِفُوا) and over-spending is not the same for each person, it is relative to your income. (اسراف) can also be buying something that is within your budget, but your intention is to be better than someone else, or to show-off and this is (اسراف) because you are exceeding your boundary. When buying something, it should not be attached to your heart. Neglecting your necessities and buying secondary things is also (اسراف).

(يَقْتُرُوا) is to be miserly. They do not spend any of their money and some people think this is being pious but it's not, because spending on your household is a charity. Ibad Ar Rahman choose the middle way, which is difficult to attain. Allah loves to see His blessings on you, so when they buy, they buy for the sake of Allah to show their gratitude to Allah.

(قَوَامًا) straight and established, they keep up this moderate level of spending.



## AYAĤ 68

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ  
اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for a just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment

THESE ARE NEGATED ATTRIBUTES (صفات منفية). In the first part of the description of Ibad Ar Rahman, Allah describes their positive attributes, now we see what they don't. Let us see why these major sins are being mentioned, though we would assume Ibad Ar Rahman are beyond this level.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ ". قَالُوا يَا رَسُولَ اللَّهِ هِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَآكُلُ الرِّبَا، وَآكُلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ " .

Narrated Abu Huraira (رضي الله عنه): The Prophet (ﷺ) said, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Messenger! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers." - Sahih al-Bukhari 6857

The punishment is doubled for Ibad Ar Rahman if they commit these major sins, but the reward for their repentance is double as well. So, their double sin is cleared, and their reward is doubled. These are Ibad Ar Rahman, the slaves of the Most Merciful and hence they are treated differently.

The more belief you have, the more nurturing you will have, how? You will see the reality of your sins. For a disbeliever, when they are placed in a situation they only see society's faults, their parent's faults, children's faults, etc. They will never see their faults, so they will not benefit from their tests, and hence they cannot be guided. It shows that human beings can fall into sin, and just because they are Ibad Ar Rahman does not mean they are immune from sinning. They are even afraid they can fall into these major sins.

NEVER FEEL CONFIDENT OF YOUR FAITH AND THAT YOU WILL NEVER COMMIT MAJOR SINS. Ibad Ar Rahman are in servitude of Ar Rahman and hence depend on Him to protect them from such sins and when they fall into any of these unintentionally, they flee to Allah in repentance.



يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O Changer of the hearts, keep my heart firm on Your religion.

[Jami` at-Tirmidhi 3522]



## وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

And those who invoke not any other ilâh (god) along with Allâh.

Shirk comes in different and deceptive forms; it is not just prostrating to idols. Any form of excessive attachment, where magnification, obedience and love come together is a proxy to shirk. Some examples of disguised form of shirk are belief in the power of energy; feng shui; wearing of certain stones and hanging of crystals, and any other form of reliance which is against your fitrah, your natural disposition will lead you to fall into shirk. If for any reason one has fallen into shirk and gets cured then it's a test because the true remedy comes from Allah alone.

HENCE, YOU SHOULD ONLY INVOKE ALLAH FOR REMEDY.

Ibad Ar Rahman do not fall into these deviant practices. The solution to avoid falling deliberately into shirk and to seek forgiveness for what was done without realization is to ask Allah, with a dua'a taught to us by the Prophet (ﷺ):



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ مَا لَا أَعْلَمُ

Allaahumma innee a'oothu bika an ushrika bika wa ana a'lamu wa astaghfiruka  
limaa laa a'lam.

“O Allah! I seek refuge in You from knowingly (or unknowingly) associating anything with You, and I ask Your forgiveness for what I do not know.”

[Sahih Aj Jami'e 3731, Authenticated by Al Albani as Sahih]



وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ

nor kill such person as Allâh has forbidden.

The gravity of the sin of killing is emphasized in Surah Al Mae'da, ayah 32:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا  
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ  
جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ  
جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي  
الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors (32) (Surah Al Maeda 5:32)

إِلَّا بِالْحَقِّ

except for just cause.

For example, if someone kills another, the penalty is to be killed, but it is only the authority which can carry it out. A person cannot go and carry it out himself, otherwise it will cause mischief.

