

# *The Servants of Ar-Rahmaan*

Special Traits of Allaah's Favoured Servants



عِبَادُ الرَّحْمَنِ



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## SPECIAL TRAITS OF ALLAAH ﷻ 'S FAVOURED SERVANTS

### FOREWORD

Recently, I was preparing a lecture, and I thought of speaking on the qualities of the special Servants of Allaah. Whilst preparing, I came across a beneficial article on the internet regarding these qualities. I decided to work on this article and prepare a small booklet regarding these qualities. Using this article as a basis, I checked other commentaries of Qur'aan and added some ahaadeeth and incidents from other books.

May Allaah ﷻ forgive my shortcomings, accept this effort, and make it a means to gain a connection with Him. Aameen

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## INTRODUCTION

In the last few verses of Surah Al-Furqaan, Allaah ﷻ describes beautiful characteristics of a special group of faithful, believing slaves that He Himself called **Ibaadur-Rahmaan**. Allaah ﷻ associates one of His Beautiful Names, Ar-Rahmaan, with this group. The mere attribution of His Name is already an indication of great honour. Allaah has many Beautiful Names. He could choose to call them Ibaadullaah or Ibad-ul Khaaliq, yet He chooses to describe them as Ibaad-ur Rahmaan. Allaah ﷻ chooses to associate His Rahmah (Mercy) with this special group of servants.

The Name Ar-Rahmaan is different from Ar-Raheem. Ar-Rahmaan means that Allaah's mercy is all encompassing – His mercy encompasses both the believers and the disbelievers, humans and animals, the seen and the unseen, and this world and the hereafter. All the mercy that we have and witness in this world are implications of Him being Ar-Rahmaan.

This level of mercy is impossible for us human beings to have, but when Allaah ﷻ associates His Name Ar-Rahmaan with these servants, then it means that this special group of Ibaad (servants) also exhibit an amazing degree of this beautiful character of mercy. Think about it: even if the qualities of the Servants of Ar-Rahmaan were never mentioned in the Qur'aan, by Allaah ﷻ merely saying that they are Ibaadur-Rahmaan should be enough for us to reflect that these people are those who are known to be merciful, characterized as merciful, have the distinct quality of mercy – merciful in their relationships, merciful in the way they treat others, merciful by not having a heavy presence that people have to serve them, merciful in a

way that people can trust them, merciful in a way that people do not fear the harm of their tongue, or hand, or bad character. The qualities of the Servants of Ar-Rahmaan are blended with mercy.

So our goal is to take every single of these qualities and apply them in situations that we face, because not all situations are specifically mentioned in the Qur'an, such as: when someone owes us money, when someone cuts us on the road, when we come across someone's shameful or embarrassing moment, when we meet our family after being pressured and stressed all day at work, when we go into a social/family gathering that we may not enjoy, when we encounter a person that we do not like; and so on.

As servants of Ar-Rahmaan and followers of Rasulullaah ﷺ who is Rahmatul-lil-Aalameen (mercy to mankind), we have to think: How do I become a merciful person in these scenarios, in my interactions? Remember, this is one of the names that Allaah loves, so a person has to live up to be that calibre. Rasulullaah ﷺ said, "Ar-Rahmaan has mercy on those who are merciful. If you show mercy to those who are on earth, He whose control is over the heavens will show mercy on you." (Tirmidhi no. 1924, Abu Dawood no. 4941)

By being merciful to those on earth, Allaah ﷻ will thus show mercy to us. What an amazing reward to the one who aspires in becoming a merciful servant of The Most Merciful. With this goal in mind, we will be discussing the characteristics of the Servants of Ar-Rahmaan.

These people are referred to as (عباد) "slaves" which is the plural of the word (slave). Here it means the slave who is the property of his Master. All his deeds and prerogatives together with his very life are dedicated to follow the command and will of the Master. Only such a person can

claim to be Allaah's slave whose views and beliefs, thinking and desires, and deeds and actions are totally in line with the command and pleasure of his Rabb (Master) and who keeps himself alert to carry out each and every command as soon as he is required to.

May Allaah ﷻ make us bearers of these qualities so that we can be rightfully called Ibaad-ur-Rahmaan (the Servants of Ar-Rahmaan)!

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

AND THE SERVANTS OF AR-RAHMAAN ARE THOSE WHO WALK ON  
THE EARTH HUMBLY

**The first characteristic** is their humility. Here the word (هون) is used in the sense of humbleness, modesty and dignity - that is one does not walk with pride or arrogance. It does not mean that one should walk very slowly, because walking in this manner is contrary to the Sunnah if done without any need. According to the description given in the books of his biography, Rasulullaah ﷺ would not walk slowly. Instead, his walk was on quicker side. It is recorded in a hadeeth, “He used to walk in a manner as if ground was shrinking for him.” (Tirmidhi no. 3637) It is for this reason that the righteous elders have described the slow walk, like that of a sick person, as a symbol of arrogance, a sham habit, and something unwanted. Sayyidina Umar رَضِيَ اللَّهُ عَنْهُ once saw a young man walking very slowly. He asked him, “Are you sick?” He replied, “No.” Then Sayyidina Umar رَضِيَ اللَّهُ عَنْهُ raised his stick on him and commanded, “Always walk robustly.” (Ibn Katheer)

The way a person walks and carries himself tells so much about him. Unfortunately, our entertainment industry, and sometimes culture, have falsely defined what “cool” or “swag” or “powerful” walk or body language is. When we read the Qur’aan, we learn that Allaah Himself forbids us from walking proudly, “And do not walk haughtily on earth (strutting with your heads in the air). You can certainly not tear the earth open (with your strutting), nor can you reach the height of the mountains (by lifting your heads in the air. This proud manner of



walking is therefore futile because you cannot achieve anything by it).  
(Israa verse 37)

Luqmaan رَضِيَ اللَّهُ عَنْهُ also advised his son to be modest when walking, “and do not walk arrogantly on earth. Verily Allaah detests every arrogant boaster. Moderate your walk (be calm, composed and modest).”  
(Luqmaan verse 18, 19)

This verse also covers how a person carries himself, and not just the act of walking. Our body language is equally important as our verbal language. Hasan Basri رَحِمَهُ اللَّهُ said in regard to body languages during salaah, is that if the heart has humility, then the rest of the limbs will possess humility as well. So humility carries into our body language, and that includes the way we look at people, walk to people, walk past people, the way we get people’s attention, the way we ignore people, the tone of our voice when we talk to someone, the way we drive on the road, etc. – all of these have so much to do with humility.

Other than the act of walking and body languages, this verse also indicates towards possessing a humble presence. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the epitome of humility. A few examples of his humility:

# He didn’t like unnecessary praise. Umar رَضِيَ اللَّهُ عَنْهُ said on the pulpit, “I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, ‘Do not praise me as the Christians praised Isa ibn Maryam. I am only His slave. Say, ‘the servant of Allaah and His messenger.’” (Bukhaari no. 3445) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said this out of humility. When a person reaches the stage of true humility, he cannot see his own perfections.

# He was down to earth. Anas رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visited the sick, attended funerals, mounted a donkey and accepted the invitation of slaves. During the Battle of Quraizah, he was mounted

on a donkey which had a noseband and a saddle made of palm fibres.” (Tirmidhi no. 1017, Ibn Maajah no. 4178) It is the habit of kings and rulers to only mount the best of horses. Rasulullaah ﷺ did not feel it below his dignity to mount a donkey.

# He sought du’aas from his subordinates. Umar رَضِيَ اللَّهُ عَنْهُ narrates, “I sought permission from Rasulullaah ﷺ to perform Umrah. He gave me permission and said to me, ‘O my brother! Do not forget us in your supplications.’ ‘Umar رَضِيَ اللَّهُ عَنْهُ said, ‘This request of Rasulullaah ﷺ is such that I would not exchange it for even the entire world.’” Another narration states: “O my brother! Include us in your supplications.” (Abu Dawood no. 1498, Tirmidhi no. 3562)

# He would greet others first. He would even greet children. Anas رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah ﷺ used to visit the Ansaar. When he would go to the houses of the Ansaar, the children would come around him. He would supplicate on their behalf, wipe his hands over their heads, and greet them. (Musnad Bazzaar no. 6872, Ibn Hibbaan no. 459)

# He would eat and sit like a slave. Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ said, "O Aaishah. If I wanted, mountains of gold would travel with me. An angel came to me, whose waist was the size of the Ka’bah. He said to me, “Your Sustainer sends salaams to you and asks, “If you want, you can be a nabi and slave, or a nabi and a king.” I looked to Jibreel عَلَيْهِ السَّلَامُ who made an indication to me to adopt humility. So I said, “I wish to be a nabi and slave.” Thereafter Rasulullaah ﷺ would never lean and eat. He would say, “I eat as a slave eats, and I sit as a slave sits.” (Musnad Abu Ya’la no. 4920)

# He would answer when called. Umar رَضِيَ اللَّهُ عَنْهُ says that when a man called for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ three times, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied with the word ‘Labbaik’ (At your service) each time. (Kitabud-Dua of Tabaraani no. 1943, Amal al-Yaum of Ibnus-Sunni no. 191)

# He would engage in menial works at home. Aswad reports that he once asked Aaishah رَضِيَ اللَّهُ عَنْهَا, “What would Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do when he entered the house?” Aaishah رَضِيَ اللَّهُ عَنْهَا replied, “He would engage himself in some domestic chores and would leave to perform salaah when the time for salaah arrived.” (Bukhaari no. 676; Tirmidhi no 2489)

# Even in success, he was an epitome of humility. Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered Makkah (upon the Conquest of Makkah) and the people were crowding to have a look at him, he placed his head against his carriage out of humility. (Musnad Abu Ya’la no. 3393)

# He would overlook the faults of his subordinates. Anas رَضِيَ اللَّهُ عَنْهُ said, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived at Medina, Abu Talha took hold of my hand and brought me to Allaah’s messenger and said, “O Rasulullaah! Anas is an intelligent boy, so let him serve you.” Anas added, “So I served Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at home and on journeys; by Allaah, he never said to me for anything which I did, ‘Why have you done this like this?’ or, for anything which I did not do, ‘Why have you not done this like this?’” (Bukhaari no. 2768)

## **THE BENEFITS OF MENTIONING ‘ON THE EARTH’**

Some scholars said that the mentioning of ‘on the earth’ (على الارض) in this verse has benefits:

One of them is to remind us that we are from the earth. We are walking on what we are made of, we are walking on our origin, and we are walking on where we will one day return. This is where we came from, and this is what we will go back to, and this is where we will be resurrected from. It teaches us humility when we truly internalize it. Pride and arrogance develop when we forget. People get arrogant when they forget where they came from.

A second lesson we learn is that we should not have arrogance with anyone else, because we are made from the same essence as them. So, we do not belittle people on the basis of their race, education, wealth, looks, etc. All worldly distinctions are not distinctions in the sight of Allaah. The only true distinction is taqwa which is hidden in the heart.

## **CRUX OF THE FIRST CHARACTERISTIC OF THE SERVANTS OF AR-RAHMAAN**

**THEY POSSESS HUMBLINESS IN THEIR WALK, IN THEIR BODY  
LANGUAGE AND THEIR VERY PRESENCE.**

**THEY DO NOT SHOW ARROGANCE BEFORE OTHERS.**

**THEY ARE MERCIFUL TOWARDS OTHERS AND THE ENVIRONMENT  
AROUND THEM.**

**THEIR VERY ESSENCE EXUDES HUMILITY.**

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

AND WHEN THE FOOLISH PEOPLE SPEAK TO THEM, THEY REPLY BACK  
WITH SALAAM (WORDS FREE FROM SIN AND WHICH REMOVE  
HARM)

**The second characteristic** is the quality of forbearance. Forbearance is being patient and having composure while dealing with difficult people. Allaah ﷻ says in another verse,

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ  
وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حُظٍّ عَظِيمٍ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ  
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

*Good and evil cannot be equal. Resist (the harassment and insults of your enemies) with that (form of resistance) which is best (by being kind and forgiving), and (when you do this, you will notice that) the one between yourself and whom there was enmity (your enemy) will instantly become like your bosom friend. Only the patient ones will be inspired with (doing) this (because every person cannot achieve it). Only the most fortunate will be inspired with this. If any whisper (to take revenge) from Shaytaan has to reach you, then seek Allaah's protection. Undoubtedly, He is the All Hearing (will hear your plea), the All Knowing (knows exactly how to repel Shaytaan's influence).*  
(Haameem Sajdah verse 34-36)

Ibn Abbas رَضِيَ اللَّهُ عَنْهُ explained this verse,

أَمَرَ اللَّهُ الْمُؤْمِنِينَ بِالصَّبْرِ عِنْدَ الْغَضَبِ وَالْحِلْمِ عِنْدَ الْجَهْلِ وَالْعَفْوِ عِنْدَ الْإِسَاءَةِ فَإِذَا فَعَلُوا ذَلِكَ عَصَمَهُمُ اللَّهُ مِنَ الشَّيْطَانِ وَخَصَّصَ لَهُمْ عَدُوَّهُمْ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

*Allaah commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allaah will save them from Shaytaan and subdue their enemies to them until they become like close friends. (As-Sunanul-Kubra of Bayhaqi no. 13299)*

A lot of us will find that it's easier to attain many good qualities than to do away with a bad temper. Very few people can abandon their temper. So the second characteristic of the Servants of Ar-Rahmaan is that they have *hilm* (forbearance), and this quality is a fruit of the first characteristic – humility.

### **How to attain forbearance?**

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah bestows patience to the person who makes an effort to be patient [during times of adversity and difficulty]. No person has been bestowed with a gift that is better and vaster than patience.” (Bukhaari no. 1469, Muslim no. 1053)

Abu Darda رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ، وَإِنَّمَا الْحِلْمُ بِالتَّحَلُّمِ، مَنْ يَتَحَرَّى الْخَيْرَ يُعْطَهُ، وَمَنْ يَتَّقِ الشَّرَّ يُوقَهُ

*Verily knowledge comes only by learning, and forbearance only comes by cultivating forbearance. Whoever aims for good will receive goodness, and whoever seeks to evade evil will be protected from it.*

*(Al-Mu'jamul-Awsat no. 2663)*

Even though forbearance is the hardest quality to attain, these statements show that any good quality is attainable through consistent practice. There is no way we can learn forbearance if we do not practice the art of composure (i.e. the ability to hold ourselves together). Practice it every day, in our day-to-day events and activities. Learn to deal with minor annoyances on a regular basis, so that one day we will have greater patience, forbearance, and composure when greater tragedies strike.

What is *Jaahiloon* in the context of this verse?

It should be kept in mind that the word "foolish" in this verse refers to a person who acts like a foolish person, notwithstanding that he might be a knowledgeable person. It refers to someone who has no control over their emotions – they tend to be rude, abrasive, foolish, insulting, disrespectful, etc. If a bad word comes to their mind, it comes out immediately from their mouth – there is no thought process.

Notice also that Allaah جَلَّ جَلَالُهُ didn't say "If (إِنْ) the *Jaahiloon* address them..." but He said "When (إِذَا) the *Jaahiloon* address them..." indicating that we cannot run away from the fact that we will face a lot of different temperaments from people.

This is an examination for us and a means of our spiritual nurturing. Allaah جَلَّ جَلَالُهُ states,

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

*We have made some of you as trials (tests) for others (to see whether you will exercise patience or not). Will you then exercise patience (to pass this test)? Your Rabb is Ever Watchful (so beware of what you do and know that He will reward every good that you do). (Furqaan verse*

The word Rabb is used here to show that what He is our benefactor, and all these trials are for our nurturing. If a person exercises patience and passes them, then he will progress spiritually.

### **WHAT IS RESPONDING TO JAAHILOON WITH SALAM?**

Also, the word (peace) is not used here in its customary sense of greeting, but for any word causing peace. What is meant here is that in response to ignorance they keep composed and answer with calmness so that others are not offended and they do not commit a sin. The same explanation is put forward by Sayyidina Mujahid and Muqatil etc. The intended meaning is that they do not avenge from those who talk to them like ignorant people.

Allaah جَلَّ جَلَالُهُ also uses the word *Jaahiloon* in another surah,

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ

*When they hear futile talk (such as verbal abuse from the Kuffaar), they turn away from it (ignore it) saying, “Our actions are ours (and none of your concern because we will answer for them) and your actions are yours (and none of our concern because you will have to answer for them). Salaam to you (i.e. we take leave from you without saying any sinful or harmful words). We do not seek (do not wish to converse with and act like) the ignorant (such as yourselves who can only criticise others rather than attempt to see things their way or at least respect their opinions). (Qasas verse 55)*

Some ulama state that this verse is referring to an incident where a group of Christians came to Makkah to meet Rasulullaah ﷺ. When Rasulullaah recited the Qur’aan to them, they started to cry



because they believed in the messages of the Qur'aan, and thus they accepted Islam. Abu Jahl and some of the people of the Quraysh came and started to mock and taunt them, as they would to the Muslims in Makkah. The Christians who became Muslims responded to them with this verse, "Our actions are ours and your actions are yours. We won't taunt and mock you. We do not seek the ignorant."

They were basically saying to Abu Jahal and his companions, "We are not interested. Go ahead with your taunting, but it is not the type of behaviour that we accept for ourselves, so we are not going to engage in it.'

These two verses give us the concept on how to generally respond to people who do the actions of ignorant people. To put it simply, salaam literally means, "No harm." It's a way to say that we're not interested in this conversation or behaviour, and we're going to move on and away from it.

Our patience and composure will be among the reasons why our status is elevated in the sight of Allaah جَلَّ جَلَالُهُ. The Servants of Ar-Rahmaan do not descend to the level of Jaahiloon, because they are very focused seeking the pleasure of Ar-Rahmaan than to be worried about the provocation of Shaytaan. Remember the story of Moosa عَلَيْهِ السَّلَام with Fir'awn? When Moosa عَلَيْهِ السَّلَام confronted him, Fir'awn addressed Moosa in a very condescending manner, which is probably enough to make us all really angry! Not only that, Fir'awn tried to kill Moosa عَلَيْهِ السَّلَام, killed thousands of babies, called himself God... there are so many reasons to hate Fir'awn. Yet Moosa عَلَيْهِ السَّلَام was commanded by Allaah جَلَّ جَلَالُهُ to speak to him in a good manner,

اَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

*Proceed, the two of you, to Fir'awn. Indeed, he is rebellious. Speak to him in gentle (kind) words, perchance he may take heed or fear (Me).*

*(Taahaa verse 43-44)*

If that was how a Nabi of Allaah spoke with his enemy, then what about us towards anybody else?

So when the Servants of Ar-Rahmaan are confronted with people who speak to them with bad words, who insult them, who are angry, obnoxious, arrogant, ignorant, insulting, or rude – they do not respond in the same manner, they do not respond with sinful words. They forgive and overlook, and say nothing but good words. They speak calmly. They are courteous. All of these are included in the word 'salaam'. This is the sunnah of Rasulullaah ﷺ – the more ignorant the people were, the more patient he ﷺ would become.

Let us see a few incidents in the life of Rasulullaah ﷺ and the pious predecessors regarding the tolerance they possessed:

1.) Jaabir رَضِيَ اللَّهُ عَنْهُ reports that a Jewish woman from Khaybar once poisoned some roasted goat meat and presented it to Rasulullaah ﷺ. Rasulullaah ﷺ took a foreleg of the goat and started eating it while a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ also joined him. Rasulullaah ﷺ then said, "Take your hands off (the food)!" Rasulullaah ﷺ then sent for the woman and when she arrived, he ﷺ asked her, "Did you poison this meat?" "Who told you about it?" she asked. Rasulullaah ﷺ replied, "This (foreleg) here in my hand informed me." When she admitted that she did poison the meat, Rasulullaah ﷺ asked her why she did it. She

replied, “I said to myself that it would do you no harm if you really are a nabi and if you are not, we would be rid of you.” Rasulullaah ﷺ forgave her and did not punish her. However, some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who had eaten from the meat passed away; and because he had also eaten from it, Rasulullaah ﷺ had blood cupped from his shoulder. Abu Hind رَضِيَ اللَّهُ عَنْهُ who was a freed slave of the Ansaar Banu Bayaadha tribe did the cupping using a horn and a blade. Another narration from Abu Salamah رَضِيَ اللَّهُ عَنْهُ states that Bishr ibn Baraa ibn Ma'roor رَضِيَ اللَّهُ عَنْهُ passed away (from the poisoning). The narration further states that (because of this death) Rasulullaah ﷺ then had the woman executed. (Abu Dawood no. 4510, 4511)

2.) Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that he accompanied Rasulullaah ﷺ on an expedition towards Najd. When Rasulullaah ﷺ returned, he also returned with him. It was in the afternoon when they reached a valley in which there were many thorny trees. Rasulullaah ﷺ got off and the people scattered about in order to find shady trees. Rasulullaah ﷺ got off beneath an acacia tree and hung his sword on it. We fell asleep for some time. Suddenly we heard Rasulullaah ﷺ calling us. On reaching him, we saw a Bedouin next to him. Rasulullaah ﷺ said to us, “This person seized my sword while I was asleep. I woke up and saw the unsheathed sword in his hand. He said to me, ‘Who is going to protect you from me?’ I replied, ‘Allaah.’ This happened three times.” Rasulullaah ﷺ did not punish him, and the man sat down. (Bukhaari no. 2910)

A person by the name of Auf ibn Haarith or Ghaurath ibn Haarith stood at the head of Rasulullaah ﷺ with a sword. “The man asked, ‘Who is going to protect you from me?’ He ﷺ replied,

‘Allaah.’ (No sooner he said this), the sword fell from the man’s hand. Rasulullaah ﷺ took the sword and asked, ‘Who is going to protect you from me?’ The man replied, ‘Be better than me.’ He ﷺ asked, ‘Do you testify that there is none worthy of worship except Allaah and that I am the Messenger of Allaah?’ He replied, ‘No. However, I promise you that I will not fight against you, nor will I support any people who fight against you.’ Rasulullaah ﷺ permitted him to go his way. The man went to his people and said, ‘I have come to you from the best of people.’” (Saheeh Ibn Hibbaan no. 2883/ Musnad Ahmad no. 14929 (In this narration, the name of the person mentioned is only Ghaurath ibn Haarith))

3.) Umar رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ was in Makkah on the day that Makkah was conquered, he sent for Safwaan ibn Umayyah, Abu Sufyaan ibn Harb and Haarith ibn Hishaam. Umar رَضِيَ اللَّهُ عَنْهُ then said, “Allaah has given us power over them today. I shall certainly remind them of what they had done in the past.” As he was still saying this, Rasulullaah ﷺ said to them, “My example and yours is like that of Yusuf and his brothers.” Rasulullaah ﷺ then recited (the following verse of the Qur'aan that quotes the words Yusuf عَلَيْهِ السَّلَام said to his brothers),

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

*There shall be no blame on you today (no revenge will be taken). May Allaah forgive you. He is the Most Merciful of those who show mercy.*

*(Yusuf verse 92)*

Umar رَضِيَ اللَّهُ عَنْهُ says that he covered his head in embarrassment before Rasulullaah ﷺ because it would look very bad if he had to say something without thinking, whereas Rasulullaah ﷺ had

mentioned what he already did. (Tareekh-Dimishq of Ibn Asaakir no.2883 vol. 24 page 111 (as well as two other places,)

4.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to sit with us in meetings and talk to us. When he stood up, we also used to stand up and see him entering the house of one of his wives. One day he talked to us and we stood up as he stood up and we saw that a village-dweller caught hold of him and gave his cloak a violent tug making his neck red. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “The cloak was coarse. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned to him and the village-dweller said to him, “Load these two camels of mine, for you do not give me anything from your property or from your father's property.”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, “No, I ask Allaah's forgiveness; no, I ask Allaah's forgiveness; no, I ask Allaah's forgiveness. I shall not give you the camel-load until you make amends for the way in which you tugged at me.” Each time the village-dweller said to him, “I swear by Allaah, I shall not do so.”..... Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then called a man and said to him, “Load these two camels of his: one camel with barley and the other with dates.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then turned to us and said, “Go on your way with the blessings of Allaah.” (Abu Dawood no. 4775, Nasai no. 4776 with slightly different wording)

5.) Urwa رَضِيَ اللَّهُ عَنْهُ narrates from Aaishah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that she once asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “Have you experienced a day more difficult than the day the Battle of Uhud was fought?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Although I have experienced tremendous hardship from your people, the worst occurred on the day of Aqaba (Taa’if) when I presented my case to (their chief) Ibn Abd Yaleel ibn Abd Kulaal (asking him to accept Islaam and grant my asylum). However, he refused to accept. I then walked away in great

distress and my depression abated only when I reached Qarn Tha'aalib."

"When I lifted my head, I saw a cloud shading me. When I looked closer, I noticed Jibreel عَلَيْهِ السَّلَام in the cloud, he called for me saying, 'Your Rabb has certainly heard what you people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like.' The angel in charge of the mountains then greeted me and said, 'O Muhammad! What Jibreel عَلَيْهِ السَّلَام said is true. What do you wish? Do you want me to make the two mountains meet (and crush the people between them)?'"

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's reply to him was, "I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him." (Muslim 1795, Bukhaari no. 3231)

Urwa ibn Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that after Abu Taalib passed away, the harassment that Rasulullaah عَلَيْهِ السَّلَام experienced increased tremendously. He then went to the Thaqeef tribe (in Taa'if), hoping that they would grant him asylum and assist him. There he met three chiefs of the Thaqeef clan. They were all brothers whose names were Abd Yaleel ibn Amr, Habeeb ibn Amr and Mas'ood ibn Amr. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presented his case to them and told them about the torment and impudent treatment he received from his people.

However, one of them said, "If Allaah has sent you with anything at all, I shall steal the covering of the Kabah!" The other said, "By Allaah! I shall never speak a word to you again after this! If you are really a messenger, you are too honourable to speak to me." The third one

said, “Was Allaah unable to find anyone besides you to make a messenger?”

When news of what the chiefs said to Rasulullaah ﷺ spread throughout the town, the people gathered to poke fun at Rasulullaah ﷺ. They sat in rows on either side of the road and took stones in their hands. Rasulullaah ﷺ was unable to even lift a foot or put it down without them throwing a stone at him. Together with this, they continued poking fun at him and mocking him. After Rasulullaah ﷺ had passed through their rows, he proceeded to one of their vineyards with blood flowing down to his feet. There he took shade beneath some vines and sat down on the ground in great distress and pain. Blood was still running down his feet.

In the vineyard, Rasulullaah ﷺ saw Utba ibn Rabee’ah and Shayba ibn Rabee’ah. However, even though he was suffering tremendous pain and difficulty, he did not want to approach them because he knew the enmity they bore for Allaah and His Rasul ﷺ. They then sent some grapes to Rasulullaah ﷺ with their slave Addaas who was a Christian from Nineveh. Addaas brought the grapes and placed it in front of Rasulullaah ﷺ. When Rasulullaah ﷺ recited Bismillaah (In the name of Allaah) (before eating), Addaas was amazed. Rasulullaah ﷺ asked, “Where are you from, O Addaas?” When he informed Rasulullaah ﷺ that he was from Nineveh, Rasulullaah ﷺ said, “You are from the town of the pious man Yunus ibn Mattaا عَلَيْهِ السَّلَام.” Addaas asked, “How do you know about Yunus ibn Mattaا عَلَيْهِ السَّلَام?” Rasulullaah ﷺ then informed him what he knew about Yunus عَلَيْهِ السَّلَام. It

was the nature of Rasulullaah ﷺ that he never regarded anyone to be inferior to himself and (even though Addaas was a slave) he conveyed the message of Allaah to him.

When Addaas asked to know more about Yunus عَلَيْهِ السَّلَامُ and Rasulullaah ﷺ told him what had been revealed to him, Addaas prostrated to Rasulullaah ﷺ. He then started kissing the feet of Rasulullaah ﷺ although blood was flowing from them. Utba and his brother Shayba kept silent when they saw what their slave was doing and when he returned to them, they asked him, "What is the matter with you that you were prostrating before Muhammad and kissing his feet? We have never seen you do this for anyone else." Addaas explained, "That is a pious man. The things he told me reminded me of a nabi that Allaah had sent to us by the name of Yunus ibn Matta. He also told me that he is Allaah's nabi." Utba and Shaybah laughed and said, "Let him not take you away from Christianity because he is a man who deceives." Rasulullaah ﷺ then returned to Makkah. (Abu Nu'aym in Dalaa'il no. 221 page 295))

Another narration states that the people of Taa'if sat in two rows along the road of Rasulullaah ﷺ and when he passed, he could not even lift a foot or put it down without them throwing stones at him. Because of this, he was covered in blood and by the time he had passed through them, blood flowed down to his feet. (Al Bidaayah Wan Nihaayah vol. 3 page 136)

After Rasulullaah ﷺ had lost all hope of any good coming from them, he stood up and among other things, he said to them, "Although you have done (to me) what you did, at least do me the favour of not



mentioning any of this to my people.” Rasulullaah ﷺ did not want his people to know about what had happened to him because it would embolden them against him. However, they would not do this and the ruffians and slaves amongst them attacked Rasulullaah ﷺ. They swore and shouted at him until a large mob gathered against Rasulullaah ﷺ and forced him to seek shelter in an orchard belonging to Utba ibn Rabe'e'ah and Shayba ibn Rabe'e'ah, who happened to be there. The ruffians who were chasing him then returned and Rasulullaah ﷺ took shade under some grape vines where he ﷺ sat down as Utba and Shayba looked on. They had already witnessed the treatment he had received from the Taa'if hooligans. The narrator says that among the reports he received was that Rasulullaah ﷺ met a woman from the Banu Jamh tribe and said to her, “Your in-laws certainly have caused me great difficulty!”

Once Rasulullaah ﷺ felt that he was safe from the Taa'if mob, he made the following dua,

اَللّٰهُمَّ اِلَيْكَ اَشْكُو صُغْفَ قُوَّتِي وَ قِلَّةَ حِيلَتِي وَ هَوَايَ عَلَي النَّاسِ يَا اَرْحَمَ الرَّحِمِيْنَ اَنْتَ رَبُّ  
 الْمُسْتَضْعِفِيْنَ وَ اَنْتَ رَبِّيْ اِلَيَّ مَنْ تَكْلِيْ ؟ اِلَيَّ عَدُوٌّ يَّتَجَهَّمُنِيْ اَمْ اِلَيَّ قَرِيْبٌ مَّلَكْتَهُ اَمْرِيْ اِنْ لَمْ يَكُنْ  
 بِكَ غَضَبٌ فَلَا اُبَالِيْ وَ لَكِنَّ عَافِيَتَكَ هِيَ اَوْسَعُ لِيْ اَعُوْذُ بِنُورِ وَجْهِكَ الَّذِي اَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ  
 صَلَحَ عَلَيْهِ اَمْرُ الدُّنْيَا وَ الْاٰخِرَةِ اَنْ يُنْزَلَ بِيْ غَضَبِكَ اَوْ يَحِلَّ بِيْ سَخَطُكَ لَكَ الْعُنْيِي حَتَّى تَرْضٰنِيْ وَ لَا  
 حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ \*

*O Allaah! Only to you do I communicate my weakness, my lack of ingenuity and lack of importance among people. O the most Merciful of those who show mercy, You are certainly the Rabb of the weak and You are my Rabb. To whom shall you hand me over? To an enemy who*

*will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing. All I require is that Your protection should be vast enough for me. In the light of Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the hereafter are remedied, I seek protection from being afflicted by Your wrath and displeasure.*

*The causes of Your displeasure should be removed until You are pleased. There is no power and no might but with Allaah.*

*(Taareekh Tabari vol. 2 page 345, Al Bidaayah Wan Nihaayah vol. 3 page 136)*

6.) Once Bilaal رَضِيَ اللَّهُ عَنْهُ sought permission to meet Umar رَضِيَ اللَّهُ عَنْهُ. Aslam said to him, "He is sleeping." Bilaal رَضِيَ اللَّهُ عَنْهُ then asked Aslam, "How do you find Umar?" Aslam replied, "He is an excellent man. However, matters are grave when he becomes angry." Bilaal رَضِيَ اللَّهُ عَنْهُ advised him saying, "If you are with him at a time when he becomes angry, just recite the Qur'aan until his anger vanishes." (Tabaqaatul-Kubraa vol. 3 page 309, Taareekh Dimishq vol. 44 page 382)

7.) It is narrated regarding Zainul Abideen رَضِيَ اللَّهُ عَنْهُ: Once his slave girl was pouring water for him whilst he was making wudhu. The jug slipped from her hands, causing an injury to his face. He looked up at her angrily. Immediately, she recited وَالْكَاطِمِينَ الْغَيْظَ (those who control their anger), to which he said, "I have controlled my anger."

Then she recited وَالْعَافِينَ عَنِ النَّاسِ (those who forgive people). He replied, "I have forgiven you."

Finally, she recited وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (And Allaah loves those who do good.) He replied, "Very well! I set you free for Allaah's pleasure." (Shuabul-Imaan no. 7964, Taareekh Madinah Dimishq vol. 41 page 387)

8.) Imaam Abu Haneefah رَحْمَةُ اللَّهِ had a neighbour, in Kufah, who was a shoemaker. This neighbour would work the entire day, only returning home when night had set in. When returning home, he would bring with him some meat that he would cook, or fish that he would prepare for his supper. After eating his supper, he would drink liquor. As the liquor would begin to influence him, he would sing the following words:

أَضَاعُونِي وَأَيَّ فَيِّ أَضَاعُوا      لِيَوْمَ كَرِيهَةٍ وَسَدَادٍ تُغَرِّ

*They have let me go to waste (by forsaking and neglecting me), and what a youngster they have let go to waste! (I am a youngster who could have been of benefit) at the time of adversity and defending the openings (in the border of the state).*

The shoemaker would continue to drink and sing, repeating these words, until sleep would eventually overcome him.

As far as Imaam Abu Haneefah رَحْمَةُ اللَّهِ was concerned, he would spend the entire night engaged in performing salaah. Hence, he would hear the singing of his drunken neighbour on a daily basis.

Once, a few nights passed when, contrary to the norm, Imaam Abu Haneefah رَحْمَةُ اللَّهِ did not hear the singing of his drunken neighbour. This filled Imaam Abu Haneefah رَحْمَةُ اللَّهِ with concern, causing him to make enquiries regarding the shoemaker. On enquiring, someone mentioned to him, "The police arrested him a few nights ago. Hence, he is in prison."

The following morning, after performing the Fajr Salaah, Imaam Abu Haneefah رَحْمَةُ اللَّهِ mounted his mule and proceeded to speak to the governor. On arriving, Imaam Abu Haneefah رَحْمَةُ اللَّهِ sought permission to enter, to which the governor responded by instructing (out of

respect and reverence for Imaam Abu Haneefah رَحْمَةُ اللَّهِ)), “Allow him to enter, and escort him in while he is mounted. Do not let him dismount and walk on the floor.”

When he entered, the governor made space for him in the gathering, and asked Imaam Abu Haneefah رَحْمَةُ اللَّهِ whether there was any need of his that he could fulfil. Imaam Abu Haneefah رَحْمَةُ اللَّهِ replied, “I have a neighbour who is a shoemaker. He was arrested by the police a few nights ago. My wish is for the governor to release him.” The governor acceded to the request of Imaam Abu Haneefah رَحْمَةُ اللَّهِ exclaiming, “Yes - and every person who was arrested from that night until today (will also be released)!” Saying so, he ordered for all these prisoners to be released.

Imaam Abu Haneefah رَحْمَةُ اللَّهِ then departed, mounted on his mule, while the shoemaker walked behind him. Finally, when Imaam Abu Haneefah رَحْمَةُ اللَّهِ dismounted, he addressed his neighbour, and asked, “O youngster! Have we allowed you to go to waste?” The shoemaker replied, “No! You have saved me and shown consideration towards me! May Allaah جَلَّ جَلَالُهُ reward you abundantly for honouring me and fulfilling my right as your neighbour.” The shoemaker then repented from his evil ways and never again returned to his vices. (Taareekh Baghdaad vol. 15, page 496)

9.) Sahal bin Abdillah Tustari رَحْمَةُ اللَّهِ had a neighbour living above him who was a fire worshipper. Once, a hole developed in his toilet floor through which the filth and mess would leak into one of the rooms in the home of Sahal رَحْمَةُ اللَّهِ. Noticing this, Sahal رَحْمَةُ اللَّهِ would place a container beneath the leak to catch the filth that dripped down

daily. Sahal رَحِمَهُ اللهُ would then take the full container and empty it at night where nobody could observe or see what he was doing.

This continued for a long time, until the day arrived when Sahal رَحِمَهُ اللهُ neared his final moments. Realizing that he would soon leave this world, he called for his neighbour. When the fire worshipper arrived, Sahal رَحِمَهُ اللهُ said to him, “Enter that room and look inside.” On entering, the fire worshipper noticed the hole with the filth falling through into the container below. He asked Sahal رَحِمَهُ اللهُ, “What is this?”

Sahal رَحِمَهُ اللهُ replied, “This has been happening for a while. Waste falls from your toilet into this room. I allow it to accumulate in the container during the day, and thereafter dispose of it at night. If it was not for the fact that I am about to leave this world, and I fear that those after me will not be as tolerant nor show you good character, I would not have shown you this nor informed you about it. Now that you are aware of the problem with your toilet, you may fix it as you see fit.”

The fire worshipper was absolutely amazed and exclaimed, “O Shaikh! You have been treating me with kindness and showing me this level of good character for such a long time despite the fact that I am a disbeliever! Stretch forth your hand – I testify that there is none worthy of worship besides Allaah جَلَّ جَلَالُهُ, and Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Rasul of Allaah جَلَّ جَلَالُهُ.” Shortly after the fire worshipper accepted Islam, Sahal رَحِمَهُ اللهُ passed away. (Al-Kabaa-ir of Allamah Zahabi page 208)

We need to learn to deal with people peacefully. Speak to disarm anger. Speak to defuse the situation. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “A strong person is not he who overcomes people by his strength. Rather,

a strong person is he who controls his self at the time of anger.”  
(Bukhaari no. 6114, Muslim no. 2609)

This does not mean that we should never be angry. Rasulullaah ﷺ was the humblest person, the most patient person, the most forbearing person, yet he was angry when people overstepped the boundaries of Allaah ﷻ. But his anger was never out of bounds. It is a balance that we should strive to achieve. The Arabs used to say: Fear the anger of the forbearing one. When Rasulullaah ﷺ became angry, everyone realized how severe the situation / sin / mistake was. When it is not the norm for someone to express his anger and displeasure, it means that people will take his anger seriously.

#### **WHAT ABOUT IF WE FACE OPPRESSION?**

It's important to make it clear that these verses are not excuses for us to accept oppression or harm done onto us and others. We should not accept oppression for ourselves. There are so many stories of traumatized Muslims, or Muslims hating and blaming the Deen because they were taught to be patient even when they are being beaten up by their spouses or cruelly abused by family members. If you are a victim, please seek help immediately.

No, these verses are not about those types of oppression, but it's about not letting people who are unnecessarily rude and abrasive get to us. Because if we allow this to happen, then we will find ourselves responding in the very same manner as them. Some people just want to make us frustrated, and they win if they get us to stoop down to their level.

These verses teach us to not engage with them, to step away calmly, to maintain composure in the face of foolishness and heated

arguments. Shaytaan wants to get us out of our patience, because when we are taken out of patience, composure, and forbearance, we will find ourselves doing things that we would never, ever do.

Amazing point: The first and second characteristics of the Servants of Ar-Rahmaan are about having good character.

Notice that out of all the characteristics of the Servants of Ar-Rahmaan, the first two mentioned by Allaah are about character, emphasizing how important it is in this Deen.

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that she heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “The believer attains the rank of a person who spends his night in worship and the day fasting through his good character.” (Abu Dawood no. 4798)

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is nothing that will be heavier in the scale of a believer on the day of Resurrection than good character. Allaah abhors the person who is lewd and vulgar.” (Tirmidhi no. 2002)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked what would be most instrumental in admitting the people into Jannah. He said, “The fear of Allaah and good character.” He was asked what would be most instrumental in casting the people into the Hell-fire. He said, “The mouth and the private part.” (Tirmidhi no. 2004)

Abu Umaamah al-Baahili رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I guarantee a house on the outskirts of Jannah for the person who abandons argumentation even though he may be correct. I guarantee a house in the middle of Paradise for the person who abandons speaking lies, even if he is joking. I guarantee a house in the

highest level of Jannah for the person who beautifies his character.”

(Abu Dawood no. 4800)

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The most beloved of you to me and the one who will enjoy the closest seat with me on the day of Resurrection will be those who have the best character. The most abhorred of you to me and the one who will be furthest away from me on the day of Resurrection will be those who talk excessively, who talk with their mouths puffed up, who adopt a haughty tone in their speech in order to display their superiority.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “O Rasulullaah! We know the meaning of those who talk excessively and with their mouths puffed up. What is the meaning of those who adopt a haughty tone in their speech in order to display their superiority?” He replied, “They are the proud and haughty people.” (Tirmidhi no. 2018)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that in Jannah there are such balconies that the inside can be seen from the outside and what is outside can be seen from inside. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, “O Rasulullaah, for who will this be?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “For those who speak in a good way (not harshly and proudly), those who feed others, keep fast all the time and perform Tahajjud salaah at night when people are asleep.” (Tirmidhi no. 1984)

## **CRUX OF THE SECOND CHARACTERISTIC OF THE SERVANTS OF AR-RAHMAAN**

**WHEN THEY ARE CONFRONTED WITH DIFFICULT PEOPLE, THEY  
OVERLOOK AND TOLERATE. THEY DO NOT RESPOND IN A LIKE  
MANNER AND WITH SINFUL WORDS.**



وَالَّذِينَ يَسْتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

THOSE WHO PASS THE NIGHT PROSTRATING AND STANDING BEFORE  
THEIR SUSTAINER

**The third characteristic** of the Servants of Ar-Rahmaan is their acts of worship. Special mention of night worship is made here firstly, because this time being a time of rest, requires extra effort, and secondly because it rules out the possibility of showing one's worship to others. The idea is to express that they spend their day and night in submission before Allaah during the day by teaching and spreading religious tenets and struggling in the way of Allaah and at night by doing acts of worship before Him. They wake up for nothing else but to seek the pleasure of Allaah while others are asleep. They will do their very best to never miss their night salaah. In another surah, Allaah جَلَّ جَلَالُهُ says, "They used to sleep little by night. At the time before dawn, they used to seek forgiveness (from Allaah)." (Dhaariyaat verse 17-18)

Al-Hasan Al-Basri رَحِمَهُ اللَّهُ was asked why do the faces of those who perform night prayers shine more brightly than others? He answered, "It is because when they are alone with the light of the All-Merciful, He clothes them with light from His Light."

### **The connection between the second and third characteristic**

There is actually a beautiful transition from the previous characteristic of the Servants of Ar-Rahmaan to the third characteristic. Imagine the Servants of Ar-Rahmaan are out and about, and then they meet some rude, insensitive, and just really annoying people that just exhaust them mentally and emotionally. Yet these Servants of Ar-Rahmaan are

able to face that situation with mercy and grace. How are they able to deal with these noises in a dignified manner?

The sequence of these verses seems to show that their reservoir of patience, forbearance, and mercy to deal with hardship is built up when they are secluded in the corner of their homes, worshiping Allaah جَلَّ جَلَالُهُ especially in the middle of the night. This is how the Servants of Ar-Rahmaan generate the strength and sincerity to sustain themselves for all societal interactions – by the permission of Allaah. Scholars also mention that the benefit of this transition is to show that the Servants of Ar-Rahmaan don't go home and engage in sinful behaviour that *Jaahiloon* are known for, just because they're no longer seen by the people. They do not spend their nights in gossip, wasting time on social media, and doing other evil deeds. This is a testimony to their sincerity, because they do not portray good character only when they're in public, but they do this when in private too, out of the fear of Allaah.

### **“I'D RATHER BE SECLUDED THAN DEALING WITH PEOPLE!”**

Perhaps we might think: “Then I might as well spend my time in seclusion, away from people. I'm not going to deal with community work, or volunteer in anything. I'm just going to remain aloof in salaah and contemplate.”

These personal forms of worship can indeed be so much more spiritually fulfilling than dealing with people, because dealing with people – even Muslims – can be really annoying, and extremely difficult at times. But consider what Rasulullaah ﷺ said,

المُسْلِمُ إِذَا كَانَ يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ خَيْرٌ مِنَ الْمُسْلِمِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ

*The Muslim who mixes with people and bears their mistreatment with patience is better than the believer who does not mix with people and does not bear their mistreatment with patience. (Tirmidhi no. 2507, Ibn Maajah no. 4032)*

There is no one who loved his night salaah more than Rasulullaah ﷺ. But he also tolerated the rude Bedouin, tolerated people who knocked on his door in the middle of the night, tolerated everything that came with the package of doing community work, because he saw them as a part of worshipping Allaah ﷻ.

So the Servants of Ar-Rahmaan disengage themselves from *Jaahiloon*, but they do not disengage from good community work. They are alone worshipping their Rabb at nights; but when the next day comes, they return to the community re-energized, ready to call people to Allaah ﷻ and benefit them. But they avoid worthless community ego and disputes.

It is important to include this point that some of us do not have the same mental and emotional capacity as others. Some community work that we see others do so effortlessly might burn us out. So when it comes to engaging with the community or doing volunteer work, know what is doable and manageable in our 'own' capacity. We need to take care of our health and mental well-being, in order to productively help others.

## TAHAJJUD SALAAH

From all optional forms of salaah, this holds the greatest prominence.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ

*And the most virtuous salaah after the obligatory ones is the salaah of the night. (Muslim no. 1163)*

This salaah is actually one of the easiest salaah to perform. Whilst in the masjid after performing the two raka'ats sunnat of Isha, the time of qiyaamul-layl commences. One can perform two raka'ats at least, even in the sitting position (even though the reward is halved.) One will then be entitled to some of the rewards promised for those performing qiyaamul-layl. Iyaas ibn Muaawiyah Muzani رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

لَا بُدَّ مِنْ صَلَاةٍ بَلِيلٍ، وَلَوْ نَاقَةً، وَلَوْ حَلَبَ شَاةٍ، وَمَا كَانَ بَعْدَ صَلَاةِ الْعِشَاءِ إِلَّا جَزَاءُ فَهُوَ مِنَ اللَّيْلِ

*It is necessary to perform salaah at night, even though it be the duration of the interval when milking one's goat. Whatever is performed after the Isha salaah is from the salaah of the night. (Al-Mu'jamul-Kabeer no. 787)*

However, the best time to perform tahajjud is in the last portion of the night. A person should thus recite a few raka'ats before his witr salaah. If he happens to awaken during the last portion, then he can read more raka'ats, and he will attain greater rewards.