The first thing that will be judged between the people on the Day of Judgement is killing.

## وَلَا يَزْنُونَ

nor commit illegal sexual intercourse -

Adultery is a sin which comes in steps. It begins with a sickness of the heart which is the love of desire. It starts as a look, then a smile, then a talk, then a meeting. Allah mentions in the Quran to not come near to zina, He didn't say 'do not commit zina' because there are steps to it and once you come near, you are bound to fall into it, except whom Allah has mercy on.

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "كُتِبَ عَلَى ابْنِ آدَمَ نَصِيئُهُ مِنَ الزَّانِي مُدْرِكُ ذَلِكَ لَا مَحَالَةَ فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ وَالْأُذُنَانِ زِنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ زِنَاهَا الْبَطْشُ وَالرَّجُلُ زِنَاهَا الْخُطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى نَوِيصْدُقُ ذَلِكَ الْفُرْجُ وَيَكْذِبُهُ".

Abu Huraira reported Allah's Messenger (ﷺ) as saying. Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect. [Sahih Muslim 2658]

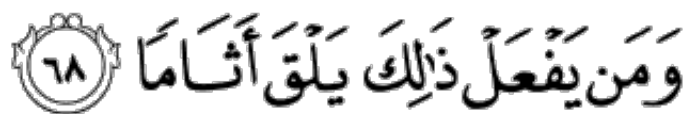
A Muslim woman needs to be careful in her dealings with non-mahram men, including relatives such as her brother-in-law. She cannot justify her mingling by saying, 'he is like my brother or he is like my uncle'. This is the talk of the shaitan because the shaitan will beautify the sin. For the shaitan it's all a game, he knows no barrier of age, nationality or status.

Ibad Ar Rahman do not ascribe purity to themselves. When they read verses about stealing, killing, committing adultery, they do not exclude themselves, they do not think they would never commit such sins. They are



afraid of themselves and the sins. Because one sin opens the door to other sins. Only Allah can protect one from the sins, hence the importance of asking Allah for protection from sins.

The moment a person ascribes purity to himself, he will fall into that sin or even his own children or close ones. So, do not criticize others who are committing the sin; in your heart you need to deny the sin, but not the person. Otherwise how will you be able to advise the person? You will lash out at them. When there are no feelings of hatred towards the person then you will be able to advise in the best manner. You will deny and hate the sin in the heart, but you will have mercy towards the person. We ask Allah to give us the middle path. Ameen. Especially with children, you don't want to push them away when you advise, you want to bring them closer to you, otherwise they will find console and advice from the shaitan or bad companions.



and whoever does this shall receive the punishment.

(أَثَامًا) is not just punishment, but multiple punishment.



## AYAH 69

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾

The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

Allah mentioned the three major sins: shirk, murder and adultery. His punishment for ibad Ar Rahman, who do not repent, will be doubled in the hellfire and the eternal hellfire will be his abode.

A person who knows and commits sins is punished more than the one who does not know. Knowledge is a light and a blessing from Allah, and we need to ask Allah to make us act on the knowledge we learn.

DON'T TRUST YOURSELF,  
TRUST ONLY ALLAH TO GUIDE YOU TO ACT ON THE KNOWLEDGE.



## AYAH 70

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ  
سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful

### TO RETURN TO ALLAH



Repent



Believe- to renew your faith



Do righteous good deeds

Allah will exchange their sins and replace it with good deeds, and imagine each good deed is multiplied 10 to 700 times. This is Allah- the Most Merciful, the Most Gracious.

Why does Allah exchange their sins to good deeds?

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

and Allâh is Oft-Forgiving, Most Merciful

BECAUSE HE IS ALLAH, (غَفُورًا رَحِيمًا).

THE MOST FORGIVING, THE MOST MERCIFUL.