This salaah was performed punctually by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Abdullaah ibn Qais رَضِيَ اللَّهُ عَنْهُ narrates that Aaishah رَضِيَ اللَّهُ عَنْهَا said, "Do not omit standing in salaah at night because Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would never leave it out. If he was sick or lethargic, he would perform salaah in a sitting position." (Abu Dawood no. 1307, Ibn Khuzaimah no. 1137)

## TAHAJJUD SALAAH IN THE LIFE OF RASULULLAAH ﷺ

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ used to remain standing in salaah at night till his feet would become swollen. So I asked him, “Why are you doing this when all your past and future sins have been forgiven?” He ﷺ replied, “Should I not be a grateful servant?” (Bukhaari no. 1130/4837, Muslim no. 2820)

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rasulullaah ﷺ used to offer eleven rak’ats – that is at night – he used to remain in prostration as long as it takes one of you to recite fifty verses and then raise his head. He used to offer two rak’ats before the Fajr salaah. He would then lie on his right side until the caller to salaah came to call him.” (Bukhaari no.1123, Ibn Hibbaan no.2614, As-Sunanul-Kubra of Bayhaqi no.4678)

Ibn Mas’ud رَضِيَ اللَّهُ عَنْهُ narrates, “I offered salaah with Rasulullaah ﷺ one night. He continued standing (in salaah) till I intended doing something evil.” Someone asked him, “What did you intend doing?” He replied, “I intended sitting down and leaving him.” (Bukhaari no.1135, Muslim no.773)

Hudhayfah رَضِيَ اللَّهُ عَنْهُ narrates, “I stood offering salaah behind Rasulullaah ﷺ one night. He commenced reciting Surah Baqarah. I thought to myself that when he recites 100 verses, he will go into ruku. But he recited 100 verses and continued reciting. I thought to myself that he will go into ruku when he completes this surah. However, he did not go into ruku even after completing this surah. He then started reciting Surah Nisaa until he completed it. He then started reciting Surah Aal Imraan until he completed it. His recitation was unhurried: when he passed a verse containing the

glorification of Allaah, he would glorify Him. When he passed by a verse in which there was a supplication, he would supplicate. When he passed a verse in which there was seeking refuge, he would seek refuge in Allaah. He then went into ruku and began saying, “Subhaana Rabbial-Azeem” (Pure is My Sustainer, the Great). His ruku was as long as his standing position. He then said, ‘Allaah has heard the one who praised Him. Our Sustainer, to You is all praise.’ He remained standing for as long as he had spent in ruku. He then went into prostration and said, “Subhaana Rabbial-A’laa” (Pure is My Sustainer, the Lofty).’ His prostration was as long as his standing position.” (Muslim no. 772)

Mutarraf رَحِمَهُ اللهُ reports from his father رَضِيَ اللهُ عَنْهُ who says, "I saw Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performing salaah while there came from his chest a sound resembling the sound of a grindstone because of his weeping." (Abu Dawood no. 904) Another narration states that the sound from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's chest resembled the sound of a (boiling) pot. (Nasa'i no. 1214)

Awf ibn Malik al-Ashja'i رَضِيَ اللهُ عَنْهُ narrates, “I stood up to perform salaah along with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; he got up and recited Surah Baqarah. When he came to a verse which spoke of mercy, he stopped and made duaa, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allaah, then he went into ruku and paused as long as he stood (reciting Surah Baqarah), and recited whilst in ruku,

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

*Pure be to the Possessor of greatness, the Kingdom, grandeur and majesty.*

Then he went into sajdah and paused as long as he stood up and recited Surah Aal Imran (Surah 3) and then recited many surahs one after another. (Abu Dawood no. 873)

Ali رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to alternate standing on one of his legs, until the following verse was revealed,

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

*We have not sent down upon you the Quraan so that you may be placed in difficulty. (Taahaa verse 2)*

(Bazzaar no. 926)

Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once stood the entire night until dawn (in salaah) reciting the verse,

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

*If You punish them, then verily they are Your slaves (and You are at liberty to treat them as You please), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom). {Maa'idah, verse 118} (Ahmad no. 21388, Musannaf ibn Abi Shaibah no. 8454/32427)*

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was injured one day. The following morning, someone remarked, "O Rasulullaah! The effect of the injury is still clearly noticeable on you." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Despite that, I recited seven lengthy Surahs last night." (Ibn Hibbaan no. 319, Mustadrak Haakim no. 1157, Ibn Khuzaimah no. 1136)

Hudhayfah رَضِيَ اللَّهُ عَنْهُ says, "I performed salaah behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one night and when he commenced with Surah Baqarah, I

said to myself that he would proceed into ruku after completing a hundred verses. When he carried on (after a hundred), I told myself that he would complete the surah in two rakaats. However, when he still continued, I anticipated that he would complete the surah and then proceed into ruku. (After completing Surah Baqarah) Rasulullaah ﷺ however then started reciting Surah Nisaa and after completing it, he commenced Surah Aal Imraan. Rasulullaah ﷺ recited unhurriedly. Whenever he recited a verse mentioning *tasbeeh*, he recited *tasbeeh*, when he passed a verse speaking of asking from Allaah, he asked from Allaah and when he passed a verse speaking of seeking Allaah's protection, he sought Allaah's protection. Thereafter, Rasulullaah ﷺ proceeded into ruku, in which he recited, 'Subhaana Rabbiyal Adheem'. The time he took for ruku was almost as long as the time he spent standing. Thereafter, he said, 'Sami Allaahu Liman Hamidah' and stood up (from ruku). The time he remained standing was almost as long as the time he spent in ruku, after which he proceeded into sajdah. In sajdah, he recited 'Subhaana Rabbiyal A'laa' and the time he took in sajdah was almost as long as the time he spent standing." (Muslim no. 772)

Hudhayfah رَضِيَ اللَّهُ عَنْهُ relates, "I once came to Rasulullaah ﷺ as he was busy performing salaah and I joined him in salaah at the back without him knowing. When he started Surah Baqarah, I thought that he would soon proceed into ruku, but he continued (reciting even after completing the Surah). Rasulullaah ﷺ went on to perform four rakaats with the ruku being as long as the standing posture. When I mentioned this to Rasulullaah ﷺ, he said, 'Why did you not let me know (that you were behind me)?' I said, 'I swear by the Being who has sent you as a Nabi ﷺ with the truth that even now I can



feel the strain in my back.' Rasulullaah ﷺ remarked, 'Had I known that you were behind me, I would have shortened the salaah.'" (Al-Mu'jamul-Awsat no. 4324)

When it was reported to Aishah رَضِيَ اللهُ عَنْهَا that some people completed a recitation of the Qur'aan once or twice in a single night, she remarked, "Although those people have recited the Qur'aan, they have actually not done so. I used to stand in salaah with Rasulullaah ﷺ the entire night and he would recite (only) Surah Baqarah, Surah Aal Imraan and Surah Nisaa. Whenever he passed a verse containing a warning, he would make duaa to Allaah and seek protection. Similarly, whenever he passed a verse giving glad tidings, he would make duaa to Allaah and look forward to it." (Ahmad no. 24875, As-Sunanul-Kubraa of Bayhaqi no. 3688)

### VIRTUES OF QIYAAMUL-LAYL

FIVE AMAZING BENEFITS - Abu Umaamah Al-Baahili رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said,

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ، وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ، وَمَنْهَاجٌ لِلْإِثْمِ

*Hold firm onto the salaah of the night, for verily it is the way of the pious before you, a means of gaining closeness to Your Rabb, an expiation of sins, and a barrier from sins. (Tirmidhi no. 3549)*

According to a narration of Salmaan Farsi رَضِيَ اللهُ عَنْهُ, one added benefit is,

وَمَطْرَدَةُ الدَّاءِ عَنِ الْجَسَدِ

*and it removes sickness from the body. (Al-Mu'jamul-Kabeer no. 6154)*

CLOSEST TO ALLAAH - Amar ibn Ambasah رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulullaah ﷺ saying, "The closest our Sustainer is with His servant is in the last portion of the night. If you have the ability to be

amongst those who remember Allaah during this time, then do so.”  
(Tirmidhi no. 3579, Nasai no. 572)

HONOUR OF A BELIEVER - Sahl ibn Sa’d رَضِيَ اللَّهُ عَنْهُ narrates that Jibreel عَلَيْهِ السَّلَام came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said,  
يَا مُحَمَّدُ، عَشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُجْرِيٌّ بِهِ، وَأَحْبِبْ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْلَمْ  
أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزَّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ

*O Muhammad, live as you wish, for verily you are going to pass away; practise as you wish, for verily you will be recompensed likewise; and love whosoever you wish, for verily you will separate from him. Know that the honour of a believer is in standing in salaah at night, and his nobility is in being independent from people. (Al-Mu'jamul-Awsat no. 4278)*

MOST NOBLE IN THE UMMAH - Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَأَصْحَابُ اللَّيْلِ

*The noblest ones of my ummah are the bearers of the Qur'aan and those who stand awake in salaah at night. (Shuabul-Imaan no. 2447)*

OPENS KNOTS OF SHAYTAAN - Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Shaytaan ties three knots on the forelock of every person when he sleeps. On every knot, he states, “Upon you is a lengthy sleep, thus sleep.” If he awakens, and makes the dhikr of Allaah, one knot opens. If he makes wudhu, another knot opens. If he performs salaah, all the knots are opened. In the morning, he will be fresh and happy. If not, then he will be unhappy and feel lazy.” (Bukhaari no. 3269, Muslim no. 776)

An addition in the narration of Ibn Khuzaimah (no. 1132) reads, “Thus open the knots of Shaytaan, even though with two raka’ats.”

NO RECKONING ON THE DAY OF JUDGEMENT - Asma bint Yazid رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The people will be resurrected in an open plain on the day of Judgement. A caller will announce, “Where are those whose sides used to separate from their beds. They will stand up, and they will be few. They will enter Jannah without any reckoning. Then the other people will be commanded to proceed for reckoning.” (Shuabul-Imaan no. 2974)

BEAUTIFUL ROOMS IN JANNAT - Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “In Jannah is a room, its outside can be seen from its inside, and its inside can be seen from its outside.” Abu Maalik Ashar'i رَضِيَ اللَّهُ عَنْهُ enquired, “For who is this, O Rasulullaah?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “For the person who speaks kindly, feeds others, and spends the night standing in salaah whilst others are sleeping.” (Musnad Ahmad no. 6615)

UNTOLD SPIRITUAL ENJOYMENTS IN THIS WORLD AND JANNAH - Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ narrates that Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said, “It is written in the Tawrah, “Allaah has prepared for those whose sides separate from their beds, such bounties which no eye has ever seen, no ear has ever heard, and which has not crossed the heart of any person. No close angel or messenger knows it.” Then Abdullah said, “We recite it in the Quraan, “No soul knows the coolness of the eyes (enjoyments) hidden from them.” (Mustadrak of Hakim no. 3550 – Haakim says the hadeeth is saheeh and Allamah Dhahabi concurs)

## THE EMPHASIS ON SUJOOD (PROSTRATION) AND QIYAAM

Notice that Allaah جَلَّ جَلَالُهُ has mentioned sajdah before qiyaam (standing), “And those who spend the night in the worship of their Rabb, prostrating and standing.” (Al-Furqaan verse 64)

There is an extra emphasis on prostration in this verse since it is mentioned first. Some scholars said that this verse shows a person who is honoured in the sight of Allaah جَلَّ جَلَالُهُ, because he lowers himself in humility to Allaah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The closest that a person is to His Rabb is when he is in sajdah, so increase in supplication therein.” (Muslim no. 482)

Prostration is the physical act of humbling ourselves to Allaah, while khushoo’ (humility in the heart) is the internal act of humbling ourselves to Allaah – this is how we get so close to Allaah جَلَّ جَلَالُهُ. And every single time we make sajdah, Allaah elevates us. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “No one prostrates to Allaah but Allaah will record one good reward for him, erase one evil deed and raise him in status by one degree. So prostrate in abundance.” (Ibn Majah no. 1424, similar narration in Musnad Ahmad no. 21452, Tirmidhi no. 388 and Nasai no. 1139)

We make sajdah everyday in our daily salaah, but in this verse regarding the Servants of Ar-Rahmaan, Allaah جَلَّ جَلَالُهُ specifically mentions the night salaah. So make long periods of sajdah with du’aa in tahajjud. There is no more intimate conversation between a servant and his Rabb than waking up from sleep and performing tahajjud for no other reason than to seek the pleasure and forgiveness of his Rabb. Similarly try to recite the Word of Allaah جَلَّ جَلَالُهُ in the tahajjud salaah. Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, “Which

part of salaah is the most superior?" He ﷺ replied, "Remaining in the standing position for a long time." (Muslim no.756)

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates Nabi ﷺ was once sitting with the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ around him when he said, "Allaah has given every Nabi a passion for something and my passion is for standing in (Tahajjud) salaah at night. Therefore, when I stand up for salaah (at night), none of you should ever follow me. Allaah has also created a means of income for every Nabi and my source of income is the *Khums* (a fifth of the spoils of war). When I pass away, it will go to the leaders (of the Muslims) after me." (Al-Mu'jamul-Kabeer of Tabaraani vol. 12 page 84 no. 12552)

#### **"BUT WAKING UP FOR TAHAJJUD IS TOO DIFFICULT FOR ME..."**

- 1.) Start off with a few raka'ats, even before sleeping. Read short surahs. Gradually increase. Slowly work your way up.
- 2.) Don't immediately set ourselves difficult goals, like: "I want to pray 3-hours of tahajjud." You will only end up burning yourself out. And if you over exhaust yourself, you won't be able to maintain consistency.
- 3.) Sleep early.
- 4.) It is also understood that our acts of obedience that we do during the day will help wake us up and pray at night, in-sha-Allaah. One of the pious predeceessors used to say, "Do not disobey Allaah during the day, and He will wake you up at night."
- 5.) Sayyiduna 'Abdullah ibn 'Abbas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "One who recites the following du'aa before sleeping, will get an Angel from Allaah's side who will awaken him at the most preferred time to Allaah.

اللَّهُمَّ لَا تُؤْمِنَّا مَكَرَكَ وَلَا تُنْسِنَا ذِكْرَكَ وَلَا تَهْتِكْ عَنَّا سِتْرَكَ وَلَا تَجْعَلْنَا مِنَ الْغَافِلِينَ • اللَّهُمَّ ابْعَثْنَا فِي أَحَبِّ الْأَوْقَاتِ إِلَيْكَ حَتَّى نَذْكُرَكَ فَتَذْكُرَنَا وَنَسْأَلَكَ فَتُعْطِيَنَا وَنَدْعُوكَ فَتَسْتَجِيبَ لَنَا وَنَسْتَغْفِرَكَ فَتَغْفِرَ لَنَا

(Kanzul-Ummaal no. 41326 quoting from ibnun-Najjar and Al-Firdaws of Daylami with a weak chain no. 2017)

6.) Always remember this hadith as an encouragement to wake up for tahajjud. Rasulullaah ﷺ said, “Our Rabb, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying, “Is there anyone to supplicate to Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?” (Bukhaari no. 1145) May Allaah جَلَّ جَلَالُهُ make it easy for us to wake up for tahajjud for His sake, and to be diligent and consistent with it.

## **CRUX OF THE THIRD CHARACTERISTIC OF THE SERVANTS OF AR-RAHMAAN**

**THEY ARE DEDICATED, DILIGENT AND CONSISTENT WITH THEIR  
TAHAJJUD.**

**THEY WAKE UP FOR TAHAJJUD ONLY TO SEEK THE PLEASURE AND  
FORGIVENESS OF ALLAAH جَلَّ جَلَالُهُ.**

**THEY WILL DO THEIR ABSOLUTE BEST NOT TO MISS IT.**

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءَتْ مُسْتَقَرًّا  
وَمُقَامًا

AND THOSE WHO SAY, "OUR SUSTAINER! AVERT FROM US THE  
PUNISHMENT OF JAHANNAM. VERILY ITS PUNISHMENT IS  
PERMANENT. EVIL INDEED IT IS AS AN ABODE AND AS A PLACE TO  
REST IN."

**The fourth characteristic** of the Servants of Ar-Rahmaan is that despite their constant acts of worship day and night, they do not sit content but are always fearful of Allaah and keep in mind the Day of Judgement. To that end they are punctual with righteous deeds as well as supplications before Allaah.

They fear the punishment of the Fire of Hell, and therefore they constantly ask for Allaah's protection from it.

Like the previous verse, there is also a beautiful transition from the previous characteristic to the following characteristic of the servants of Ar-Rahmaan. The previous characteristic is about how they are diligent with their tahajjud salaah. So in those salaahs, what is one of the du'aas that they ask Allaah?

*"Our Sustainer, avert from us the punishment of Jahannam. Verily its punishment is غَرَامًا (one that sticks / clings)..."*

The word {غَرَامًا} comes from the same root word that is used to describe a debt lender who won't leave you alone. Imagine owing someone money, and that person stalks wherever you go, wherever you are, never letting you forget the right that you owe them. You feel like you cannot escape. And that is how the punishment of the Hellfire will be

– anytime a person tries to escape, it will catch him, and pull him back in!

The Servants of Ar-Rahmaan firmly believe that the punishments in Jahannam are so severe, so difficult, they just can't bear the thought of it. They know it is a horrifying place to be, whether for a little while or a long time. Hasan Basri رَحْمَةُ اللَّهِ said concerning this verse,

كُلُّ شَيْءٍ يَصِيبُ ابْنَ آدَمَ وَيَزُولُ عَنْهُ فَلَيْسَ بِغَرَامٍ، وَإِنَّمَا الْغَرَامُ الْمَلْزَمُ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

*Everything that afflicts the son of Adam and then disappears is not referred to as 'gharaam.' 'Gharaam' is that thing which is inseparable as long as the heavens and earth lasts (i.e. forever.)*

Yet there are some Muslims who say: "Sure I do some bad stuff and will go to Hell because of my sins. But it's only temporary because I'm a Muslim. I'll go to Jannah eventually anyway. So what's the big deal?" This is the exact mentality of Bani Israeel as stated in the Qur'aan, "And they (the Bani Israeel) say, "The Fire shall never touch us but a few numbered days." (Baqarah verse 80)

Look at the way the Servants of Ar-Rahmaan describe the Hellfire – they give such vivid details. They are speaking about it from a place of knowledge as if they have seen it. This means that the Servants of Ar-Rahmaan have full conviction in the existence of the Fire of Jahannam, and full conviction in the existence of its punishment. There is nothing imaginary about them.

So the Servants of Ar-Rahmaan fear the punishment of the Fire, fear of being thrown into it – for even a minute or second! And as a result, they do not belittle their sins, because they do not belittle the consequences of those deeds. Thus, they appeal to the Most Merciful by asking for His Protection from Jahannam. This is one of their frequent supplications to Allaah جَلَّ جَلَالُهُ.



This du'aa is a sign that the Servants of Ar-Rahmaan are not proud of their acts of worship. There is danger when a person is pious in both his public and private lives – that person can become proud and conceited. When this happens, he will start to become judgmental of others, thinking that the Fire is for those people and not him.

We need to realize that if Shaytaan cannot attack us from the left, he will attack us from the right. This means that if he cannot get us to commit sins, then he is going to attack us through our good deeds. How? By corrupting them through pride, conceit and looking down on others, thereby corrupting ourselves. May Allaah protect us from this disease, because it is so easy for us to not see this disease in ourselves! So the Servants of Ar-Rahmaan are those whose worship has not made them proud to presume that they are the beloved ones of Allaah and thus exempted from the Fire. Even though they have a strong relationship with Allaah جَلَّ جَلَالُهُ, they are still afraid of Allaah's punishment.

Imam Ghazaali رَحِمَهُ اللهُ has written,

The fear of Allaah is one method of gaining desire for good actions and abstaining from all sins. Allaah جَلَّ جَلَالُهُ has promised guidance, mercy, knowledge and His pleasure for those imbued with this quality. Allaah جَلَّ جَلَالُهُ states,

هُدًى وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

*Guidance and mercy for those who fear their Sustainer. (A'raaf verse*

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إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

*Only the people of knowledge truly fear Allaah. (Faatir verse 28)*

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

*Verily Allaah is pleased with them, and they are pleased with Him.*

*This is for those who fear their Sustainer. (Bayyinah verse 8)*

Nabi ﷺ said, “The root of wisdom is the fear of Allaah.” (Shua’bul Imaan no. 730, Musnadul Firdaus no. 3258)

In another hadith, Rasulullaah ﷺ said, “Whosoever fears Allaah, Allaah will make everything else afraid of him. Whoever fears those besides Allaah, Allaah will make him afraid of everything.” (Musnadush Shihaab no. 429, Musnadul Firdaus no. 5539)

In a Hadith-e-Qudsi, Allaah ﷻ states, “By My honour and My grandeur, I will not combine two fears on My servant, nor will I gather safety twice on him. If he is unafraid of Me in the world, I will make him frightened on the Day of Judgement. If he fears Me in the world, I will grant him safety on the Day of Judgement.” (Shua’bul Imaan no. 759, Ibn Hibbaan no. 640)

## THE REALITY OF FEAR AND METHOD OF ACQUISITION

The meaning of fear is the pain and burn in the heart due to the anticipation of something disliked in the future. As long as a person does not possess recognition of Allaah’s qualities of might and grandeur, fear will not be created. When this thought becomes firmly embedded in the heart that Allaah has complete control over every minute and large thing, that in one second, He can do as He pleases and none will be able to object, then this quality of fear will be created.

Thus if one wishes to create this quality of fear, then let him look towards the might and independence of Allaah ﷻ. He should contemplate that Jannah has been created and its occupants have been predetermined. Similarly, Jahannam has been created, and its

inhabitants have been pre-ordained. The final result of every person has been written in such a book, which can never be altered or changed. There is none to stop this ruling which has been determined before time was even created. So, O nafs! You do not know what decision has been passed regarding you. What will your final result be? It is possible that you will be entered into Jannah. However, it is also possible that the everlasting fire of Hell has been ordained for you.

Remember well, that only the person who is void of true divine recognition will be unafraid of his hidden and final condition. It is thus appropriate to read and study the lives of those who possessed recognition of Allaah i.e. the Ambiyaa عَلَيْهِمُ السَّلَام, the awliyaa رَحْمَةُ اللَّهِ and the people with deep insight.

Despite these personalities possessing such closeness to Allaah, they possessed great fear. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whenever Jibreel came to me, he would be trembling, due of the fear of the Fire.” (Kitaabul Azamat page 789 vol.2)

It has been narrated, that when Iblees was banished from Jannah, then Jibreel عَلَيْهِ السَّلَام and Mikaaeel عَلَيْهِ السَّلَام began crying. Allaah جَلَّ جَلَالُهُ asked them, “Why are you crying?” They replied, “O our Sustainer! We are afraid of Your decision.” Allaah جَلَّ جَلَالُهُ said, “Remain like this. Do not be unafraid of My decisions. None are fearless of the planning of Allaah except the disbelieving people.” (Kitaabul Azamat page 814 vol.3)

A boiling sound (like that of a pot boiling on a stove) emanating from the heart of Ibraaheem عَلَيْهِ السَّلَام could be heard from the distance of a mile. Dawood عَلَيْهِ السَّلَام cried continuously for forty days until eventually grass began growing due to his tears. Abu Bakr رَضِيَ اللَّهُ عَنْهُ addressed a bird saying, “O bird, if only I was like you, and I was not created as a human

being.” Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, “If only I was a tree that would be cut.”  
 Aaishah رَضِيَ اللَّهُ عَنْهَا said, “If only I was non-existent.”

In short, whoever possessed recognition of Allaah جَلَّ جَلَالُهُ and understood His independence, they would never be unafraid. Being unmindful and unafraid is the path of the oblivious rulers whose gaze is not on their end and who have not turned their attention to preparing for the Hereafter. These heedless ones are like small children who do not fear poisonous snakes. However, if someone explains to the child its danger, he will understand. When this unintelligent child sees his father fearing the snake and running away, he begins doing the same, even if he does not understand the reality of the snake. The unmindful and heedless Muslims should thus study the life stories of the special devotees of Allaah جَلَّ جَلَالُهُ and the spiritual physicians, and derive lessons therefrom. (Tableeghe-Deen)

So anyhow, the Ibaadur-Rahmaan are those who fear Allaah. In another verse, Allaah جَلَّ جَلَالُهُ mentions regarding them,

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

*(Those who have intelligence are) They who remember Allaah while standing, sitting and lying down, and they think about the creation of the heavens and earth. (Then, amazed by Allaah’s creation, they say) “Our Rabb You have not created all this without a purpose! We glorify Your purity, so save us from the punishment of the Fire (of Jahannam). Our Rabb, indeed, You have disgraced the one whom You enter in the Fire. There shall be none to help the oppressors. Our*

*Rabb, we have certainly heard the caller (Rasulullaah ﷺ and the Qur'aan) calling (people) to Imaan (saying), 'Believe in your Rabb!' so we believed. Our Rabb! Pardon our sins, remove from us (forgive) our evil actions (so that no one knows of it) and grant us death (so that we may be) with the righteous ones (in the hereafter). Our Rabb, grant us what (mercy and rewards) You have promised us through Your Messengers and do not disgrace us on the Day of Judgement. Verily You do not break Your promise."* (Aal-Imraan verse 191-194)

However, this fear is also coupled with hope in the mercy of Allaah ﷻ. There are several verses showing that the worship done by Ambiyaa and pious was based on both fear and hope. Allaah ﷻ says, describing the Ambiyaa, states,

إِثْمَ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

*Verily they used to hasten to do good deeds and they used to call on Us with hope and fear. They used to humble themselves before Us.*

*(Ambiyaa verse 90)*

And do you know what is the greatest punishment that can ever be inflicted upon us? It is being veiled, forever, from looking at Allaah. May Allaah ﷻ protect us! Ibnul-Qayyim رحمه الله wrote in Madaarijus-Saalikeen (vol. 2 page 79),

وَمِنْ أَعْظَمِ نَعِيمِ الْجَنَّةِ التَّمَتُّعُ بِالنَّظَرِ إِلَى وَجْهِ اللَّهِ الْكَرِيمِ، وَسَمَاعُ كَلَامِهِ، وَقُرَّةُ الْعَيْنِ بِالْقُرْبِ مِنْهُ وَبِرِضْوَانِهِ. فَلَا نِسْبَةَ لِلذِّدِّ مَا فِيهَا مِنَ الْمَأْكُولِ وَالْمَشْرُوبِ وَالْمَلْبُوسِ وَالصُّورِ، إِلَى هَذِهِ اللَّذَّةِ أَبَدًا. فَأَيْسَرُ يَسِيرٍ مِنْ رِضْوَانِهِ أَكْبَرُ مِنَ الْجَنَانِ وَمَا فِيهَا مِنْ ذَلِكَ. كَمَا قَالَ تَعَالَى: وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ

*Amongst the greatest bounties of Jannat is the joy of gazing at Allaah ﷻ, hearing His words and the delight of being close to him and attaining His pleasure. There is no comparison between the*

enjoyment of these bounties and the enjoyment found in food, drinks, clothing and other forms. The lowest level of His pleasure is greater than Jannat and whatever it contains. Allaah ﷻ states, “Allaah promises the believing men and the believing women many gardens beneath which rivers flow, where they shall live forever. And (in addition to this, Allaah also promises them) magnificent mansions in the eternal gardens. The pleasure of Allaah is the greatest (greater than any other bounty)! This is the ultimate success. (Tawbah verse 72)

وَكَذَلِكَ النَّارُ أَعَادَنَا اللَّهُ مِنْهَا، فَإِنَّ لَأَرْثَابَنَا مِنْ عَذَابِ الْحِجَابِ عَنِ اللَّهِ وَإِهَانَتِهِ، وَغَضَبِهِ وَسَخَطِهِ، وَالْبُعْدِ عَنْهُ: أَعْظَمَ مِنَ النَّارِ فِي أَجْسَامِهِمْ وَأَرْوَاحِهِمْ، بَلِ النَّهَابُ هَذِهِ النَّارُ فِي قُلُوبِهِمْ هُوَ الَّذِي أَوْجَبَ النَّهَابَ فِي أَبْدَانِهِمْ. وَمِنْهَا سَرَتْ إِلَيْهَا فَمَطْلُوبُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالصِّدِّيقِينَ، وَالشُّهَدَاءِ وَالصَّالِحِينَ هُوَ الْجَنَّةُ. وَمَهْرُهُمْ مِنَ النَّارِ

Similarly with regard to the Fire – We seek Allaah’s refuge from it - for those who enter it, the pain of being veiled from Allaah, being disgraced by Him, feeling His anger and wrath, and being distant from him, will be greater than the pain they will suffer because of the flames burning their bodies and their souls. Actually, the blazing of this fire in their hearts will cause their bodies to burn. From their hearts, the fire will go to their bodies. So the objective of the Ambiyaa, Messengers, truthful, martyrs and pious is Jannat and escaping from the Fire.

Through these verses, we learn that our ‘acts of worship should be done out of fear of Allaah’s Punishment while hoping for His Mercy – both of which are already indicators that we love Allaah, because we do not ever want to be veiled from looking upon Allaah.

Remember that healthy fear of Allaah never turns into despair, and healthy hope on Allaah never turns into delusion.

### A DUA OF RASULULLAAH ﷺ

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ narrates, "Rarely did Rasulullaah ﷺ get up from an assembly without making the following du'aa:

اَللّٰهُمَّ اَقْسِمَ لَنَا مِنْ خَشْيَتِكَ مَا تُحَوِّلُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنَ الْيَقِيْنِ مَا هُوَ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اَللّٰهُمَّ مَتِّعْنَا بِاَسْمَاعِنَا، وَابْصَارِنَا، وَقُوَّتِنَا مَا اَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلٰى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلٰى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِيْ دِيْنِنَا، وَلَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هِمَّتِنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

*O Allaah! Bestow us with Your fear to the extent that it comes as a barrier from Your disobedience, and bestow us with Your obedience to the extent that it conveys us to Your Jannat. Bestow us with conviction which would make all the calamities of this world insignificant. O Allaah! Enable us to benefit from our hearing, eyesight and strength for as long as You keep us alive. Make these senses to inherit us [i.e. enable them to remain with us till the end of our lives]. Exact revenge from those who oppress us. Help us against those who are antagonistic towards us. Do not put us through trials and tribulations in our religious matters. Do not make the world our main concern nor the limit of our knowledge. Do not empower over us those who have no mercy for us.* (Tirmidhi no. 3502)

This is a beautiful and comprehensive du'aa recited by Rasulullaah ﷺ when ending a gathering. It contains the goodness of both worlds. May Allaah جَلَّ جَلَالُهُ grant us the ability to also recite this du'aa at the end of our gatherings!

One lesson we learn from this du'aa is that only so much of fear is desired by which a person is saved from the disobedience of Allaah جَلَّ جَلَالُهُ. A person should not be so overcome with fear that it affects his health and mind. If this occurs, then one should contemplate over the mercy of Allaah جَلَّ جَلَالُهُ.

### SELECTED SUPPLICATIONS TO SEEK REFUGE FROM JAHANNAM

The Servants of Ar-Rahmaan always make du'aa to Allaah for protection from Jahannam. If we want to be one of them, then we need to make such supplications constantly in our everyday lives. There are many supplications in the Qur'aan and the Sunnah, and these are a few selected du'aas that are short and easy to memorize.

1. This du'aa is the du'aa of the Servants of Ar-Rahmaan,

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

*O our Rabb! Avert from us the punishment of Jahannam. Verily its punishment is an inseparable, permanent punishment. Evil indeed it is as an abode and as a place to rest in. (Surah Al-Furqan verse 65-66)*

2. This du'aa was the one which Rasulullaah ﷺ made most frequently, according to Anas رَضِيَ اللَّهُ عَنْهُ. (Bukhaari no.6389) If Anas only made a single du'aa, then it would be this du'aa. If he made a number of du'aas, then this du'aa would be included in it. (Abu Dawood no. 2690) When shaking hands, Rasulullaah ﷺ would not let go of the other person's hands until he had said this du'aa. (Amalul Yaum wal Laylah no.205)



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*O our Rabb, grant us in this world (all that which is) good and in the hereafter (all that which is) good and save us from the punishment of the fire (of Jahannam). (Surah Baqarah verse 201)*

*Hasanah* in this world denotes every conceivable form of good; good health, pure livelihood, good character, virtuous deeds, honour and praise by the creation, sincerity, a pious spouse and pious children. (See Ruhul Ma'ani)

3.) Rasulullaah ﷺ used to supplicate,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ  
الدَّجَالِ

*O Allaah, I seek Your protection from the punishment of the grave, from the punishment of the Fire, from the ordeals of life and death, and from the trials of Dajjaal.” (Bukhaari no. 1377)*

The narration of Muslim (no. 588) states that Rasulullaah ﷺ said, ‘When one of you has completed the tashahhud (and durood), then he should seek protection from these four. Then Nabi ﷺ read the above du’aa.

Another narration states that Rasulullaah ﷺ used to teach them this du’aa as he would teach them a surah of the Qur’aan. (Muslim no. 590)

4.) Muslim ibnul-Harith at-Tamimi رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah ﷺ told him secretly, “When you complete the Maghrib salaah, say the above seven times. If you recite this du’aa and pass away that night, protection from it would be written for you; and when you complete the Fajr salaah, then recite it in a similar way, and if you pass away that day, then protection from it would be recorded for you.

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

*O Allaah, protect me from the Fire. (Abu Dawood no. 5079, Nasa'i no. 5521)*

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever asks Allaah for Jannat thrice, Jannat says, "O Allaah! Enter him into Jannat." Whoever seeks protection from the Fire thrice, the Fire says, "O Allaah! Save him from the Fire." (Tirmidhi no. 2572, Nasai no. 5521)

5.) Al-Baraa رَضِيَ اللَّهُ عَنْهُ narrates, "When we used to offer salaah behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we liked standing to his right so that when he turned around, he would face us. I heard him making the following supplication."

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ

*O Allaah! Save me from Your punishment on the day when You resurrect Your servants! (Muslim no. 709, Ibn Khuzaimah no. 1563)*

Hudhayfah رَضِيَ اللَّهُ عَنْهُ narrates, "When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to sleep, he would place his right hand under his cheek and recite the above du'aa." (Tirmidhi no. 3395, Abu Dawood no. 5045 from Hafsah رَضِيَ اللَّهُ عَنْهَا. In this narration, it is stated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would recite the du'aa thrice.)

## **CRUX OF THE FOURTH CHARACTERISTIC OF THE SERVANTS OF AR-RAHMAAN**

**THEY CONSTANTLY MAKE DU'AA TO ALLAAH ﷻ ASKING FOR  
REFUGE FROM JAHANNAM.**

**THEY DO NOT BELITTLE THEIR SINS BECAUSE THEY FEAR THE  
CONSEQUENCES OF THEIR SINS.**

**AND EVEN THOUGH THEY ARE OBEDIENT TO ALLAAH BOTH IN  
PUBLIC AND PRIVATE, THEY ARE NOT PROUD OF THEIR WORSHIP  
AND ARE NOT UNDER THE FALSE IMPRESSION THAT THEY WILL  
DEFINITELY BE SAVED FROM THE FIRE.**

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

AND THOSE WHO WHEN THEY SPEND, ARE NEITHER EXTRAVAGANT  
NOR STINGY, BUT ARE ON A MIDDLE WAY BETWEEN THE TWO  
EXTREMES.

**The fifth characteristic** is that Allaah's blessed servants are neither spendthrifts nor misers but they spend moderately. The words *israaf* (extravagance,) and *iqtaar* (miserliness) are used in the verse for the two opposite traits. Therefore, the message of the verse is that Allaah's blessed servants are neither spendthrifts nor misers but in the matter of spending, they adopt the middle path.

Rasulullaah ﷺ said,

مَنْ فَقِهَ الرَّجُلُ رَفْقَهُ فِي مَعِيشَتِهِ

*It is the wisdom of a man to adopt the middle path in spending.*

(Musnad Ahmad no. 21695)

In another hadeeth quoted by Sayyidina Abdullah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ said,

مَا عَالَ مَنْ اقْتَصَدَ

*The person who sticks to the middle path and moderation in spending  
will never become a destitute and poor.*

(Musnad Ahmad no. 4269)

In short, the special servants of Ar-Rahmaan are neither wasteful, nor extravagant in their spending. They do not spend more than what is necessary, and they are also not stingy. They are not negligent of their obligations toward their family nor are they miserly towards them. Essentially, the Servants of Ar-Rahmaan have healthy spending habits. They follow the moderate path. Allaah جَلَّ جَلَالُهُ says, "Do not keep your hand fastened to your neck (do not be stingy with your wealth),

nor spread it wide open (do not spend so excessively that you are left in poverty), otherwise you will sit reproached and empty handed.” (Israa verse 29)

“Let not your hand be fastened to your neck” is an analogy for stinginess. While “nor overstretch it” is an analogy for extravagance, because we will hurt ourselves if we overstretched ourselves. We should not do either of them.

What is considered spending extravagantly in Islam?

Scholars say that spending extravagantly is:

1. To spend any amount on haraam, even if it's just one rand or smaller than that.
2. To live beyond our means, even with things that are halal.
3. To spend money in righteous ways not for the sake of Allaah, but so that s/he is perceived in a certain light by people (e.g. giving charity to show off).

They are two words {israaf} and {tabzeer} which seem identical when translated, but they have different meanings.

{Israaf} generally means being extravagant in what is permissible. So it's not about purchasing something that is haraam, but it's a purchase that either stretches until we live beyond our means, or stretches the purpose of the halaal to where it becomes questionable.

{Tabzeer} is exclusively spending on what is haraam. Allaah ﷻ says, “Verily the spendthrifts are the brothers of the Shayaateen. And Shaytaan is ever ungrateful to his Rabb.” (Israa verse 27)

So the connection between {tabzeer} and Shaytaan is this: When a person uses Allaah's bounties to disobey Allaah, then he is like the Shaytaan. Why? Because similar to spendthrifts, Shaytaan uses what Allaah gave him of position and prominence to disobey Allaah. This is

how spendthrifts become siblings of the Shayateen. What an ungrateful way to repay our Rabb for His bounties!

### **SPEND ON WHO? FAMILY COMES FIRST**

Allaah ﷻ says, “And give to the family member his due, and to the miskeen (poor) and the traveller.” (Israa verse 26)

Start with our family. Make sure we fulfil the rights of our family first before fulfilling others. Scholars said that when the word ‘miskeen’ and ‘traveller’ are mentioned together in the same sentence, then the word ‘miskeen’ refers to the ones who are close to us physically (e.g. our neighbour, or someone in our locality); whereas the wayfarer is someone who is not from our town. To summarize, we need to prioritize first the ones who are close to us in terms of blood relationship, and then in terms of locality, and then for those outside of our locality.

So the first recipient of mercy from the Servants of Ar-Rahmaan has to be with the family.

Moulana Manzoor Nu'maani رَحْمَةُ اللَّهِ has written, “Every person spends according to his means on the needs of his family, but they do not derive the spiritual pleasure from it which is experienced by the devout servants of Allaah on showing generosity to the poor and the destitute, for people generally do not regard spending on their dependents an act of virtue, but rather a liability or a matter of natural impulsion. Rasulullaah ﷺ has however taught that one should spend on one's own wife, children and other family relatives too, with the intention of seeking the pleasure of Allaah and earning the reward of the Hereafter. In this case, the money spent on the one's dependents will also get deposited, like charity, in the bank of the

Hereafter, and there will be a greater reward for it than spending on others. This teaching of Rasulullaah ﷺ has opened a great avenue of virtue and goodness for us. Whatever we spend now, within permissible limits of course, on the needs and welfare of our family will be a kind of charity and a means of earning reward, on condition that we spend with this intention.

Abu Mas'ood Ansari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "When a Muslim spends on his dependents with the object of earning reward, it will be charity on his part [and deserving of recompense in the court of Allaah]." (Bukhaari no. 5351 and Muslim no. 1002)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that he asked, "O Rasulullaah! What is the best [form of] charity?" Rasulullaah ﷺ replied, "[The best form of charity is] what a poor man gives away out of his hard-earned money; and first of all, spend on those for whom you are responsible [i.e. wife and children]." (Abu Dawood no. 1677)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that a person came to Rasulullaah ﷺ and said, "I have one dinar. [Tell me where and how should I spend it?]" Rasulullaah ﷺ replied, "[The first thing is that] you should spend it on your own needs." The man said, "I have another." "Then spend it," said Rasulullaah ﷺ, "on your children." "I have another," the man said. "Then spend it on [the needs of] your wife," advised Rasulullaah ﷺ. "I have another," the man said. "Then spend it on your attendant," said Rasulullaah ﷺ. "I have another," the man remarked. Rasulullaah ﷺ remarked, "You know better [who amongst your family members are more in need and deserving.]" (Abu Dawood no. 1691 and Nasai no. 2535)

This doesn't mean we should have bad spending habits with our family, but it means we are not stingy with them, we spend on them generously while still within our means because we see these deeds as rewardable.

Besides this, some amount of money, besides zakaat, should be taken out for the poor, for our masjids, madrasahs, etc.

Sayyidina Fatimah bint Qays رَضِيَ اللَّهُ عَنْهَا narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There is the right [of Allaah] upon wealth besides zakaat." He then recited the following verse of the Qur'aan,

لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ  
وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ  
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

*[The standard of] piety is not that you turn your faces to the East and West [whilst engaged in worship], but [the road of] righteousness is of he who believes in Allaah, the Last Day, the Angels, the Scripture and the Ambiyaa; gives his wealth, for love of Him, to family members, to orphans, the needy, the travellers, to those who ask, and to set slaves free; observes proper salaah and pays zakaat. (Al-Baqarah verse 177) (Tirmidhi no. 659)*

The main object of this hadith is to remove the misunderstanding that the servant is absolved of his responsibility to the poor and the needy, and no claim of Allaah is left upon his wealth once he has paid the prescribed zakaat [i.e. 1/40<sup>th</sup> of the worldly possessions that are in excess of his need]. In fact, in special circumstances, the duty of helping the needy servants of Allaah remains with the well-to-do people even after the payment of zakaat. For instance, a wealthy and prosperous person pays zakaat that is due on him, and, then, he comes

to know that a neighbouring family has nothing to eat, so-and-so relation is in dire need, a good and respectable person approaches him in distress, or a traveller comes to him for help, in that case it becomes his duty [wajib] to render financial assistance to them.

Rasulullaah ﷺ said the above and then recited the verse from Surah al-Baqarah in support of his view. Under righteous deeds, after imaan, doing of monetary good to the orphans, needy, travellers and other poor people is mentioned. Thereafter, the performance of salaah and the discharging of zakaat are also mentioned, which shows that monetary help for the weak and the poor stressed in this verse is in addition to zakaat, since zakaat is mentioned separately later in the verse.

### TEN GREAT BENEFITS OF CHARITY

1.) UNSEEN ASSISTANCE FROM ALLAAH تَبَارَكَ وَتَعَالَى: Rasulullaah ﷺ is reported to have said, "A person was in a jungle when all of a sudden he heard a voice in a cloud saying, "Go and water the orchard of so and so person." On hearing that voice, the cloud moved and poured heavily on a stony place. All the water collected in a drain and began to flow. This person began following the water and saw that a man was standing in his orchard and was sprinkling water with a spade. This person asked the gardener, "O servant of Allaah! What is your name?" He gave the same name which this person had heard in the cloud. Thereafter, the gardener asked this person, "O servant of Allaah! Why are you asking me my name?" He replied, "I heard a voice in that cloud whose water this is, taking your name and asking it to pour water onto your orchard. What do you do in it that is so acceptable?" He replied,



"Now that you have asked, I will have to inform you. I look at its total produce and from there I give one third to charity. Another third I keep for myself and my family, and the last third I re-invest into this orchard." (Muslim no. 2984) It is mentioned in a hadeeth, "You should seek sustenance from Allaah by spending in His path." (Shuabul-Imaan no. 1152, Musnadul-Firdaws no. 4254) In other words, by your giving charity, Allaah تَبَارَكَ وَتَعَالَى will grant you blessings in your sustenance.

2.) CURE OF SICKNESSES: Rasulullaah ﷺ said, "Protect your wealth by giving zakaat, cure your sick through charity, and face calamities with du'aa and humbleness." (Tabaraani in Awsat no. 1963, Kabeer no. 10196 vol. 10 page 128, Maraaseel of Abu Dawood no. 105)

3.) PROTECTION OF LIVES: Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states, "A beggar came begging to a woman. At that moment the woman only had a morsel of food which was already in her mouth. She took that morsel out of her mouth and gave it to the beggar. After some time, a child was born to this woman. When the child grew a little older, a wolf came and snatched the child away. The woman came out of her house running behind the wolf and at the same time shouting for help. Allaah تَبَارَكَ وَتَعَالَى sent an angel and ordered him to free the child from the wolf's mouth. Allaah تَبَارَكَ وَتَعَالَى added, "Also convey My salaams to that woman and inform her that I did this in return for the morsel of food which she had given to that beggar." (Ibn Sasraa in his Amaali as quoted in Kanzul-Ummaal no. 16031, Al-Mujaalasatu wa Jawaahirul-Ilm of Deenawari vol. 8 page 263 no. 3529) Moulana Ashraf Ali Thaanwi رَحِمَهُ اللَّهُ writes, "This is the blessings of charity that the child's life was saved and the woman was also rewarded. We should give charity abundantly so that we may live in this world and in the hereafter in peace and comfort.