## HOW TO REPENT?

- 🌱 FEEL REGRET FOR COMMITTING THE SIN (الندم على الذنب): there's a burning feeling and guilt inside the heart
- 🌱 DO STOP THE SINS (الاقلاع عن الذنب): a person cannot repent and continue committing the sin
- 🌱 HAVE DETERMINATION TO NOT RETURN TO IT (العزم على عدم العودة)
- 🌱 NEED TO RETURN PEOPLE'S RIGHTS (رد الحقوق): for example, if a person stole money then he needs to return it to its rightful owners.
- 🌱 DO NOT EXPOSE THE SIN IN FRONT OF OTHERS (عدم الجهر به): People who expose themselves is as if they didn't repent.
- 🌱 Even if you make repentance and Allah has forgiven you and rewarded you for it, WHEN YOU REMEMBER YOUR SIN, SEEK REPENTANCE AGAIN, Allah rewards you again.

## TIME OF REPENTANCE (في وقت التوبة)

A person can only repent before the moment the soul reaches the throat, as at that time, the death is eminent. We cannot repent also, once the sun rises from the west as this is a major sign of the Day of Judgement and hence repentance will not be accepted at that time.

## SINCERITY IN THE REPENTANCE (اخلاص في التوبة)

You must quit the sin for the sake of Allah. For instance, someone drinking is told by the doctor it's affecting his health, so he quits drinking. It is not considered true repentance when it's for the sake of health and not for the sake of Allah.




## FIRST PART OF REPENTANCE

### TO HAVE THE FEELING TO REPENT

مَنْ تَابَ

those who repent

There are conditions to repentance. When a person feels like he wants to repent, the source of this feeling is Allah. The first seed of repentance comes from Allah and Allah knows in which heart to place it. And with the first seed of repentance placed in the heart, EACH HEART WILL ACT DIFFERENTLY:

-  Some will take it and will hasten to Allah.
-  Others will think about it, but then they will ignore it to the point that the sin is considered not a sin anymore. So, don't be surprised when you see people who don't feel like what they're doing is wrong, since the seed of repentance has been taken away from their hearts. May Allah protect us from this. Ameen.
-  The third group is the one that waits and says, 'I will do it later'. But one should hasten and not postpone the repentance because it is a provision from Allah.



## WHAT HAPPENS AFTER REPENTING?

You are bound to be tested for your truthfulness. For example, you know a gathering is not appropriate, you don't attend it, and then you see everyone is against you.

Another type of test maybe that before your repentance, you committed the sin, but there were obstacles to it. But now the test will come straight to you, you will not find any obstacles. Will you then commit the sin or you will turn away from it? **YOU NEED TO KNOW ALLAH'S ACTIONS.**

If you do not want your test to be long, then you need to stop thinking about it and extract the sin from your heart with the help of Allah. When the test is over, then you will find those who used to hate you are fine with you. But if you keep thinking about it then it just elongates your test.

Allah is At Tawwab, the One Who places the seed of repentance in the heart.

قال الله تعالى: "يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي، يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً"

I heard the Messenger of Allah (ﷺ) say, "Allah the Almighty has said: 'O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].'" [Riyadh As Saliheen, At Tirmidhi, Book 1 Hadith 442]

## SECOND PART OF REPENTANCE – TO BELIEVE (RENEW YOUR FAITH)

وَأَمِنَ

And believe

Part of the repentance is to renew your faith because after sinning your faith goes down, and after shirk it goes to zero faith. So, now you must stitch your fabric of faith. On the Day of Judgement, it will all be tangible, we will be naked at first and then we will be dressed according to our faith. Some will be covered only to their chest, some to their stomachs, some to their legs, and for some they will drag their gowns like Omar bin Al Khattab (رضى الله عنه).

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ"

The Prophet (ﷺ) said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter.) [Sahih al-Bukhari 6810]

## THIRD PART OF REPENTANCE –

### DO RIGHTEOUS GOOD DEEDS

وَعَمِلْ عَمَلًا صَالِحًا



and do righteous deeds,

After renewing your faith, it must be followed by RIGHTEOUS GOOD DEEDS (وَعَمِلْ صَالِحًا). You cannot say I believe in my heart and then not follow it with righteous good deeds. (صَالِحًا) are deeds for the sake of Allah and done according to the Sunnah.