4.) PROTECTION OF WEALTH: Rasulullaah ﷺ said, “One who discharges zakaat on his wealth properly, its harm (i.e. theft, destruction, etc.) and loss is removed.” (Al-Mu’jamul-Awsat no. 1579, Ibn Khuzaimah no. 2258, 2470, Mustadrak of Haakim no. 1439, As-Sunanul-Kubra of Bayhaqi no. 7238) “If any person’s wealth is destroyed on land or sea, it is destroyed because of not having discharging his zakaat. Therefore protect your wealth by zakat.” (Du’aa of Tabaraani page 31 no. 34, Majmauz-Zawaaid no. 4335 quoting from Al-Mu’jamul-Awsat) “That wealth which is mixed with the wealth of zakaat (that portion which was due to be given as zakaat) destroys it.” (Shuabul-Imaan no. 3246)

5.) INCREASE IN WEALTH: Allaah تَبَارَكَ وَتَعَالَى states, “Allaah destroys interest and increases charity.” (Baqarah verse 276) Rasulullaah ﷺ said, “The wealth of a person will never decrease due to charity. Whichever person is oppressed but is patient, Allaah will increase him in honour. Whoever opens the door of asking, Allaah will open for him the door of poverty.” (Tirmidhi no. 2325)

6.) SAFETY FROM CALAMITIES: Rasulullaah ﷺ said, “Hasten with charity, because calamities do not surpass it.” (Shuabul-Imaan no. 3082, Al-Mu’jamul-Awsat no. 5643) Rasulullaah ﷺ said, “Charitable deeds save one from calamities, discreet and undisclosed charity cools the anger of Allaah, and having good relations with one's relatives and family members increases one's lifespan.” (Al-Mu’jamul-Kabeer vol. 8, page 261 no. 8014) Rasulullaah ﷺ said, “Charity removes seventy doors of evil.” (Al-Mu’jamul-Kabeer vol. 4, page 274 no. 4402)

7.) INCREASE IN LIFE AND REMOVAL OF SPIRITUAL SICKNESSES: Rasulullaah ﷺ said, “The charity of a Muslim increase life,

prevents an evil death, and by means of it Allaah تَبَارَكَ وَتَعَالَى removes pride and arrogance.” (Al-Mu’jamul-Kabeer vol. 17, page 32 no. 31)

8.) SAFETY FROM DIVINE ANGER AND AN EVIL DEATH: Anas رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Charity extinguishes the anger of Allaah and wards off an evil death.” (Tirmidhi no. 664)

9.) SHADE ON THE DAY OF RESURRECTION: Marthad ibn Abdullah رَضِيَ اللَّهُ عَنْهُ narrated, “One companion of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated to me that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, “The shade of the believer on the Day of Resurrection will be his charity.” (Musnad Ahmad no. 18043)

10.) LIKE REWARD IN THE HEREAFTER: Abu Sa’eed Khudri رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whichever Muslim gave clothes to a Muslim brother who had nothing to wear, Allaah will clothe him with the green apparel of Jannah. Whichever Muslim gave food to a Muslim brother who was hungry, Allaah will feed him with the fruits of Jannah. Whichever Muslim gave water to a Muslim brother who was thirsty, Allaah will give him the sealed purifying wine of Jannah to drink.” (Abu Dawood no. 1682 and Tirmidhi no. 2449)

## GOOD SPENDING HABITS TO HAVE

The following are some good spending habits that can be connected with spirituality:

# Live within our means – Some people are willing to go into debts with interest just so that they can get the newest or trendiest gadgets out there. People get approved for loans that are far more expensive than what they can afford, and end up building their lives around debts and

more debts. Our Deen teaches us not to spend what is not within our pockets. Learn how to do a monthly budget, spend within our means. Don't be addicted to credit cards! Spiritually, this means restricting our desires and consumptions of material things.

For those of us who are doing really well financially, say alhamdulillah. But know that just because we can afford to buy really overpriced items, doesn't mean we should spend carelessly on them. Don't build our lives around expensive brands, when there are equally good quality items with reasonable price tags.

We are not put on this earth to show off, or to compete pompously with one another. We don't have to get the newest decked-out car. We don't need to pay 5 times the price of the same kind of handbag just because of the brand.

We should not be duped by these things!

We can use our wealth for so many other good deeds. We can help our family or community who are not doing financially well. We can help people get out of their debt. We can channel charity to the oppressed. Learn to be responsible with the wealth that Allaah ﷻ has given us.

The wealth given away in charity will remain always with us. It is as though we are merely transferring our wealth of this world into our bank account of the hereafter, where the returns are massive.

Aaishah رَضِيَ اللهُ عَنْهَا narrated that a goat was slaughtered [and its meat was distributed for the sake of Allaah]. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ [came soon after and] enquired, "What is left of the goat?" She replied, "Nothing but one fore-quarter. [All the rest has been given away]." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, "In fact, everything that has been given away in

order [to please Allaah] is left [and is going to be of use in the Hereafter], except the fore-quarter.” (Tirmidhi no. 2470)

# Avoid impulsive shopping – This is so easy and quick to do nowadays. Making purchases can be done at home with a single mouse click. Spiritually, this tip means to have patience. Impulsive shopping is related to a lack of patience. Being impatient, hasty, or impulsive, be it with our consumerism, arguments, and everything else, is one of the worst qualities we can have. To be able to remain patient is actually a great blessing from Allaah جَلَّ جَلَالُهُ because Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah bestows patience to the person who makes an effort to be patient (during times of adversity and difficulty). No person has been bestowed with a gift that is better and vaster than patience.” (Bukhaari no. 1469, Muslim no. 1053)

# Research before purchase – Be careful before making any purchase. Don’t buy products just because their packaging or advertisements look good. Do the necessary research beforehand, read reviews, or give some time on the market to gauge their performance. If in doubt, do not proceed with the purchase. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised us to avoid doubtful matters. Scholars state that there are two things that sink every person’s spiritually: (1) indulgence in desires, and (2) indulgence in doubtful matters.

# Practice gratitude so we don’t feel we’re missing out – A lot of people buy things because they feel left out. For example, if all of our family and friends have iPhones, we would be inclined to switch to iPhone too, because it makes us feel that what we own has lost its shine or flavour. Practice the attitude of gratitude. Our perspective changes

when we practice gratitude, because when we truly appreciate what we already have, we're not stressed out for things that we don't have.

Rasulullaah ﷺ said, 'Be satisfied with what Allaah has predestined for you by way of sustenance, you will become the richest of human beings.' (Tirmidhi no. 2305)

Rasulullaah ﷺ also said: "Wealth is not on the basis of having many possessions. Rather, true wealth is the contentment of the soul." (Bukhaari no. 6446. Muslim no. 1051)

A person must be grateful to Allaah تَبَارَكَ وَتَعَالَى for whatever He تَبَارَكَ وَتَعَالَى has stipulated in one's share. A person who, from the bottom of his heart, is grateful and contented in reality is the richest person. A multi-millionaire, who at every moment, desires more and more, is in reality in need and a pauper. A contented person is wealthy. He is able to concentrate with single-mindedness in acts of worship, and he thinks of Allaah تَبَارَكَ وَتَعَالَى's innumerable favours raining upon himself, like his eyes, ears, heart, mind, etc. Even greater are the bounties of one's religious life. The outwardly wealthy people are not blessed with such great favours.

Recite this du'aa taught to us by Rasulullaah ﷺ, which he would especially read between Ruknul-Yamaani and the Hajr Aswad whilst making tawaaf,

رَبِّ قَنِعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهِ، وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ

*O my Sustainer! Make me content with the provision You have given me, bless me in it and appoint good for me in everything which I do not have. (Mustadrak of Haakim no. 1674)*

Look at those who possess less than you: Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said: "Look at those who are below you [as

regards worldly possessions and comforts] and do not look at those who are above you [in this regard]. In doing this, it will be more likely that you will not be ungrateful for Allaah's تَبَارَكَ وَتَعَالَى bounties on you.” (Muslim no. 2963)

Visiting the rich and wealthy or looking at their lifestyles also creates this feeling of discontent and ingratitude. That is why Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ encouraged us to minimize visiting the wealthy. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَقْلُوا الدُّخُولَ عَلَى الْأَغْنِيَاءِ , فَإِنَّهُ أَجْدَرُ أَلَّا تَزْدُرُوا نِعْمَةَ اللَّهِ عَزَّ وَجَلَّ

*Minimize going to the rich; this will lead you to look down upon the bounties of Allaah. (Shuabul-Imaan no. 9806)*

One should look at those lower than one with regards to worldly matters. This includes wealth, status and beauty. One should never look at those who have more or better worldly possessions. This is an amazing prescription of reformation which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has granted the ummah. It is obvious that all humans are not the same. Allaah تَبَارَكَ وَتَعَالَى has granted some virtue over others. Those having less will feel dejected. However, their gaze does not go to the great amounts of Allaah تَبَارَكَ وَتَعَالَى's bounties over them. They fall prey to ingratitude, loss of hope, and an inferiority complex.

As for our religious and spiritual condition, we should at all times keep our gazes fixed to those who excel us. However, we do everything upside down. Allaah تَبَارَكَ وَتَعَالَى has taken responsibility for our sustenance, and we have been commanded to worship Allaah تَبَارَكَ وَتَعَالَى. However, we pay no attention to actions, but worry about our sustenance. In this hadith, we are commanded to look at those inferior to us in worldly matters, but we look at those above us. As far as our Deen is concerned, we then look at those below us, whereas we were

supposed to look at those above us. A person sees another who only performs Jumuah. He feels happy that he is performing two or three salaahs a day. He was supposed to have looked at the person who performs tahajjud as well, so that he could progress and become a better Muslim.

In conclusion, the Servants of Ar-Rahmaan do spend, but they are always responsible when they spend. They always make wise spending decisions. They spend their wealth beautifully right in between these two extremes. May Allaah grant us this beautiful trait of the Servants of Ar-Rahmaan!

**CRUX OF THE FIFTH CHARACTERISTIC OF THE SERVANTS OF AR-  
RAHMAAN**

**THEY ARE NOT EXCESSIVE AND WASTEFUL IN THEIR SPENDING. THEY  
DO NOT SPEND MORE THAN WHAT THEY NEED.**

**THEY ARE ALSO NOT STINGY – THEY ARE NOT NEGLIGENT OF THEIR  
OBLIGATIONS TOWARDS THEIR FAMILY NOR ARE THEY MISERLY  
TOWARDS THEM.**

**THEY SPEND THEIR WEALTH CORRECTLY IN BETWEEN THE TWO  
EXTREMES.**

**THEY ALSO SPEND THEIR WEALTH ON THE POOR AND NEEDY AND  
LOOK FOR OPPORTUNITIES TO SEND THEIR INVESTMENTS TO THE  
HEREAFTER.**



وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

AND THOSE WHO DO NOT CALL TO (DO NOT WORSHIP) ANOTHER DEITY WITH ALLAAH, WHO ONLY KILL A SOUL FORBIDDEN BY ALLAAH WITH A WARRANT (WHEN REQUIRED TO EXECUTE A PERSON WHOM A COURT OF SHARI'AH SENTENCES TO DEATH), AND THOSE WHO DO NOT FORNICATE. WHOEVER COMMITS THESE ACTIONS SHALL MEET WITH A GRAVE PUNISHMENT. PUNISHMENT WILL BE MULTIPLIED FOR HIM ON THE DAY OF QIYAAMAH AND HE SHALL REMAIN DISGRACED IN IT FOR A LONG PERIOD, EXCEPT FOR THOSE WHO (SINCERELY) REPENT, ACCEPT IMAAN AND PERFORM GOOD ACTIONS. FOR SUCH PEOPLE ALLAAH WILL CONVERT THEIR SINS INTO GOOD DEEDS. ALLAAH IS MOST FORGIVING, MOST MERCIFUL. WHOEVER REPENTS AND PERFORMS GOOD ACTIONS HAS CERTAINLY TURNED TO ALLAAH IN EARNESTNESS (AND WILL BE GREATLY REWARDED).

**This verse discusses the sixth characteristic** of the Servants of Ar-Rahmaan. It also talks about the enormous virtue of those who sincerely repent – who may have fallen into so many sins, but they regret for committing them, and they desist from committing them, and they firmly decide not to commit them ever again. Notice that all of the sins mentioned in this verse are major sins: shirk (polytheism), murder, and adultery. Similarly, there is a hadeeth that speaks about these same types of sins:

Abdullaah ibn Mas'ood said, "I asked Rasulullaah ﷺ, "What is the greatest sin in the sight of Allaah?" He replied, "That you attribute an equal to Allaah, whereas He created you." I asked, "What is next?" He replied, "To kill your son fearing that he will eat with you." I asked, "What is next?" He replied, "To commit adultery with your neighbour's wife." The above verse was then revealed, verifying the statement of Rasulullaah ﷺ. (Bukhaari no. 4761, Muslim no. 86)

The above hadeeth teaches us that the greatest sins in the sight of Allaah are three: shirk (polytheism), murder and adultery. All of these major sins destroy something in one way or another: shirk is a sin that destroys one's Deen, murder is a sin that destroys a soul, and adultery is a sin that destroys honour.

What we learn from this verse, together with the context of the above hadeeth, is the following:

- 1.) Shirk (polytheism), murder and adultery are three major sins that are much disliked in the sight of Allaah
- 2.) The Servants of Ar-Rahmaan are those who avoid these three major sins.
- 3.) The Servants of Ar-Rahmaan may also include those who have actually committed these sins in the past, but they have sincerely repented to Allaah

### **SEVERE PENALTY: (أَنَّا) AND DOUBLED TORMENT**

Allaah جَلَّ جَلَالُهُ next gives us a severe warning to those who commit these sins,

And whoever does this shall receive the punishment (أَنَّا). (Furqaan verse 68)

Scholars said that [النَّارِ] is: (1) a valley in Hell; or (2) a valley in Hell exclusively for those who commit unlawful sexual acts where they will be punished; or (3) punishment.

The verse continues, “The punishment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.” (Furqaan verse 69)

How can a Muslim commit shirk, murder, or adultery, when it is already clear in this Deen that all these three things are forbidden? How can a Muslim know all of these, yet still does it? Those who commit these sins will be punished severely. Their torments will be doubled on the Day of Resurrection, meaning that their torments will be repetitive and will be intensified. These people will be thrown into Jahannam in disgrace and humiliation. They will constantly be humiliated because polytheism, murder, and fornication are themselves humiliating crimes – they take away the dignity of a human being one way or another.

SubhanAllaah. May Allaah protect us from these torments!

Allaah جَلَّ جَلَالُهُ is extremely angry at these people. He has given us a very intense warning so that we steer clear from these three major sins. This harsh warning is actually a Mercy of Allaah جَلَّ جَلَالُهُ; He is informing us in advance of the consequences of committing these sins. Indeed, the wise Muslims will take heed of the warnings of their Rabb.

## **MAKING SINCERE REPENTANCE**

What if one of us had committed these sins in the past?

What about those who have truly regretted, and have abandoned the sins completely?

There is no need to despair the Mercy of Allaah, for He says immediately in the next verse, “Except those who repent, believe and do righteous deeds.”

Allaah جَلَّ جَلَالُهُ says that those who did shirk, or murdered someone, or committed adultery or fornication – or all of them – but after that, they do three acts, Allaah will forgive all of their sins. Those three acts mentioned in this verse are: Repentance, Belief, and Righteous Deeds:

#1: Repentance: When someone fell into polytheism, murder, and fornication, he or she must repent sincerely [*tawbatun nasuha*] to Allaah from those sins. Allaah says in another surah,

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

*O those who believe! Turn to Allaah with sincere repentance. (Tahreem verse 8)*

[Tawbah] means to return or to turn to Allaah, i.e. to repent, while [Nasuha] means sincere or true. Therefore, [*tawbatun nasuha*] means sincere repentance. According to Imam Nawawi رَحِمَهُ اللَّهُ, there are 3 conditions of *tawbatun nasuha*:

1. One must give up the sin
2. One must regret having done it
3. One must resolve never to go back to it.

If one of these three is missing, then the repentance is not sincere. If the sin has to do with the rights of another person, then there is an additional condition: the three mentioned above and restoring the rights of that person.

So, the Servants of Ar-Rahmaan can make mistakes and sin, but they always repent to Allaah whenever they fall into sins, and have a strong desire to constantly rectify themselves in becoming a better slave of

Allaah. So what sets them apart is that they do not take any of their sins lightly.

Thus, the ones who have sincerely repented are those who immediately desist completely from committing that sin, and regret for committing that sin, and have a strong intention never to return to the sin ever again!

#### #2: Strengthen our Imaan

If one committed shirk, he should renew his imaan. If not, then even though he is a believer, he has weakness in his imaan. He should make an effort to strengthen his imaan.

#### #3: Do Righteous Deeds that conform with the Qur'aan and Sunnah.

Notice that Allaah did not say (وَعَمِلَ صَالِحًا) in this verse, but He says (وَعَمِلْ) (عَمَلًا صَالِحًا). This is grammar used to emphasize the verb. What it means in simple English is that: Do not be weak and feeble, you need to be very serious and be very keen on continuously doing righteous deeds from now on.

These are the three conditions that one must fulfil in order to attain Allaah's Forgiveness.

### REPLACEMENT OF SINS INTO GOOD DEEDS

The verse continues, "For such people Allaah will convert their sins into good deeds. Allaah is Most Forgiving, Most Merciful."

SubhanAllaah, what an amazing promise of Allaah! Not only will Allaah accept the repentance of those who have sincerely repented, but He will change their sins into good deeds!

Ibn al-Jawzi رَحِمَهُ اللهُ said that scholars have differences of opinions in regard to the meaning of this verse:

The first opinion is that Allaah will change their sins into good deeds. This means that Allaah will replace their previous act of *shirk* with imaan, their previous act of murder with refraining oneself from doing it, and their previous act of fornication with being chaste. All of these show that the replacement of good deeds happen in this world. Scholars who hold this opinion are Ibn Abbaas, Sa'eed ibn Jubair, Mujaahid, Qataadah, Adh-Dhahhaak, and Ibn Zaid رَضِيَ اللَّهُ عَنْهُمْ.

The second opinion: The second opinion is that the conversion of sins into good deeds will happen in the Hereafter. Scholars who hold this opinion are Salmaan, Sa'eed ibn Al-Musayyib, and Ali ibn Al-Husain رَضِيَ اللَّهُ عَنْهُمْ.

Regardless of the differences of opinions, both show how truly remarkable the virtue of believers are who sincerely repent to Allaah. Hence, if we have committed any of these three sins, we must sincerely repent to Allaah, correct our imaan and become good believers again, and we must take our actions very, very seriously – really keen on doing good deeds from now onwards. If we do these, Allaah will not just accept our repentance, but He will convert those mountains of sins into mountains of good deeds – subhanAllaah!

The verses continue, “Whoever repents and performs good actions has certainly turned to Allaah in earnestness (and will be greatly rewarded).”

Here, Allaah tells us how His Mercy extends to all of His creation, and that whoever among them sincerely repents to Him, He will accept his repentance for any sin – great or small. This offer is for all sinners! This is like the verse,

مَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

*And whoever does evil or oppresses himself, then seeks Allaah's forgiveness, he will find Allaah Most Forgiving, Most Merciful. (Nisaa verse 110)*

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

*Do they not know that Allaah accepts repentance from His slaves?  
(Tawbah verse 104)*

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ  
الرَّحِيمُ

*Say, "O My slaves who have transgressed against themselves! Do not lose hope in the mercy of Allaah. Undoubtedly, Allaah forgives all sins. Verily, He is Most Forgiving, Most Merciful. (Zumar verse 53)*

This verse is so beautiful, because it tells us that at one point of time, the people who committed these major sins were the furthest away from Allaah due to their transgressions. But the fact that they turn back to Allaah and sincerely repent to Him, Allaah in return will make them as those whom He calls the Servants of Ar-Rahmaan. Look at the Mercy of Allaah to those who were once so far away, but have returned to Him.

Know that no sin is greater than Allaah's Mercy. All we need to do is return to Allaah and repent sincerely. Those who sincerely repent to Allaah in this world from all of sins, Allaah says that He will accept their repentance. So never, ever despair of Allaah's Mercy, and never give up on yourselves.

Remember one thing: If your sins are a big deal to you, then they are small in the sight of Allaah. Allaah will forgive them if you worry about your sins, take them seriously, and repent. But if your sins are no big deal to you, then then they can be a cause of great regret and

problems for you. If you don't care about your sins, no matter how small that mistake may be, know that it can become a very big thing on the Day of Judgement. Rasulullaah ﷺ said,

يَا عَائِشَةُ إِنَّكَ وَمُحَقَّرَاتِ الْأَعْمَالِ، فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا

*O Aaishah! Beware of those sins which are regarded as trivial, for Allaah can take a person to task for them. (Ibn Maajah no. 4243)*

He also said,

إِنَّكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكَنَّهُ

*Beware of sins which are regarded as trivial. They will gather on a man until they destroy him. (Musnad Ahmad no. 3818)*

I end the explanation of this verse with the quote of Ibn Abbaas

لَا كَبِيرَةَ بِكَبِيرَةٍ مَعَ الْإِسْتِغْفَارِ، وَلَا صَغِيرَةَ بِصَغِيرَةٍ مَعَ الْإِصْرَارِ

*No sin remains major when accompanied by the seeking of forgiveness and no sin remains minor when accompanied by persistence. (Shuabul-Imaan no. 6882)*

May Allaah Ta'ala forgive all of our sins and shortcomings! Aameen.

## **CRUX OF THE SIXTH CHARACTERISTIC OF THE SERVANTS OF AR-RAHMAAN**

**THE SERVANTS OF AR-RAHMAAN ARE THOSE WHO AVOID SHIRK  
(POLYTHEISM), MURDER AND FORNICATION.**

**THEY MAY ALSO INCLUDE THOSE WHO HAVE ACTUALLY  
COMMITTED THESE SINS IN THE PAST, BUT HAVE SINCERELY  
REPENTED TO ALLAAH, WHICH MEANS THEY REGRET THE SIN,  
DESIST FROM COMMITTING THEM AND DECIDE FIRMLY NOT TO  
COMMIT THEM EVER AGAIN.**

**AFTER REPENTING SINCERELY, THEY STRENGTHEN THEIR IMAAN,  
AND ARE SERIOUS IN DOING GOOD DEEDS IN FUTURE.**



وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

AND THOSE WHO DO NOT WITNESS FALSEHOOD [AZ-ZUR]

**The seventh characteristic** of the Servants of Ar-Rahmaan is that they do not participate in immoral gatherings and activities.

[Az-zur] refers to a gathering where lie and falsehood has currency. The biggest falsehood is the kufr (disbelief) and shirk, and the next in order comes other acts of sin. Ibn Katheer رَحِمَهُ اللهُ wrote in his tafseer with regard to this verse,

لَا يَحْضُرُونَهُ

*They do not present themselves at such places.*

So what this verse means is that the Servants of Ar-Rahmaan never attend gatherings of disbelief, lewdness, immorality and indecency.

Immoral Gatherings and Activities: [Az-Zur]

According to Ibn Al-Jawzi رَحِمَهُ اللهُ, there are 8 scholarly opinions regarding [az-zur]:

أحدها: أنه الصُّنَم، روى الضحاك عن ابن عباس أن الزُّور صنم كان للمشركين. والثاني: أنه الغناء، قاله محمد ابن الخنفية، ومكحول وروى ليث عن مجاهد قال: لا يسمعون الغناء. والثالث: الشُّرك، قاله الضحاك، وأبو مالك. والرابع: لعب كان لهم في الجاهلية، قاله عكرمة. والخامس: الكذب، قاله قتادة، وابن جريج. والسادس: شهادة الزور، قاله علي بن أبي طلحة. والسابع: أعياد المشركين، قاله الربيع بن أنس. والثامن: أنه الخنا، قاله عمرو بن قيس.

# It means idols belonging to the polytheists. This is the opinion of Dhahhaak from Ibn Abbaas.

# It means music. This is the opinion of Muhammad ibn Al Hanafiyah and Makhul.

# It means shirk. This is the opinion of Dhahhaak and Abu Malik.

# It means games in the times of Ignorance. This is the opinion of Ikrimah.

# It means lies / falsehood. This is the opinion of Qatadah and Ibn Juraij.

# It means false witness i.e. to lie deliberately. This is the opinion of Ali ibn Abi Talhah.

# It means the festivity and celebration of the polytheists. This is the opinion of Rabee' ibn Anas.

# It means obscene assemblies. This is the opinion of Amr ibn Qais.

All of these opinions support each other to mean that [az-zur] refers to a gathering of immoral activities. From these, we can conclude that:

**1.) The Servants of Ar-Rahmaan will not attend any gathering that promotes shirk – this includes non-Islamic celebrations such as Christmas, Valentine's Day, Halloween parties, birthday parties.**

Every nationality and religion have different cultures and different celebrations. Different events are enacted based on political, social, economic and religious grounds. Some have only to do with worldly matters, whilst the roots of others are firmly connected to religion.

As for those festivals based on religious grounds, it is a severe sin for a Muslim to participate in any way whatsoever, since these festivals are regarded as specialities and distinguishing features of that religion.

Rasulullaah ﷺ made it very clear that in Islam there are two festivals or holidays. These are the Eid festivals. Adopting the distinguishing factors of any other religion is completely forbidden.

a.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever imitates a nation, then he is from amongst them.” (Abu Dawood no. 4031)

b.) Ibn Masood عَلَيْهِ السَّلَامُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever increases the number of a nation, then he is from amongst them. Whoever is pleased with the action of a group of people, then he is a partner in their action.” (Musnad Abu Ya’la)

c.) Umar ibn al-Khattab said, “Do not learn the lingo of the foreigners and do not enter the polytheists’ churches on the days of their holidays for (Allaah’s) anger descends upon them.” (As-Sunanul-Kubra of Bayhaqi no. 18893, Musannaf ibn Abi Shaybah no. 26281)

d.) Umar رَضِيَ اللَّهُ عَنْهُ said, “Stay away from the enemies of Allaah during their religious festivals.” (As-Sunanul-Kubra of Bayhaqi no. 18894) Another narration reads, “Stay away from the enemies of Allaah, the Jews and Christians in their festivities, the day when they gather together, because the anger of Allaah descends on them. I fear that it may afflict you.” In Shuabul-Imaan (no. 8940), the narration

e.) Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ stated, “Whoever stays in the lands of the foreigners and celebrates their New Year’s Days (the festivals of the disbelievers) and behaves like them until he dies, he shall be resurrected with them on the Day of Resurrection.” (As-Sunanul-Kubra of Bayhaqi no. 18895)

If a person does not merely take part, but:

- a.) regards these actions to be meritorious, or even permissible.
- b.) perpetrates any action of kufr or shirk
- c.) regards the emphasised and clear warnings in the Shariah to be unjust and unreasonable;

then his participation is not merely a sin, but leads a person to disbelief.

The author of Majmaul-Anhur writes under the section explaining those matters which cause a person to fall into kufr (disbelief):

“A person will fall into kufr by emerging for the festival of Nayroz of the Magians, by joining them in the actions which they do that day; buying things on that day which one does not normally buy out of honour for that day – not for eating and drinking-, giving a present on that day to the polytheists, even if it is an egg, out of respect for that day. He will not become a disbeliever by accepting the invitation of a Magian..... According to the saheeh view, he will fall into kufr by wearing the hat of the Magians, unless it is to free some prisoners or to remove heat or cold, according to the view of some ulama. It has been stated, “If he intends similarity, then he will become a disbeliever. Similar is the case if one ties a zunnar (distinctive belt of non-muslims) on his waist.” (Majmaul-Anhur fi Sharhi Multaqal-Abhur vol.1 page 698, the first paragraph is also in Al-Bahrur-Raa'iq vol. 5 page 133)

“There are a number of points that must be considered when discussing (the non-Muslims’) festivals and holidays. First, festivals and holidays are from the wide range of laws, ways, and rites that Allaah ﷻ describes in the verse, ‘For every nation We have established rites that they follow,’ such as facing the Qiblah, salaah and fasting. There is no difference between joining them in their festivals and joining them in their other rites. Agreeing to their holiday is agreeing to Kufr, and agreeing to some minor aspects (of their religion) is like agreeing to a branch of kufr. In fact, the holidays and festivals are one of the major items that distinguishes their customs and laws, and are one of the most obvious of their rites. Agreeing to it is agreeing to one

of the most specific of the acts of infidelity and one of the most blazon of their rituals. There is no doubt that agreeing to or being in accord with something of that nature can only lead to apostasy, in general, given its conditions.” (Iqtidhaa as-Sirat al-Mustaqeem vol.1 page 470)

It is not allowed for Muslims to congratulate the non-Muslims on their holidays or festivals.

“Giving congratulations on the special events that are specific to the disbelievers, such as congratulating them on their holidays by saying, “Blessed holiday for you,” or other similar greetings, is considered forbidden by the agreement of the scholars. Even if the one who states it is free from any aspect of apostasy, it is still a forbidden act and it is the same as congratulating them upon their prostrations to the crucifix. In fact, that is one of the greatest sins in Allaah’s sight. That is a greater sin than congratulating them for drinking wine, having illegal sexual intercourse and so on. Many of them who are not very religious do such things and they do not know how evil what they are doing really is. Whoever congratulates another human for any sin, heresy, or act of apostasy has exposed himself to the punishment and anger of Allaah تَبَارَكَ وَتَعَالَى. The pious people from the early scholars would avoid congratulating the oppressors when they received positions of authority or the ignorant when they were given judicial or teaching positions in order to avoid the punishment of Allaah تَبَارَكَ وَتَعَالَى and falling from His Grace. If a person would be compelled to go to such people to repel any evil that he expected from him, only to speak well to him and to ask Allaah تَبَارَكَ وَتَعَالَى to guide him, there is nothing wrong with that.” (Ahkaam Ahlidh-Dhimma vol. 1 page 205)

Our fuqahaa have issued strict rulings against adopting and imitating the practices of the Kuffaar on such occasions. The fuqahaa state that if one participates in the celebration of the Kuffaar out of respect for their holy days and celebrations, he will become a kaafir.

If one participates in a celebration without respecting and honouring their celebration, he will not become a kaafir. However, this action will be makrooh-e-tahreemi and impermissible. The great jurist, Abu Hafs al-Kabeer رَحِمَهُ اللهُ، said, “The one who after worshipping Allaah تَبَارَكَ وَتَعَالَى for fifty years gifted an egg to a disbeliever, in reverence for the Kuffaar celebration, will become a kaafir and lose the reward of all his righteous deeds.” (Ad-Durrul-Mukhtaar vol. 6 page 754, Qaadhikhan vol. 3 page 362)<sup>1</sup>

“If a Muslim says, ‘May you have a happy occasion’, he will have committed Kufr.” (Bazzaaziyah vol. 6 page 333)<sup>2</sup>

“Joining the Nairooz (religious Eid) of the Jews and imitating any of the actions that they carry out on that day is an act of Kufr.”

## A FEW COMMON RELIGIOUS FESTIVALS

Christmas: The present-day Christians celebrate the 25<sup>th</sup> December, regarding it to be the birth of Isa عَلَيْهِ السَّلَام. How far this is correct logically, historically and religiously is a different matter altogether. However, since it is regarded as a religious holiday, participation therein, celebrating this day, congratulating others, cutting Christmas

<sup>1</sup> ( والإعطاء باسم النبروز والمهرجان لا يجوز ) أي الهدايا باسم هذين اليومين حرام ( وإن قصد تعظيمه ) كما

يعظمه المشركون ( يكفر ) قال أبو حفص الكبير لو أن رجلا عبد الله خمسين سنة ثم أهدي لمشرك يوم

النبروز بيضة يريد تعظيم اليوم فقد كفر وحبط عمله اهـ ( الدر المختار 754/6 )

<sup>2</sup> اجتمع المجوس يوم النبروز فقال مسلم خوب سيرت نهاوند يكفر

cakes, giving Christmas presents, etc. are completely impermissible and a severe sin. In fact, if one is not cautious, there is a fear of kufr in these actions as was mentioned in the text above.

Easter: According to Christians, Isa عَلَيْهِ السَّلَامُ was crucified on Friday and on Sunday, he was resurrected. This is completely contrary to Islamic belief and teachings.

New Years: The celebration of New Year's began in ancient Babylonia in Mesopotamia. It was a pagan custom of ancient sun-worship 2000 years before the birth of Isa عَلَيْهِ السَّلَامُ.

Diwali: Diwali is called the Festival of Lights and is celebrated to honour Rama-chandra, the seventh avatar (incarnation of the god Vishnu). It is believed that on this day Rama returned to his people after 14 years of exile during which he fought and won a battle against the demons and the demon king, Ravana. According to others, Diwali is a festival of wealth and auspicious time. Therefore, on this day the goddess Lakshmi and Lord Ganesh are worshiped to get the wealth and prosperity in the society and country by people.

Valentine's Day: Originating as a Western **Christian** feast day honouring one or two early saints named Valentinus, Valentine's Day is recognized as a significant cultural, **religious**, and commercial celebration of romance and romantic love in many regions around the world. Cupid—that winged baby boy often seen on Valentine's Day cards and paraphernalia—is a symbol of this holiday, and it's easy to understand why. In Roman mythology, Cupid was the son of Venus, goddess of love and beauty. He was known for shooting arrows at both gods and humans, causing them to fall instantly in love with one another.

Halloween: Halloween is a holiday celebrated each year on October 31. The tradition originated with the ancient Celtic festival of Samhain, when people would light bonfires and wear costumes to ward off ghosts.

Some rulings:

- a.) It is impermissible to celebrate Easter, Christmas, New Years, Diwali, etc.
- b.) Food that is served as a celebration feast should not be eaten and not even accepted
- c.) It is impermissible to buy, sell, or eat things connected to these days: e.g. Easter eggs and hot cross buns etc., Christmas trees.
- d.) It is impermissible for Muslims to donate money towards purchasing Christmas gifts to be distributed on the occasion of Christmas.
- e.) It is impermissible to congratulate non-Muslims at the time of their religious festivals by saying “Merry Christmas”, “Happy Easter”, “Happy Diwali” or Happy New Year’s Day as one will be wishing them upon the kufr and shirk practices that they are involved in. It is not permissible for a believer to ask anyone whether they had enjoyed their Christmas as this results in one expressing happiness and pleasure upon the kufr practices of the kuffaar and their religious celebrations. If one had uttered such a word, then one should sincerely repent to Allaah ﷻ for committing this sin and make a firm resolve that one will not repeat this in the future.

**2.) The Servants of Ar-Rahmaan will not attend gatherings that promote vice, lewdness, and falsehood such as music concerts,**



**movies, rave clubs, and assemblies wherein Allaah's commands are openly flouted.**

عن ابن عمر، قَالَ: "هَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُشَبَّعَ جَنَازَةٌ مَعَهَا رَأَةٌ

*Ibn Umar said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited following a janaazah in which there is a mourning woman." (Ibn Maajah no. 1583, Musnad Ahmad no. 5668)*

Mulla Ali Qaari رَحِمَهُ اللَّهُ wrote,

وَفِي مَعْنَاهَا إِذَا كَانَ مَعَهَا أَمْرٌ آخَرُ مِنَ الْمُنْكَرَاتِ، وَهَذَا أَصْلٌ أَصِيلٌ فِي عَدَمِ الْخُضُورِ عِنْدَ مَجْلِسٍ فِيهِ  
الْمَخْطُورُ

*Included in this is any other evil act. This is an important principle in that one should not participate in a gathering in which there is something prohibited taking place. (Mirqaat hadeeth no. 1751)*

Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ was once invited to a walimah. When he went, he heard music so he did not enter. When someone inquired, he replied, 'I heard Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Whoever increases the number of a gathering, is part of them and whoever is pleased with/approves an action of people will be a partner of those carrying out the deed.' (Abu Ya'la and others have recorded this narration with a weak chain refer to Al Matalibul Aaliyah no. 1660)

Abu Dharr رَضِيَ اللَّهُ عَنْهُ was once invited to a walimah. When he went, he heard some sound [music] so he returned. When someone inquired, he replied, "I heard some sounds and whoever increases the number of a gathering, is part of them and whoever is pleased with/approves an action will be a partner of those carrying out the deed" (Az Zuhd of Abdullah ibn Al Mubarak page 447)

## INCIDENTS REGARDING MUSIC AND TELEVISION

1.) Hajee Nakhooda's neighbour in Madeenah Munawwarah was Ismail Arabi, a Pakistani residing in Madeena Shareef. He once narrated his dream to Hajee Saheb. "I heard a knock on the door. When I opened it, I found Nabi ﷺ and Abu Bakr رَضِيَ اللّٰهُ عَنْهُ there, in front of my door. I invited them to enter the house. Nabi ﷺ was very angry and told me that he cannot enter my house, since there was a TV in it." The next morning Ismail Arabi broke the TV and threw it away.

2.) Great Ulama became bay'at upon the hands of Moulana Hakeem Fakhrudeen. He mentioned that there was a time, that with the rising and setting of the sun, he saw nothing but noor (effulgence) in Surat. The atmosphere was one of noor. The day commenced with Salaah, Tilaawat, Zikrullaah... After the cinemas and television and videos flooded Surat (India), there was nothing but 'zulmat' – darkness. With the distraction of such entertainment, Ibaadah becomes a forgotten duty. One Wali of Allaah, on visiting a home, mentioned that he perceived the sin of Zina (adultery) from the walls of that home. He was able to recognize this due to the purity of his heart. The residents of that home were not indulging in adultery but they were watching the sin on television.

3.) A person writes, "I am a 21 year old guy, my friend died in a car accident a few months ago. He had good manners and there was no one who didn't love him. He respected everyone and was known for his good manners."

"Everyone was surprised at his death. All we can say is, Alhamdulillah. A few weeks after his death I had nightmares. Nightmares where he is being tortured and burned in hell. I woke up every night horrified and terrified from what I saw."

"I didn't believe that this was happening to him. I swear to Allaah that everyone bears witness to his good manners, no one ever saw something bad come from him, the nightmares became more often. Like he is calling me for help.

"The hideous image of him being tortured were stuck in my mind. *Sadeed* came out of his ears and mouth and under his nails (*sadeed* is a thin liquid that is mixed with blood). I will never forget that image."

"I swear to the Creator of the heavens and earth, that his screams weren't normal at all. It was stuck in my mind. I started giving Sadaqah Jaariyah for him and made du'aa for him during the adhaan prayer. But whatever I did, the nightmares didn't disappear."

I hated sleeping and abandoned it. I couldn't do anything besides making du'aa. Two days later I had another nightmare of him being tortured. Where two persons with big bodies dragged him and they were pouring *sadeed* in his ears."

They took melted iron and poured it in his ear while he was screaming. He had pain in his voice.""

"Finally I spoke to him in my dream and asked him. Why are they doing this to you when you used to respect your parents and were punctual on your salaah? What kind of sin did you commit?

He spoke to me and said: "MUSIC MY BROTHER MUSIC! After I died and Allaah put me in the grave I have been tortured in a hole of hell because of music and *sins jaariyah*."

I have never seen a day of relief. Wallaahi, not a day, because of the music the angels have been torturing me." Then they dragged him. Again I had these images in my head. I asked myself, "What did he mean by *sins jaariyah*?"

Then I remembered that he had an account on Insta-gram where he was posting songs with music. It broke my heart of how many the

followers and likes were. 'They didn't know that he was dead. That's what he meant by *sins jaariyah* (continuous sins.) Every single person who listens to it, he gets sins for it." "I felt like it was my fault that I didn't know about his sin. I kept looking for a solution."" I didn't know his password or email. I kept searching for ways until Alhamdulillah Allaah guided me. And I found a hacker. I called him and told him about my situation. He erased everything and deleted his account. "Finally after a long time. I felt relief and could sleep. I will never forget those images. I stopped listening to music. I hated mentioning music. This all showed me that this world is just a test from Allaah to his servants. May Allaah guide me!

### **3.) The Servants of Ar-Rahmaan will not attend sporting events and waste their valuable lives in watching them on the screen**

These sporting events and games lead to the following harms:

- 1.) They hinder one from salaah and the remembrance of Allaah جَلَّ جَلَالُهُ which is the object of one's life. Valuable time in a person's life is wasted
- 2.) They cause Muslims to love, glorify, esteem and honour disbelievers, through hero-worship.
- 3.) They promote music, alcohol, immorality and gambling.
- 4.) They cause people to waste huge sums of money.
- 5.) They change the thinking of people to such an extent that Muslims desire to imitate the disbelievers in dressing and actions.
- 6.) A person becomes desensitized towards sin and becomes a passive participant in vice, even in the comfort of his home.

7.) Muslims are diverted from thinking about major issues affecting the Muslim Ummah<sup>3</sup>

8.) Sport is a form of mental enslavement and emotional control

9.) Sport intensifies hatred and enmity between people - People claim that these competitions are a civilised way to strengthen bonds, build deep feelings of harmony and build bridges of communication between people. Reality is quite the opposite. History proves that such competitions and contests act as sparks which ignite huge fires, both between the players themselves and the fans of each competing team.

10.) Soccer becomes an obsession. Sometimes, it even turns into a religion or an idol.<sup>4</sup>

Suffice to say that the Servants of Ar-Rahmaan are not those who blindly follow society's philosophies, but they are those whose actions are defined by the Qur'aan and the Sunnah. Truly, they should be our aspirations!

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<sup>3</sup> In reality, these competitions are a tool of the disbelievers which they are using to destroy the Muslim nation and their sense of ambition. This is confirmed by the thirteenth protocol of the 'Learned Elders of Zion' which states, "In order to keep the masses misguided and unaware of what is ahead of them and behind them, or what is plotted against them; we will increase ways of keeping them busy by establishing new forms of entertainment, fun, games and different sports, then have newspapers call for contests and tournaments of these."

<sup>4</sup> Each of these points have been explained in detail in our book "The Soccer World Cup" which can be seen on our website [Spirituellight.co.za](http://Spirituellight.co.za).

**CRUX OF THE SEVENTH CHARACTERISTIC OF THE SERVANTS OF  
AR-RAHMAAN**

**THEY DO NOT ATTEND SINFUL AND IMMORAL GATHERINGS SUCH  
AS GATHERINGS THAT PROMOTE DISBELIEF AND GATHERINGS IN  
WHICH THERE IS MUSIC, INTERMINGLING OF SEXES, ALCOHOL, AND  
OTHER SINFUL ACTIVITIES.**

**THEY ABSTAIN FROM USELESS CONVERSATIONS AND PAST TIMES.**

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

AND WHEN THEY PASS BY LAGHW (FUTILITY), THEY PASS BY WITH  
DIGNITY

**The eight characteristic** of the Servants of Ar-Rahmaan is that if by chance they happen to pass by immoral gatherings, they walk away with dignity and grace. In other words, as they do not attend such gatherings intentionally, if they happen to pass by them sometimes by chance, they walk away from there in a dignified manner. That is despite their belief that their evil acts are hateful, they do not take pride or regard themselves superior for not indulging in them.

Ibrahim ibn Maysarah رَحِمَهُ اللَّهُ narrates, “Once Sayyidina Abdullah Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ happened to pass by a gathering in which some futile actions were taking place. He did not stop there but simply walked away. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ learnt about this incident, he remarked,

لَقَدْ أَصْبَحَ ابْنُ مَسْعُودٍ وَأَمْسَى كَرِيمًا

*Ibn Mas’ood has spent the morning and evening dignified.*

Ibrahim then recited this verse, “and when they pass by laghw (futility), they pass by with dignity.” (Ibn Katheer)

Ibnul-Jawzi رَحِمَهُ اللَّهُ states,

[Laghw] can have one of five meanings:

1. Sin
2. The non-Muslims uttering hurtful words to them
3. Any falsehood
4. Polytheism, idol-worship, etc.
5. Statements of indecency.

وفي المراد باللغو ها هنا خمسة أقوال : أحدها: المعاصي، قاله الحسن. والثاني: أذى المشركين إياهم، قاله مجاهد. والثالث: الباطل، قاله قتادة. والرابع: الشُّرك، قاله الضحاك. والخامس: إذا ذكروا النكاح كنوا عنه، قاله مجاهد. وقال محمد بن علي: إذا ذكروا الفروج كنوا عنها

In short, this refers to any meaningless and useless actions or pastime as well any word, talk, or conversation that is thoughtless (done without thinking), and of no benefit

So the Servants of Ar-Rahmaan do not hang out until two in the morning, or spend hours and hours on non-beneficial matters, or love gossiping. Indeed it is difficult to avoid gossip circles nowadays, because it has become a societal norm. But if we want to be one of Servants of Ar-Rahmaan, we have to learn to remove ourselves from such situations and not let them contaminate us. They do not waste valuable time on the smart phone till late hours of the night, watching movies or sports. Before them is their goal of life: the Hereafter.

### **The value of time**

Rasulullaah ﷺ once mentioned, “Two bounties (are such that) many people incur a loss in their regard; good health and free time.” (Bukhaari no. 6412)

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ understood the true value of time. Hasan Basri رَضِيَ اللَّهُ عَنْهُ mentioned, “I met such people (i.e. the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who were more possessive of their time than their wealth.” (az-Zuhd of Ibnul Mubarak no.8)

Time compared to the capital in a business venture: In this world, when a man has a business, then his business runs on capital. In the business world, the person who is admired by all is the one who uses the least capital, yet realizes the greatest profit. On the contrary, if a



person's capital is constantly diminishing without earning him any profit, he will be regarded as a man who is wasting and "throwing away" all his capital. In a similar manner, man has been sent to this world to purchase Jannah. In order to purchase Jannah, he will first have to have imaan and thereafter carry out "trade" of righteous actions in this world. Time is almost like a business venture with every second as the capital investment. These seconds can earn immense profits if they are wisely invested in good deeds. If, however, a second of time is wasted the capital is lost and no profit accrues. In fact, spending time wrongly earns much harm and divine punishment.

In business however, the capital wealth will not be squandered and wasted without some action or input from a person's side. He will have to consciously spend it or do something with it, as merely leaving it will not cause it to deplete or disappear. As far as the capital of time is concerned, it passes by at every second, whether we do anything or not and whether we like it or not. It is a "liquid capital" that never ceases to flow away, regardless of whether we are awake or asleep. For our time to be wasted, all we have to do is nothing. With every moment that passes, an invaluable portion of our capital diminishes.

Another simple way to understand the value of time is through the example of an ice seller. There was once an ice seller who set out from home with a block of ice. He was eager to sell the ice, as he had a family to support and was currently in difficulty. As he left home, he happened to see a group of boys playing soccer in a nearby field. His interest aroused, he paused to watch them. Their dribbling, tricks and goal-scoring was so entertaining that before he realized it, a whole hour had elapsed and one third of his ice block had melted away! He thus left the match and proceeded.

However, further down the road, he saw a circus side show. The monkey riding a bicycle, bear doing cartwheels and parrot reciting poetry were so captivating, that once again, he remained absorbed in this distraction for a whole hour, until another third of his ice block melted away and he only had one third remaining.

Finally, as he left the circus side show and proceeded, he came across a few friends and stopped for a chat. The conversation with his friends had him so engrossed that before he realized it, another hour elapsed and absolutely nothing remained of his ice block! He now began to wring his hands in regret, lamenting his loss and foolishness. Had he valued his time, he would not have allowed his valuable capital to simply melt away.

The Avenues in which our Time 'Melts' Away: In this regard, each and every one of us holds a capital of time like the ice seller. - Whereas he squandered a portion of his capital watching children kick a ball, many people waste hours and hours in various obsessions and futile hobbies. - Whereas the ice seller wasted a portion of his time watching a circus side show, we waste hours and hours watching movies, reading novels, etc. In fact, in some cases, let alone children – even adults are hooked onto games (on the phone, PC or PlayStation, etc.) and thus while away hours and hours earning 'points' that count for absolutely nothing.

- Finally, just as the ice seller melted the final portion of his capital chatting to friends, we similarly waste hours and hours of our time chatting, whether in person or on social media.

If we seriously analyse the discussions that we engage in on social media, we will realize that most of them are either completely futile or even impermissible.

Similarly, on introspection, we will find countless avenues in which we while away hours and hours of invaluable time. From reading

unrelated news to listening to the radio, there are many 'harmless hobbies' that are actually way more harmful than we realize.

A third example: Imagine there is a bank which credits your account each morning with R86,400. It carries over no balance from day to day, allow you to keep no cash balance, and every evening cancels whatever part of the amount you had failed to use during the day. What would you do? Draw out every cent, of course! Well, everyone has such a bank. Its name is TIME. Every morning, it credits you with 86,400 seconds. Every night it writes off, as lost, whatever of this you have failed to invest to good purpose. It carries over no balance. It allows no overdraft. Each day it opens a new account for you. Each night it burns the remains of the day. If you fail to use the day's deposits, the loss is yours. There is no going back. There is no drawing against the "tomorrow". You must live in the present on today's deposits. Invest it so as to get from it the utmost in health, happiness and success! The clock is running. Make the most of today.