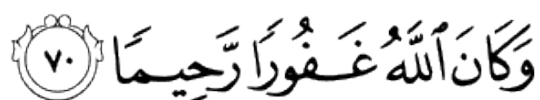
فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

for those, Allâh will change their sins into good deeds

The good deeds will remove the stains of sins. The bad deeds are replaced with good deeds according to the severity of the sin. Allah is The Most Just, because major sins are harder to overcome than minor ones. Imagine someone committing shirk and reverting to Islam. His reward will be enormous. And this exchange takes place both in the duniya and akhira:

-  In the akhira, the sins will be replaced by good deeds on the Day of Judgment.
-  In the duniya, the evil deeds will be replaced with good deeds. For example, someone repenting from shirk will have it exchanged with tawheed. And the disobedient acts (like smoking, drinking, etc.) will become obedient acts (different worships). So, the person becomes a completely different and better person.

Why do we have a Day of Judgement, even though Allah knows exactly what we have done? Because we will witness (لا اله الا الله) and we will see the mercy, the kindness, and justice of Allah. Even the people of hellfire will be praising Allah as they enter the hellfire because they see how kind, merciful and just He was to them. They confess they were wrong and they abandoned Allah, and they will not blame Allah, rather they will blame themselves, their bad companions, shaitan, idols, etc.



and Allâh is Oft-Forgiving, Most Merciful

Allah is Forgiving to the ones who repent, believe and perform good deeds.

قال رَسُولُ اللَّهِ - صلى الله عليه وسلم - : " كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ "

"Every son of Adam commits sin, and the best of those who commit sins are those who repent.' [Sunan Ibn Majah Book 37, Hadith 4392]

(غَفُورًا): we need forgiveness because this is what will take us out of the hellfire.

(رَحِيمًا): we need mercy, because it is only by Allah's mercy that we will enter the paradise.

Allah is the Most Merciful because He does not punish us on the spot when we commit a sin.



## AYAH 71

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.

With Ibad Ar Rahman, Allah is mentioning repentance again, why? Notice in Ayah 70, it said (مَنْ تَابَ وَأَمَنَ وَعَمِلَ عَمَلًا صَالِحًا), and in Ayah 71 it says (وَمَنْ تَابَ وَعَمِلَ صَالِحًا) – there is no mention of (وَأَمَنَ) because Ibad Ar Rahman can still commit sin, but they do not commit major sins which would negate their faith. If he commits any other sin, he knows he has a Rabb Whom he can repent to and follow it with good deeds.

فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

does indeed turn to Allah with [accepted] repentance.

Even with small mistakes, they repent and follow it with righteous good deeds. If you react like this with your sins, then you are completing and perfecting your repentance.

What does he have in his heart that makes him repent to Allah even for a small sin? Fear of the punishment of Allah. People undermine the small sins. But the Prophet (ﷺ) likened the small sins to sticks of wood which would eventually bundle and cause a fire.

Also, the person feels shy in front Allah to have committed a sin in front of Him. We ask Allah to give us this shyness. Shyness is part of the faith, if a person does not have shyness then he will do anything because he will have no shame.

## AYAH 72

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

And those who do not witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

And those who do not witness to falsehood,

It means they do not attend any gatherings based on falsehood. (الزُّورَ) is like haram, they do not listen or talk in gatherings which are sinful, where there is lying and can deviate one from the truth.

The best stories are stories from the Quran because they are real. There is no need to watch false stories when you have "your own" life stories which show you **ALLAH'S ACTIONS**.

Movies show fake love and fake horror. When a person watches a love story and sees their marriage is not like that then it disappoints them though it's fake. Or maybe one gets used to watching horror movies which numbs the heart so when a person hears about the punishment of the hellfire and the horrors of the Day of Judgement, it doesn't move him.

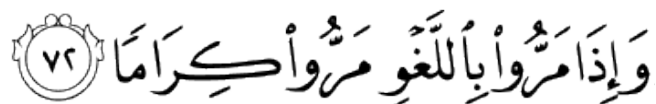
When a person is in sin, he cannot recognize the truth from falsehood, for this reason we ask Allah to make us see the truth as truth and the falsehood as falsehood. Ameen.