### **Time can never be recovered**

If a person's home burns down, it can be rebuilt or another home can be bought... If a car is stolen or wrecked, it can be replaced or repaired... If wealth is lost, it can be recovered or re-earned... If a child is lost, then even though the child cannot be replaced, one can still have another child... However, if TIME is lost, it can never be recovered or replaced, and there is nothing in the world that can compensate for lost time.

Whether a person is healthy or sick, young or old, wealthy or poor, intelligent or unintelligent, no matter who he is or where he is – he cannot escape time. As the clock ticks and moments pass, his death draws ever closer. Every moment that passes is relegated to history, to be remembered but never relived.

Rasulullaah ﷺ said, “The people of Paradise will not regret anything (of this world) except that time void of the remembrance of Allaah.” [Al-Mu’jamul-Kabeer of Tabaraani no. 182 vol. 20 page 93, Shuabul-Imaan no. 509]

Imaam Shaafi’ee رحمه الله once said: “I spent some time in the company of a group of the Sufis (pious people). The greatest benefit that I received from them was two statements. I heard them say: ‘Time is a sword. If you do not finish it (by using it in avenues of benefit), it will finish you.’ ‘If you do not engage your life in works of righteousness, it will engage you in works of futility.’” (Qimatuz Zaman indal Ulama)

Hasan Basri رحمه الله would often say: “O man! Beware procrastinating, for you are here today and may not be here tomorrow. If you do live to see tomorrow, then you can be intelligent tomorrow (by utilizing your time wisely once again) just as you were intelligent today. If you do not live to see tomorrow, at least you will not regret and lament over the opportunities that you wasted today.” (az-Zuhd of Ibnul Mubarak no.8)

Moulana Hakeem Muhammad Akhtar Saheb رحمه الله used to say, “People say they want to pass time, but undeniably, most fail time. They fail time when their time is spent in negligence, heedlessness and disobedience.”

Maalik ibn Deenaar narrates that Isaa عليه السلام used to say, ‘This day and night are two boxes. You should therefore be watchful of what you place in them.’” He also used to say: “Do in the night whatever was created to be done therein. Do during the day whatever was created to be done therein.” Hasan said: “With the arrival of every single day, it says: ‘O people! I am a new day and I am a witness to whatever is

done in me. Once the sun sets, I will never return to you until the day of Resurrection.”

Bakr al-Muzani said, “Each time Allaah ﷻ produces a day for the inhabitants of the world, it announces: ‘O man! Make the most of me because there could well be no day for you after me.’ The night announces: ‘O man! Make the most of me because there could well be no night for you after me.’”

Umar ibn Dharr used to say, “Do good deeds for yourselves. May Allaah shower His mercy on you in this night and its darkness! A cheated person is the one who is cheated of the good of the day and night. The deprived person is the one who is deprived of the good of the day and night. The night and day have been made means for the believers towards the obedience of their Lord. They have also been made the means for misery for others [non-believers] because they are heedless to their own selves. Revive yourselves for the sake of Allaah through His remembrance because the hearts are revived through the remembrance of Allaah.”

Dawood at-Taai said, “The night and day are stations at which people get down at one after the other until this conveys them to their final journey. You should therefore try to present some provision at every station for the next journey. The journey is going to end very soon and it will end sooner than you expect. Take provisions for your journey and fulfil whatever responsibilities you have because it will descend upon you unawares.

Ibn Abi ad-Dunya said: Mahmood ibn al-Hasan said,

مضى أمسك الماضي شهيدا معدلا - وأعقبه يوم عليك جديد  
فيومك إن أغنيتك عاد نفعه - عليك وماضي الأمل ليس يعود  
فإن كنت بالأمس اقترفت إساءة - فتنّ بإحسان وأنت حميد  
فلا ترج فعل الخير يوما إلى غد - لعل غدا يأتي وأنت فقيد

*Your yesterday passed as a just witness, and it has been followed by a new day. If you make the best of your day, its benefit will come to you. As for yesterday, it is not going to return. If you committed any wrong yesterday, follow it by good [today] and you will be eligible for praise. Do not ever hope to do good tomorrow because it may well be that tomorrow will come but you will not be present [you will be dead].<sup>5</sup>*

O Muslims, make the best of this world in order to earn Jannah. Make serious commitment to live our days differently. Hold ourselves to a higher standard. Heed this advice by Ibn Al-Jawzi رَحِمَهُ اللهُ،

وَمَقَامُ ذَلِكَ أَنَّ الدُّنْيَا مَزْرَعَةُ الْآخِرَةِ وَفِيهَا التِّجَارَةُ الَّتِي يَظْهَرُ رِيحُهَا فِي الْآخِرَةِ فَمَنْ اسْتَعْمَلَ فَرَاغَهُ وَصِحَّتُهُ فِي طَاعَةِ اللَّهِ فَهُوَ الْمَغْبُوطُ وَمَنْ اسْتَعْمَلَهُمَا فِي مَعْصِيَةِ اللَّهِ فَهُوَ الْمَغْبُونُ لِأَنَّ الْفَرَاغَ يَعْقِبُهُ الشُّغْلُ وَالصِّحَّةُ يَعْقِبُهَا السَّقَمُ

*This world is the harvest field of the Hereafter, and in it there is business, the profit of which will be visible in the Hereafter. So whoever utilizes his free time and good health in the obedience of Allaah, he is the blessed one. And he who utilizes them in the disobedience of Allaah, he is the one who is at loss, because his free*

<sup>5</sup> The above from Maalik ibn Deenaar have been extracted from Lataaiful-Ma'arif of Ibn Rajab.

*time will soon be filled with occupations, and his health will be followed by sickness. (Fathul-Baari vol. 11 page 230)*

May Allaah ﷻ give us the understanding on the value of time!

### **CRUX OF THE EIGHTH CHARACTERISTIC OF THE SERVANTS OF AR-RAHMAAN**

**They value their time and every moment of their lives.  
If they come across such gatherings which will lead to harm in  
the hereafter, they stay away and leave in an honourable  
manner.**

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

AND THOSE WHO, WHEN THEY ARE REMINDED OF THE VERSES OF THEIR RABB, DO NOT FALL AT THEM AS DEAF AND BLIND ONES.

**The ninth characteristic** of the Servants of Ar-Rahmaan is that they respond to the verses of Allaah. This means that when the blessed servants of Allaah are reminded of His verses and the Hereafter, they do not pass by them as if they were blind and dumb, but pay heed to them like sober and sensible persons, and act upon them. They do not behave like ignorant or negligent persons as if they have not seen or listened i.e. not understood the message.

Before we proceed, let us think back: How many of us have read the Qur'aan, or listened to heartfelt reminders regarding the Deen, or read something that is absolutely beneficial that we just want to share with everyone – yet at the end of the day, we say, “It was an excellent lecture or post, but I am still going to do what I want to do.” So, we return to our homes, with no changes. This attitude of ours has to change.

Allaah ﷻ tells us that the Servants of Ar-Rahmaan are not like this. When they read, listen, or are reminded of the verse of Allaah, they do not pass over the verses like the deaf or the blind. They are not those who like to read and keep on reading, or listen and keep on listening, or share and keep on sharing, yet nothing of themselves have truly changed. The hearts of the Servants of Ar-Rahmaan are attentive and moved by the verse of Allaah – its commandments, its prohibitions, its reminders, its stories – and their limbs carry out the good actions that they have learnt.

This is like the verse, “The believers are those whose hearts tremble (vibrate) when Allaah is mentioned, whose (strength of) Imaan



increases when His verses are recited to them and those who trust only in their Sustainer. They are those who establish salaah and who spend from what We have provided for them. These are the true believers (about whose Imaan there can be no doubt). For them shall be elevated ranks by their Rabb (in Jannah), forgiveness and bountiful sustenance. (Anfaal verse 2-4)

The Servants of Ar-Rahmaan not like the disbelievers, who are not affected nor want to change their ways when they hear the Words of Allaah. So they continue as they are, as though they have not heard the verse, and persist in their disbelief, wrongdoing, ignorance and misguidance. This is as Allaah جَلَّ جَلَالُهُ says, “When a Surah is revealed, some of them (the hypocrites) say (mockingly), “Which of you does this (Surah) increase in Imaan?” As for those who have Imaan, it increases them in Imaan and they are pleased about it. As for those in whose hearts there is a disease (hypocrisy), it adds impurity upon their impurity (because they now reject another portion of the Qur'aan) and they (eventually) die as disbelievers’. (Tawbah verse 124-125)

Indeed, how many have read the verses of Allaah, but they remain deaf and blind? How many have looked at the signs of Allaah, yet they do not see? How many have heard, but they do not comprehend? These are certainly not the characteristics of the Servants of Ar-Rahmaan. Allaah جَلَّ جَلَالُهُ states regarding the believers,

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*(On the contrary,) When the believers are called to appear before Allaah and His Messenger so that he may pass judgement between them, all they say is, “We hear and we obey” (they are pleased to*

*accept Rasulullaah ﷺ's judgement). These are the successful ones. (Noor verse 51)*

On the other hand, it is the habit of the hypocrites and disbelievers to turn away after hearing with the physical ears, but closing the spiritual ears.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

*Without doubt, We have created a large number of Jinn and mankind for Jahannam. They have hearts with which they cannot understand (the truth), eyes with which they cannot see (the truth) and ears with which they cannot hear (the truth). (In fact,) They are like animals, but even more astray (while animals realise that they should stay away from harm, the Kuffaar rush headlong into Jahannam because of their behaviour). These are the indifferent (heedless) ones. (A'raaf verse 179)*

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

*Do not be like those (the hypocrites and disbelievers) who say, "We hear!" but they do not hear (with the intention of accepting what they hear)." Certainly, the worst creatures in the sight of Allaah are the deaf (to the truth) and dumb (do not want to speak the truth) who do not understand (despite being blessed with ears, tongues and intelligence). (Anfaal verse 21-22)*

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا

*(Remember) When We took a promise from you (that you will obey the commands in the Torah) and (after you refused to carry out the*

*promise, We) raised Mount Toor above you (saying) “Hold fast to what We have given you and listen (to the commands otherwise the mountain will be dropped on you).” They said, “We hear and we disobey (Your command).” (Baqarah verse 93)*

Many people love attending Islamic lectures or classes, listening to Islamic recording, or reading Islamic articles. But sadly, some have turned these lectures, classes, recordings and articles – and even recitation of the Qur’aan – into entertainment. They have been reduced to just becoming something fun to do or participate. These reminders should be taken as something more serious – because the verse of Allaah is not about casual listening, it’s about taking decisive actions. When Qur’aan enters our hearts, there must be significant changes within us. So when we read an article, or listen to an Islamic lecture, let us make an intention to bring them into our lives. According to our intention, so much will we benefit!

Study these examples of our pious predecessors:

1.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, “Uyaynah ibn Hisn came and lived as a guest with his nephew, Hurr ibn Qays. The latter was from the group whom Umar رَضِيَ اللَّهُ عَنْهُ used to keep in his close company. Those who were well versed in the Quraan were part of the assembly of Umar رَضِيَ اللَّهُ عَنْهُ and those with whom he used to consult. This group contained both old and young men. Uyaynah said to his nephew, “O my nephew! You have a special relationship with this leader (referring to Umar رَضِيَ اللَّهُ عَنْهُ). Obtain permission for me to meet him.” He sought permission and Umar رَضِيَ اللَّهُ عَنْهُ granted it. When Uyaynah went to Umar رَضِيَ اللَّهُ عَنْهُ, he said, “Hey, son of Khattaab! By Allaah, you do not give us sufficient stipends, nor do you rule with justice among us.” Umar رَضِيَ اللَّهُ عَنْهُ became

angry and was about to punish him. Hurr said to him, "O leader of the believers! Allaah said to His Nabi, 'Accustom yourself to pardon, enjoin the doing of what is good, and stay aloof from the ignorant ones', and this (Uyaynah) is from the ignorant ones." By Allaah, when Hurr recited this verse, Umar رضي الله عنه did not step any further. He always adhered strictly to the Book of Allaah." (Bukhaari no. 7286)

Abdullaah ibn Umar رضي الله عنه says, "I have never seen a time when Umar رضي الله عنه became angry and was not dissuaded from taking action (against the perpetrator) by the mention of Allaah, mention of fear for Allaah or by someone reciting a verse of the Qur'aan to him." (Tabaqaatul-Kubraa vol. 3 page 309, Taareekh Dimishq vol. 44 page 310)

Once Bilaal رضي الله عنه sought permission to meet Umar رضي الله عنه. Aslam said to him, "He is sleeping." Bilaal رضي الله عنه then asked Aslam, "How do you find Umar?" Aslam replied, "He is an excellent man. However, matters are grave when he becomes angry." Bilaal رضي الله عنه advised him saying, "If you are with him at a time when he becomes angry, just recite the Qur'aan until his anger vanishes." (Tabaqaatul-Kubraa vol. 3 page 309, Taareekh Dimishq vol. 44 page 382)

2.) Mistah رضي الله عنه, who had taken active part in the incident of slander (against Aishah رضي الله عنها), was amongst the poor muhaajireen (emigrants). He was the maternal cousin of Abu Bakr Siddique رضي الله عنه, who used to assist him financially. When he participated in this incident, Abu Bakr Siddique رضي الله عنه was extremely hurt, which was a natural feeling. He took an oath that he would not assist him in future. To financially assist any specific poor person is not compulsory, and not to assist is not a sin. However, Allaah تبارك وتعالى had chosen the Sahaabah رضي الله عنهم to be ideal models for all of humanity. Therefore, on one hand,

those who erred were encouraged to repent and were favoured with many bounties. On the other hand, the personality who had undertaken not to assist such poor people was tutored to embody the highest levels of character. In verse 22 of Surah Noor, Allaah تَبَارَكَ وَتَعَالَى commanded him to break his oath, pay kaffaarah, and to continue assisting him financially. Just as Allaah تَبَارَكَ وَتَعَالَى had forgiven him, those of great rank too should forgive him.

In the last portion of this verse, Allaah تَبَارَكَ وَتَعَالَى said,

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

*Do you not love that Allaah forgives your sins?*

Immediately, Abu Bakr رَضِيَ اللَّهُ عَنْهُ uttered,

بَلَىٰ وَاللَّهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي

*By Allaah! I love that Allaah forgives me.*

Without delay, he recommenced assisting him and said, "From now, I will not stop my assistance." (Bukhaari no. 2661, 4141, 6679)

3.) It is narrated regarding Zainul Abideen رَضِيَ اللَّهُ عَنْهُ: Once his slave girl was pouring water for him whilst he was making wudhu. The jug slipped from her hands, causing an injury to his face. He looked up at her angrily. Immediately, she recited وَالْكَاظِمِينَ الْغَيْظَ (those who control their anger), to which he said, "I have controlled my anger." Then she recited وَالْعَافِينَ عَنِ النَّاسِ (those who forgive people). He replied, "I have forgiven you."

Finally she recited **وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ** (And Allaah loves those who do good.) He replied, “Very well! I set you free for Allaah’s pleasure.” (Shuabul-Imaan no. 7964, Taareekh Madinah Dimishq vol. 41 page 387)

4.) Fudhail ibn Iyaadh was the leader of bandits. The reason of his repenting was that once he fell intensely in love with a young girl. He once climbed a wall going to meet her. Suddenly he heard some-one reciting the following verse,

**أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ**

*Has the time not come for the believers that their hearts humble for the remembrance of Allaah and the truth which has been revealed?*

(Hadeed verse 16)

As soon as he heard this verse, he uttered, “Why not, O my Sustainer, this time has come?” He immediately returned from there. On the way, he came across a dilapidated building, wherein he heard some people talking, “Should we travel or not?” Some felt that they should travel, whilst others felt that they should proceed in the morning, citing the reason that Fudhail will attack them.” On hearing this, Fudhail pondered and then said, “I spend the nights in sin, and the Muslims remain fearful of me. I think Allaah **تَبَارَكَ وَتَعَالَى** sent me to them so that I change my life. O Allaah! I repent before you.” He then allayed the fears of those people. He thereafter lived in Makkah Mukarramah till his demise. (Shuabul-Imaan no. 6935, Taareekh Madinah Dimishq vol. 48 page 382)

5.) Ibnul Mubaarak was asked as to how he changed his life. He says, “I was once in a garden with a group of contemporaries. I was a young man. It was the time of plucking fruits. We ate and drank. I was

infatuated with the lute (a musical instrument). I stood up one night. A branch of a tree was vibrating above my head. I took my lute to play to its tune, when suddenly I heard a voice from the lute,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

*Has the time not come for the believers that their hearts humble for the remembrance of Allaah and the truth which has been revealed?*

*(Hadeed verse 16)*

I hit the lute on the ground, breaking it. I turned away from all the matters which was keeping me unmindful of Allaah تَبَارَكَ وَتَعَالَى. Tawfeeq (divine ability) comes from Allaah تَبَارَكَ وَتَعَالَى. Whatever goodness was made easy for us was from the grace and mercy of Allaah تَبَارَكَ وَتَعَالَى.” (Shuabul-Imaan no. 6936, Taareekh Madinah Dimishq vol. 32 page 406))

Mufti Muhammad Shafee رَحِمَهُ اللَّهُ states that included in the meaning of the verse is to follow the teachings and meanings of the Qur’aan in line with the understanding of the Sahaabah and pious predecessors, and not in accordance to one’s own understanding. He states that many people follow their own whims based on hearsay, which is just as bad as not following the Divine message. Self-study of religious teachings is not enough, but they need to be acted upon in the light of interpretation given by classical scholars. It is a matter of great satisfaction that there is a new tendency among the younger generation and modern educated people to study the Qur’aan but to achieve this purpose they often deem it enough to study the Qur’aan and try to understand it through the translations of the Qur’an on their own. This practice being against the correct principles of learning something, often makes them fall into misconceptions. It is a well-settled fact that education and knowledge cannot be imparted only through books unless guidance of a teacher is available for explaining

the intricacies of the subject which normally go unnoticed by an ordinary reader. It is rather strange why people feel that this basic rule does not apply to Qur'aan and its related subjects and try to indulge in interpreting the Noble Book according to their own wishes. This type of study and interpreting Qur'aan on one's own without the help and guidance of a well-qualified teacher also falls under the purview of the verse under discussion.

Today, some people try to understand the Qur'aan themselves, stating there is no need for any explanation from the ahaadeeth and statements of the pious predecessors. Rasulullaah ﷺ warned us of such people,

أَلَا إِنِّي أُوتِيتُ الْكِتَابَ، وَمِثْلُهُ مَعَهُ أَلَّا يُوشِكُ رَجُلٌ شَبَعَانُ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ هَذَا الْقُرْآنُ فَأَمَّا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ

*Indeed! I have been given the Qur'aan and something similar to it, yet the time is coming when a man reclining on his couch will say, "Stick to the Qur'aan, what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited....." (Abu Dawood no. 4604)*

Nabi ﷺ said: "I particularly fear three problems in my Ummah. Firstly, due to the abundance of wealth and possessions, jealousy for one another will spread among them. Secondly, they will begin to freely discuss the Holy Qur'aan (without referring to the Ulama and the learned), whereas many meanings in the Qur'aan are such that they cannot be understood by anyone except Allaah تَبَارَكَ وَتَعَالَى. (In regard to such verses), the well-versed scholars of the Book say: "We fully believe in it, and that it has come from Allaah." Thirdly, the religious scholars will be neglected and ignored and people will not see the need to refer to them (i.e. people will adopt the approach of self-study



in Deen and refer to the Qur'aan and Hadith directly).” (Al-Mu'jamul-Kabeer no. 3442)

The Sahaabah too feared such approaches. Once a person came to Sayyidina Umar رَضِيَ اللَّهُ عَنْهُ for some work. During the conversation, Umar رَضِيَ اللَّهُ عَنْهُ asked him regarding the condition of the people in the land from which he had come. The person replied: “O Ameerul Mu'mineen, there is a great awakening among the people and people are learning the Qur'aan and referring to the Qur'aan directly in Deeni matters (i.e. without the guidance of the Ulama).” Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ was present in this gathering and upon hearing the statement of this person, he said: “I take an oath by Allaah, I do not like that people begin learning and studying the Qur'aan by themselves.” Upon this, Umar رَضِيَ اللَّهُ عَنْهُ immediately reprimanded him and disapproved of the objection which he raised against the approach of the people. After being reprimanded by Umar رَضِيَ اللَّهُ عَنْهُ, Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ says: “I then went home extremely grieved and worried and said to myself: It seems that on account of my statement, I have fallen in the sight of Umar رَضِيَ اللَّهُ عَنْهُ.” He further said: “After returning home, I rested on my bed, until the womenfolk of the house became concerned regarding my condition. It was not due to any ailment that I had fallen ill, but rather due to what had occurred in the conversation with Umar رَضِيَ اللَّهُ عَنْهُ. While I was in that condition, a person came to me and said: ‘The Ameerul Mu'mineen has sent me to call you.’ I then came out of my home and found Umar رَضِيَ اللَّهُ عَنْهُ there, waiting for me. He took hold of my hand until we were in seclusion. He then asked: ‘What was it that you disapproved regarding the statement made by that man earlier?’ I replied: ‘O Ameerul Mu'mineen, if I have erred, then I seek the forgiveness of Allaah and repent, and I am prepared to correct my stance according to what you

advise me.’ Umar رضي الله عنه said: ‘No, rather tell me the reason for your disapproval.’ I replied: ‘O Ameerul Mu’mineen, the reason for my disapproval of people referring to the Qur’aan directly is that they will begin to reach their own conclusions and formulate their own opinions in Deen. The outcome of this will be that each person will have his own version of Deen and confine the truth to what he feels. This will then lead to differences and dissension breaking out in the ranks of the Muslims (based on ignorance). The dissension will then lead to arguments and disputes and ultimately Muslims will be at logger heads with each other.’” Umar رضي الله عنه was greatly pleased with what Ibn Abbaas رضي الله عنه said and told him that he also felt the same way, though he had not expressed this to anyone till the time that Ibnu Abbaas رضي الله عنه had mentioned it to him. (Musannaf Abdur Razzaaq no. 20368) From this incident we conclude that the Sunnah method upheld by the illustrious Sahaabah رضي الله عنهم in regard to acquiring the knowledge of Deen is for one to learn Deen under the guidance of the rightly guided Ulama and not to independently refer to the Qur'aan and Hadith.

A person should also be wary from where he acquires his knowledge. Rasulullaah صلى الله عليه وسلم said, “O people! Ilm (the knowledge of Deen) is only that which is acquired through ta’allum (studying under the guidance of the rightly-guided Ulama) and Fiqh (the true understanding of Deen) is only that which is acquired through tafaqquh (studying under the guidance of a person who is blessed with Fiqh). Whoever Allaah تبارك وتعالى wishes good for, He blesses him with the true understanding of Deen, and indeed only those of His servant truly fear Allaah تبارك وتعالى, who possess (the) knowledge (of Deen). (Al-Mu’jamul-Kabeer vol. 19 no. 929)

The illustrious Taabi'ee, Muhammed bin Seereen رَضِيَ اللهُ عَنْهُ, has said, "Certainly, this knowledge that you are acquiring is your Deen, hence you should ensure that you acquire your Deen from authentic and reliable people." (Shamaail Tirmidhi no.417)

Another meaning of the verse regarding the Servants of Ar-Rahmaan is that they understand the commands of Allaah and follow it with deep understanding.<sup>6</sup> Qataadah said regarding this verse,

لَمْ يَصْمُوا عَنِ الْحَقِّ وَلَمْ يَعْمُوا فِيهِ، فَهُمْ -وَاللَّهِ- قَوْمٌ عَقَلُوا عَنِ اللَّهِ وَانْتَفَعُوا بِمَا سَمِعُوا مِنْ كِتَابِهِ.