People are scared to fall sick when someone is coughing, but they are not afraid to fall 'morally sick' when sitting around falsehood?



## TYPES OF TALK

- 🌱 (الزُّور): talk that is based on falsehood and actions that are sinful.
- 🌱 (بِاللَّغْوِ): vain talk, you neither get good deeds or bad deeds from it.
- 🌱 (الحسن): good talk for which you are rewarded.



and if they pass by some evil play or evil talk, they pass by it with dignity.

If they pass by vain talk, it doesn't mean they want to indulge in it. It is vain talk that neither benefits your duniya or akhira.

It is fine to take part in limited vain talk to bond with others, but its amount should be like 'putting salt on your food' – so not too much of it.

The Prophet (ﷺ) said there are things which are not considered (بِاللَّغْوِ), vain talk:

- 🌱 When playing with children.
- 🌱 Any talk between husband and wife, to strengthen the bond.
- 🌱 When taking care of your horse, this shows kindness to the animals.

Ibad Ar Rahman do not initiate vain talk but if they happen to come across it, they pass with (كِرَامًا), dignity. They do not want to join the vain talk or indulge in it, they just want to pass by as quickly as possible, but with dignity and honoring themselves.

HOW DO YOU HONOR YOURSELF?  
WHEN YOU SPEAK GOOD OR REMAIN SILENT.

What makes them do all of this? Because they fear Allah. Sometimes even vain talk can lead to falsehood and excessive vain talk can harden the heart.

قال رسول الله (ﷺ) "وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ"

The Prophet (ﷺ) said, " whoever believes in Allah and the Last Day, should speak what is good or keep silent." [Sahih al-Bukhari 6136]

TALK OF IBAD AR RAHMAN

GOOD (خير)

When Ibad Ar Rahman talk, they are hoping for the reward from Allah. They do not speak to flatter the people. If someone asks you if you like something, don't go overboard and exaggerate and don't be so dry and mean either. Just be polite and moderate.

They talk to be rewarded by Allah. They do not talk for the sake of showing they have more knowledge.

SILENT (يصمت)

If you do not have something nice to say, then it is better to stay quiet.



## AYAH 73

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا  
وَعُمْيَانًا

And those who, when they are reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

When Ibad Ar Rahman hear ayat of the Quran which they've heard before, they do not say, 'oh I've already heard this'. They listen to it as if it is the first time. They never perceive knowledge as repetition but they receive it (ذَكِّرُوا بِآيَاتِ رَبِّهِمْ) as a reminder, i.e. they know it already, but Allah is reminding them as nurturing. Sometimes we think we know, but we do not know as we are not applying what we have learnt, that is why Allah is reminding us and this is nurturing from Allah.

We feel more excited about new things, but Ibad Ar Rahman feel happier about the reminders. If they are reminded of it again, they are thirsty to hear more about it and they are longing to hear it because it is 'kallam Allah' – the words of Allah.

They are eager and thirsty to hear about the old ayat because this brings more yaqeen (certainty) and elevation. There is repetition in the Quran because we need reminders.

Plants need to be watered constantly; they can't be watered only once and expected to remain healthy. Similarly, we need reminders consistently.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ  
عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord.

(Surah Al Anfal 2)



## AYA'AH 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ  
أَعْيُنٍ وَاجْعَلْ لَنَا لِمُنَّقِينَ إِمَامًا

And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqûn."

The last description of Ibad Ar Rahman is **MAKING DUA'A**. It is a dua'a for their partners and offspring, as if they're asking to reform the entire society.

وَالَّذِينَ يَقُولُونَ

And those who say:

(وَالَّذِينَ يَقُولُونَ): it is in the present tense, so they are constantly saying it. Some people just say it to get married or to have children and then stop. You should always say this dua'a because you are reforming the society.

رَبَّنَا

"Our Lord!

(رَبَّنَا): Our Rabb, Our Reformer. The words of the dua'a from the **QUR'ÂN** are the best because there are no words better than Allah's.

هَبْ لَنَا

Bestow on us

(هَبْ): is like a gift. So, you are asking your Rabb to grant you a gift from your partners and offspring.

مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا

from our wives and our offspring

(أَزْوَاجُنَا): can be spouses and companions.

قُرَّةَ أَعْيُنٍ

comfort of our eyes,

(قُرَّةَ أَعْيُنٍ): coolness of eyes. It means when you look at your partners and offspring, they will bring comfort to you. You are asking Allah to reform them and make them righteous. And it makes you happy when you see they are on the guidance and are leading a good and pious life.

For the partner and children, these are mentioned as a gift (هبة) not rizq (رزق), which is provision such as money.

When you have righteous children, they will make dua'a for you after you die.

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

and make us leaders for the Muttaqûn.

(وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا): and make us leaders for the Muttaqeen. Ibad Ar Rahman also have high aims, and they ask Allah to not only make them muttaqeen, but a leader for the muttaqeen. A leader in Islam is the best degree after the messengers. These are the truthful ones.

Leadership in Islam doesn't mean to be a leader with people following him. It means a good example for the people. You are asking Allah to reform you that even the muttaqeen will follow you as an example. Allah will make you a role model for the muttaqeen, who are the best of people.





## AYAH 75

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً  
وَسَلَامًا



Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

They will be rewarded with the highest place in Paradise, and how will they reach this status? Because of their patience. They are patient when they walk on the earth and deal with the ignorant people, patient when they stand at night, patient with their spending and patience when dealing with falsehood.

When they arrive, they will be welcomed by the angels and they will hear beautiful greetings from the angels. They will not see or hear anything to disturb them in paradise.

In this life, we are unstable, in paradise everything will be stable. You will have a beautiful house, nice neighbors, an amazing husband; life will be perfect, and it will never be boring, the delights will increase every time so there will be always excitement – forever.



## AYAH 76

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

Abiding therein; excellent it is as an abode, and as a place to dwell.

This is the best dwelling place and best place to rest.

This is a complete manual from Allah to tell us about the Ibad Ar Rahman. IBAD AR RAHMAN ARE THE CREAM OF SOCIETY.



## AYAH 77

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ

لِزَامًا ٧٧

Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So, the torment will be yours forever (inseparable permanent punishment)."

With the Furqan, you have clarity of right and wrong. So, Allah will take care of you as long as you invoke Him, as long as your heart is attached to Him, He guarantees He will surround you with His mercy.

We would be lost in this duniya without Allah. If we do not invoke Allah, then He will leave us.

Those who think they can live without Allah then the punishment will be attached to them (لِزَامًا).

They think they are independent while Ibad Ar Rahman never think they are independent.

Ibad Ar Rahman reached their status with dua'a. We need to beg and ask Allah to reach this level and have these attributes.

We cannot breathe or do anything else without the help of Allah. We are completely at the Mercy of Allah.



# SUMMARY OF CHARACTERISTICS OF

## IBAD AR RAHMAN:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

those who walk upon the earth humbly

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

and when the ignorant address them [harshly], they say [words of] peace

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾

They spend [part of] the night to their Lord prostrating and standing [in prayer]

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا

كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

Make dua: "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; Indeed, it is evil as a settlement and residence."

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

When they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

Who do not invoke with Allah another god

وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

Do not kill the soul which Allah has forbidden [to be killed], except by right,

وَلَا يَزْنُونَ

And do not commit unlawful sexual intercourse

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

Then do not testify to falsehood

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And when they pass near ill speech, they pass by with dignity

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

When reminded of the verses of their Lord, do not fall upon them deaf and blind

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

Make dua: Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous



يا حي يا قيوم برحمتك  
استغيث أصلح لي شأني كله  
ولا تكلني الى نفسي طرفه عين

○ EVER LIVING ONE, ○ ETERNAL  
ONE, BY YOUR MERCY I CALL ON  
YOU TO SET RIGHT ALL MY  
AFFAIRS. DO NOT PLACE ME IN  
CHARGE OF MY SOUL EVEN FOR  
THE BLINKING OF AN EYE.

الراوي : أنس بن مالك | المحدث : الألباني | المصدر : صحيح الجامع

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