*The Servants of Ar-Rahmaan are those who are not deaf from hearing and blind from seeing the truth. By Allaah, they are those who have understood from Allaah and they derive benefit from whatever they hear of His Book.*

Ibn Awn states, "I asked Sha'bi, 'A person sees a group of people prostrating, but he has not heard the verse for which they are prostrating. Should he prostrate with them?' Sha'bi read the above verse. What he meant is that he should not prostrate with them, because he had not pondered on the verse of sajdah. It is not appropriate for a believer to be a mere imitator. He should possess insight in his matters, and should possess clear conviction.

Allaah جَلَّ جَلَالُهُ commands Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

*Say (to the people, "This is my way; I call towards (the worship and love of) Allaah with insight (with a deep understanding of the reasons and proofs for my beliefs), as well as those who follow me (they also*

<sup>6</sup> وقال ابن العربي في احكامه عن هذه الاية قال علماؤنا يعنى الذين اذا قرءوا القرآن قرءوه بقلوبهم قراءه فهم وتثبت ولم ينثروه نثر الدقل فان المرور عليه بغير فهم ولا تثبت صمم

*call towards Allaah with insight, wisdom, foresight and conviction).*  
*(Surah Yusuf verse 108)*

## **CRUX OF THE NINTH CHARACTERISTIC OF THE SERVANTS OF AR-RAHMAAN**

**THE HEARTS OF THE SERVANTS OF AR-RAHMAAN ARE ATTENTIVE  
AND MOVED BY THE VERSES OF ALLAAH – ITS COMMANDMENTS,  
ITS PROHIBITIONS, ITS REMINDERS, ITS INCIDENTS – AND THEIR  
LIMBS CARRY OUT THE GOOD ACTIONS THEY HAVE LEARNT.  
THEY LISTEN TO THE VERSES OF ALLAAH WITH DEVOTION,  
UNDERSTAND IT CORRECTLY, AND ARE DETERMINED TO  
IMPLEMENT WHATEVER THEY HAVE LEARNT IN THEIR EVERYDAY  
LIVES.**

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

AND THOSE WHO SAY, “O OUR RABB! MAKE OUR SPOUSES AND OUR CHILDREN THE COOLNESS OF OUR EYES, AND MAKE US LEADERS OF THE PIOUS.

**The tenth characteristic** is that they always supplicate that their spouse and children are the coolness of their eyes. In this verse, we learn that the special Servants of Ar-Rahmaan are those who supplicate to Allaah جَلَّ جَلَالُهُ to make their spouses and their offspring the coolness of their eyes. This is an Arabic idiom, so let's first understand how the phrase [the coolness of the eyes] is used in Arabic. This phrase is used to depict:

- 1.) Tears of immense joy - When someone says “the eyes becoming warm” or “may Allaah warm his eyes”, then it means to say “May that person suffer so much sadness the he sheds tears out of sorrow.” But “the eyes becoming cool” or “cooling the eyes” is the opposite, it means to shed tears out of happiness and joy.
- 2.) Refuge and relief - The Arabs, when travelling in the desert, would wrap their faces as a protection from sandstorms. However, they couldn't afford to cover their eyes, since they would not be able to see, so they had to keep their eyes exposed. When they finally found refuge, they would say “My eyes have finally become cool.” So this expression equates to finding refuge from a storm.

These are some of the meanings of the idiom [coolness of the eyes] – to depict tears of immense joy and refuge or relief from storms. Yet sadly, for many of us, that storm is INSIDE the home. Many Muslims' homes are broken – there are so much anger, sadness, depression, yelling and insults between the spouses, children and their siblings, so

much so that people run away from what is supposed to be their refuge from the outside storm!

This is one of the most beautiful and eloquent du'aas: to ask from Allaah ﷻ for peace and tranquillity in our homes, that when we return home to our spouses and children, our morales are uplifted, and our worries disappear.

To understand the phrase 'coolness of the eyes,' see its usage in another verse of the Qur'aan.

We all know that there is absolutely no stronger bond between a mother and her baby child. Imagine the state of panic and desperation when Moosa's mother put him (when he was a baby) in the river to save him from Firawn. There must had been thousands of thoughts that came to her mind: Will he be fine? Will the water overturn him? Will he drown? Will he get dehydrated? Will he be picked up by Firawn's soldiers? Will I see him again? So many desperate questions that she didn't know the answer to any! Then can you imagine her state of emotion when she was finally reunited with her beloved son? Look how Allaah ﷻ describes that feeling, "So We restored you to your mother that she may cool her eyes and she should not grieve."

(Taahaa verse 40)

Allaah ﷻ describes THE MOST amazing joy and relief, THE MOST indescribable feeling in the heart with "the coolness of eyes." And this is precisely what we ask from Allaah from this powerful and beautiful du'aa.

But what exactly are the traits of our spouses and offspring that will bring such coolness of the eyes? What exactly are we asking for our spouses and offspring from Allaah ﷻ in this du'aa? They are the love of imaan and the love of ibaadah (acts of worship).

Ibn Katheer رَحِمَهُ اللهُ wrote in his tafseer,

الَّذِينَ يَسْأَلُونَ اللَّهَ أَنْ يُخْرِجَ مِنْ أَصْلَابِهِمْ وَذُرِّيَّاتِهِمْ مَنْ يُطِيعُهُ وَيَعْبُدُهُ وَحْدَهُ لَا شَرِيكَ لَهُ :

*The Servants of Ar-Rahmaan are those who ask Allaah to grant them such offspring and descendants who will obey Him and worship Him alone, taking no partners with Him.*

Subhaanallaah! Look at the priority of the Servants of Ar-Rahmaan. They are not asking Allaah جَلَّ جَلَالُهُ for a beautiful, wealthy, or powerful family and lineage, even though there is nothing wrong to ask that from Allaah – but the Servants of Ar-Rahmaan want a family and lineage that absolutely uphold the purity of Tawhid, and love to perform ibaadah for the sake of Allaah جَلَّ جَلَالُهُ alone. They want a family and lineage that aspire to improve their acts of worship, and do not desire to commit evil. They want a family and their future generations whom Allaah جَلَّ جَلَالُهُ bestows guidance in Islam upon them.

Al-Hasan Al-Basri رَحِمَهُ اللهُ was asked about this verse. He said,

أَنْ يُرَى اللَّهُ الْعَبْدَ الْمُسْلِمَ مِنْ زَوْجَتِهِ، وَمِنْ أَخِيهِ، وَمِنْ حَمِيمِهِ طَاعَةَ اللَّهِ. لَا وَاللَّهِ مَا شَيْءٌ أَقَرَّ لَعَيْنِ الْمُسْلِمِ مِنْ أَنْ يَرَى وَلَدًا، أَوْ وَلَدَ وَلَدٍ، أَوْ أَخًا، أَوْ حَمِيمًا مُطِيعًا لِلَّهِ عَزَّ وَجَلَّ.

*This means that Allaah shows the Muslim servant his wife, his brother and his close one in the obedience of Allaah. By Allaah, there is nothing which brings more coolness of the eyes to a Muslim than seeing his child, grandchild, brother or close one in the obedience of Allaah.*

## THE SERVANTS OF AR-RAHMAAN WANT TO BE LEADERS OF THE PIOUS

The verse continues, “And make us leaders of the pious.” (Furqaan verse 74)

Muttaqun means believers who are pious, who have taqwa of Allaah جَلَّ جَلَالُهُ. Scholars said that this part of the verse means that the Servants of Ar-Rahmaan love to supplicate to Allaah جَلَّ جَلَالُهُ that He makes them leaders who would be taken as examples in good, or as guides who would call others to goodness. They want to leave a legacy behind – a legacy of pious lineage whom Allaah loves, whereby their examples and guidance will go beyond themselves and benefit others. They want a lineage that will bring goodness even after their death, for indeed, this is a much more rewarding and a better end. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a man passes away, his deeds come to an end except for three: 1.) a continuous charity 2.) knowledge by which people can benefit 3.) a pious child who supplicates for him.” (Muslim no. 1631)

Parents who teach and guide their children and their descendants in goodness are whom Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ referred to in this hadith. May Allaah جَلَّ جَلَالُهُ facilitate us to do the same – Aameen!

In this du’aa, we ask Allaah جَلَّ جَلَالُهُ to grant us spouses and children that will be the coolness of our eyes. We ask Allaah for a place of refuge and tears of joy – that when we look at our spouse who loves us and advises us for the sake of Allaah, or how he/she raises our children so that they grow up to love the Deen, or when we look at our children who love to perform salaah, love the Qur’aan – and all other things that indicate their obedience to Allaah جَلَّ جَلَالُهُ – it must make us so happy and grateful that it makes us cry.



And just like any du'aa, we need to exert effort as well. We cannot supplicate and expect everything to magically change the next day. We have to spend quality time and have the patience to rectify, teach and protect our family. We must not forget to rectify ourselves as well – we need to aspire in becoming a better parent / husband / wife. With effort, consistency and patience, Allaah ﷻ will grant us the effects of that du'aa in-sha-Allaah!

Some short practical advice:

Parenting was very different 20 or 40 years ago, and they might be the practical approach in those times, but we can't use those same methods for our children in this age. We need to be both the authority AND a friend to our children. The biggest priority of a parent is the Islam of his/her children. And the best person who can instil the love of Islam to our children is ourselves, but we will not be able to instil it if we keep yelling at them, or have no time to talk and listen to them.

A short, beautiful du'aa – yet it contains so much goodness! This is an important du'aa for married and single Muslims (i.e. for their future spouse and family), for couples who have no children and those who have. May Allaah ﷻ grant us spouses and children who will be the coolness of our eyes, and that He makes us leader of the pious and righteous - Aameen.

Short but effective strategy to protect our family members from the outside evils: Moulana Manaazir Ahsan Gilani رَحِمَهُ اللهُ has stated that the following principles will save a person from the evil of any environment. He extracted these principles from surah Kahf.

Principle no.1- Let the name of Allaah ﷻ govern one's every action

Principle no 2 - Adopt a prescribed course of the zikr of Allaah ﷻ

Principle no 3 - Revive one's imaan by pondering over inspirational incidents of the selected slaves of Allaah ﷻ

Principle no. 4 - Make tilaawah a vital part of your daily-life

Principle no. 5 - Grasp unto the company of the special slaves of Allaah ﷻ

Principle no. 6 - Shun the habits, and lifestyles of the people of kufr

Principle no. 7 - Be proud of your Islam and invite towards it

Principle no. 8 - Let the fear of Jahannam and the hope of Jannah keep you focused on your goal <sup>7</sup>

### **CRUX OF THE TENTH CHARACTERISTIC OF THE SERVANTS OF AR-RAHMAAN**

**THEY ALWAYS SUPPLICATE TO ALLAAH TO GRANT THEM SPOUSES  
AND OFFSPRING WHO WILL BE THE COOLNESS OF THEIR EYES,  
MEANING A FAMILY WHO LOVES AND UPHOLDS THE PURITY OF  
TAWHEED AND WHO ARE OBEDIENT TO ALLAAH ﷻ.**

**THEY ALSO SUPPLICATE TO BECOME LEADERS OF THE RIGHTEOUS  
BECAUSE THEY WANT TO LEAVE A LEGACY THAT WILL NOT ONLY  
BENEFIT THE UMMAH, BUT A LEGACY THAT WILL BRING GOODNESS  
TO THEM EVEN AFTER THEIR DEMISE.**

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<sup>7</sup> For a detailed explanation, refer to the booklet 'Surah Kahf- the battle between faith and materialism' on the spirituallight website. See the fourth ruku' verse 23-31.

## FOUR GREAT REWARDS PROMISED FOR THE SERVANTS OF AR-RAHMAAN

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا  
وَمُقَامًا

These people, because of their steadfastness shall be rewarded with high balconies (in Jannah) where they will be met with greetings (of welcome) and salaam (which will increase their honour and reverence). They will live there (in Jannah) forever. It is surely a beautiful residence and abode.

### FIRST: LOFTY MANSIONS IN JANNAT

After mentioning the beautiful attributes and deeds of the special Servants of Ar-Rahmaan, Allaah ﷻ then states that believers who are described with these beautiful characteristics will be rewarded with lofty places in Jannah.

The righteous people having special closeness to Allaah will be given high chambers in Jannah which will look like stars to common people. (Bukhaari no. 6555, Muslim no. 2830)

Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "In Jannah is a room, its outside can be seen from its inside, and its inside can be seen from its outside." Abu Maalik Ashar'i رَضِيَ اللَّهُ عَنْهُ enquired, "For who is this, O Rasulullaah?" Rasulullaah ﷺ replied, "For the person who speaks kindly, feeds others, and spends the night standing in salaah whilst others are sleeping." (Tirmidhi no. 1984, Musnad Ahmad no. 1338)

Usamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Listen, is there anyone preparing for Jannah? [You should all prepare for Jannah] because no one can imagine what Jannah will be like. I take the oath of the Lord of the Ka’bah, Jannah is a light which shines. In Jannah, there are fragrant plants which sway in the breeze, lofty mansions, long rivers, abundant ripe fruit, beautiful wives, and many clothes. The dwellers of Jannah will be in an eternal place where there will be happiness and brightness. [He will live in] high, safe and beautiful rooms.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, “We will work towards Jannah.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “Say [that you would do so] if Allaah wills.” (Ibn Majah no. 4332)

It is also important to note that Allaah جَلَّ جَلَالُهُ says that they will be rewarded with the loftiest of places because of their patience. Understand that each of these qualities of the Servants of Ar-Rahmaan require patience and consistency. It means that we need to imbibe these qualities into ourselves for the rest of our lives. Our struggles to beautify our character, to follow the footsteps of the Servants of Ar-Rahmaan, to become a better slave of Allaah جَلَّ جَلَالُهُ is a lifetime effort. If we are able to make that as our lifestyle, then Allaah جَلَّ جَلَالُهُ will reward us with lofty palaces in Jannah.

## **SECOND: GREETING (OF WELCOME) AND SALAAM**

Because of their patience and consistency in portraying and carrying out these beautiful qualities, the Servants of Ar-Rahmaan will be greeted with a salutation of peace from Allaah, the angels and other inhabitants of Jannah. This means that they will be greeted first with words of welcome and honour in Jannah. Peace will be theirs and they will be wished peace. The angels will be so pleased with them, that

they would enter from all gates just to greet such people of patience. Allaah جَلَّ جَلَالُهُ states, “And (in addition to other forms of honour, they will also be honoured when) the angels shall come to them from every door (of Jannah/every door of their palaces, saying), “Salaam (Peace) be on you for the patience that you exercised (in this world). How blissful is the outcome of the Hereafter!” (Ra’d verse 23-24)

These greetings of peace actually will commence in this world at the time of death. Zayd ibn Aslam رَحِمَهُ اللَّهُ said, “Angels are sent to a believer at the time of death and (through them) it is said, ‘Do not fear of what is coming to you. Hence his fear vanishes. Do not grieve (on the separation) for the world nor its inhabitants. Be happy with the glad tidings of Jannah.’” He passes away in such a state that Allaah تَبَارَكَ وَتَعَالَى makes his eyes cool (He grants him contentment). (Ibn Abi Haatim) It is narrated from him that the believer is given glad tidings at times of death, in his grave, and on the Day of Judgement. When entering Jannah too, this happiness will not leave his heart. (Ad-Durrul-Manthoor Fussilat verse 30)

The inhabitants of Jannah will also continuously convey salaams to one another.

The greatest enjoyment in Jannat will be when Allaah جَلَّ جَلَالُهُ Himself will greet the inhabitants of Jannat and they will be honoured by seeing His countenance. Jaabir ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “While the people of Jannah are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord has unveiled His special brilliance (tajalli) upon them from above. He تَبَارَكَ وَتَعَالَى will say, “Salaam upon you, O people of Jannah.” This is what Allaah تَبَارَكَ وَتَعَالَى says in the verse,

“Salaam - a Word from the The Most Merciful Rabb.” He will look at them, and they will look at Him, and they will not pay any attention to the delights (of Jannah) so long as they look at Him, until He will screen Himself from them. But His light and blessing will remain with them in their homes.” (Ibn Majah no. 184)<sup>8</sup>

Sa’eed ibn Musayyib رَضِيَ اللَّهُ عَنْهُ met Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ at a market place in Madinah. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said to him – O Sa’eed – I make du’aa to Allaah that He allows us to meet each other in the market place of Jannah and gather us together there.” On hearing this, Sa’eed رَضِيَ اللَّهُ عَنْهُ asked, “Will there be marketplaces in Jannah?” Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ replied – Yes, definitely there will be – Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed me that when the dwellers of Jannah will enter Jannah, they shall take their places according to the virtue of their deeds. (The person whose actions were more and better, he will have a higher status.) Then permission shall be granted to them to visit their Sustainer, for the length of a Friday from the days of the world. He shall present for them His Throne and He shall manifest the gardens of Jannah. Different types of chairs will be brought to that gathering. Some will be made of

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<sup>8</sup> Question: If the sight of Allaah تَبَارَكَ وَتَعَالَى is the greatest bounty from amongst all the bounties of Jannah then why does this bounty not remain forever? Answer: This is also the great mercy of Allaah تَبَارَكَ وَتَعَالَى. Despite having the power of staying in and enjoying Jannah, it will not be in the capacity of anyone to see the brilliance of Allaah تَبَارَكَ وَتَعَالَى directly. It is for this reason that Allaah تَبَارَكَ وَتَعَالَى will unveil His brilliance for a short while and thereafter turn our attention towards the other bounties of Jannah, so that each time a person will relish a new bounty. The sun rises everyday but nobody views it with pleasure, on the other hand the moon of *Eid-ul-fitr* only appears once a year and how much of desire is there to see it.

noor (light), some from pearls, rubies, emeralds, gold and silver. Every dweller of Jannah will be seated on these chairs in accordance to their status. The lowest ranking dweller of Jannah will be seated on a hillock, which will be scented with musk and camphor. The amazing aspect will be, that those who will be seated on the hillock will not think that those seated on the chairs are of a higher status than them (because every dweller of Jannah will be contented and thankful of his status. He will not desire to be on a higher status.) Thereafter Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “I asked, “O Rasul of Allaah— Will we be able to see Allaah?” Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Yes. Do you have any doubt in viewing the sun or the moon?” We replied in the negative. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “In the same way, do not be in doubt in seeing Your Sustainer. There will not be a single person who will be deprived of being brought directly in front of Allaah تَبَارَكَ وَتَعَالَى. During this period it will be said to one person, “O the son of so and so, do you not remember that day on which you said such and such.” Thereafter Allaah will remind him of some of the promises that he broke in the worldly life. This person will ask, “O Allaah, have You not forgiven my sins?” It will be said, “Why not? It is through the vastness of My pardon that you have reached this status.” During this period a cloud will appear which will shower over them such a wind of fragrance that they never ever smelt before. Allaah تَبَارَكَ وَتَعَالَى will say, “Wake up and proceed to that which has been prepared for you and proceed to that which your hearts are inclined to. Take it freely and willingly. On hearing this statement, we will immediately proceed to a market place, which will be surrounded on all four sides by angels. We will see things in this market place which no eye has ever seen before, nor had any ear ever heard of this before, neither did the mind cross such thoughts before.

Thereafter we will be given the things of our desires. There will be no buying and selling in the market place of Jannah. (Here, the dwellers of Jannah will meet each other.) A man of a high status will meet those below him, but it will not be such that a dweller of Jannah of a higher category will consider his garments to be better compared to that of a dweller of a lower category. The reason why his thoughts will be made to change in this manner is so that the dweller of the lower category of Jannah will not feel grief regarding his garments. Thereafter we will return to our homes. The womenfolk will welcome us warmly and say to us that how is it that you have returned to us in such a beautiful form. When you had left us then you were not so beautiful and handsome. In reply to them, we will say that today we have gained the fortunate close proximity of Allaah. It is only befitting for one who has gained the proximity and companionship of Allaah that he returns to you in a most beautiful and handsome form. (*Tirmidhi no. 2549, Ibn Maajah no. 4336*)

### **THIRD: THEY WILL REMAIN FOREVER IN JANNAH**

This portion of the verse means that the Servants of Ar-Rahmaan will settle in Jannah and will never leave, or move, or die. They will never exit, or even wish to move to somewhere else! This is like the verse, “As for those who are fortunate, they will be in Jannah, abiding therein as long as the heavens and earth exist.” (Hood verse 108)

Ibn Jareer Tabari رَحِمَهُ اللهُ said that when the Arabs want to describe something that lasts forever, they usually say,

هذا دائم دوام السموات والأرض

It will remain as long as the heavens and earth exist (i.e. forever).

The Qur’aan also makes reference to this point in various other places,



وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

*and of gardens wherein there is everlasting bounties for them. (Tawbah verse 21)*

أُكُلُهَا دَائِمٌ وَظِلُّهَا

*Its fruit is eternal, and so is its shade. (Ra'd verse 35)*

خَالِدِينَ فِيهَا أَبَدًا

*Abiding therein forever. (Nisaa 57)*

This last verse is mentioned in numerous places in the Qur'aan.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Abu Saeed Khudree رَضِيَ اللَّهُ عَنْهُ narrate that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "(When people will enter Jannah,) a person will announce, "You shall live a healthy life without ever falling ill. You shall live forever without ever dying. You shall remain young without ever becoming old. You shall live in comfort and luxury without ever experiencing misery. (Muslim no. 2837)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Abu Saeed Khudree رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He who enters Jannah shall live in comfort and luxury, and he will not experience misery. Their clothes will not become worn out and their youth will not come to an end." (Muslim no. 2836)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "The people of Jannah shall have no body hair, no facial hair, and they will be black-eyed. Their youth will not end and the clothing will not become worn out." (Tirmidhi no. 2539)

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Definitely, the wives of the people of Jannah will sing for their husbands with the most beautiful voices that anybody has ever heard. One of their songs will be, 'We are the women with good character and beautiful faces.

We are the wives of noble husbands who look at us with the coolness of their eyes.’ Another song will be, ‘We are the immortal women; we will never die. We are the women full of security; we will never get scared. We are the women who will always remain forever, we will never leave.’ (Al-Mu’jamul-Awsat no. 4907, Al-Mu’jamus-Sagheer no. 734)

Internalize and sink this into our hearts: Jannat is forever. There is no end to this perfect gift from Allaah ﷻ. You will no longer feel sad in Jannah. You will no longer have to worry about the future. You will no longer need to work or pay those bills. You will no longer worry of losing anyone you love. Anything painful that you are enduring right now – any sadness, any heartbreak or heartache – all of them will come to end and forgotten the moment you step in Jannah. Remember that Rasulullaah ﷺ said, “When the people of Jannah and Jahannam reach their respective abodes, then death will be brought forward in the form of a sheep. It will be slaughtered between Jannah and Jahannam. Thereafter a caller will call out, “O people of Jannah – now there is no more death. O people of Jahannam – now there is no more death.” On seeing this, the happiness of the people of Jannah will be intensified and the grief of the people of Jahannam will increase.” (Bukhaari no. 6548, Muslim no. 2850)

So for this, strive O Muslims! Be one of those whom Allaah ﷻ allow to step into Jannah, where exactly on that moment, you will forget and leave every single sadness and every single anguish behind, just as Rasulullaah ﷺ said, “On the Day of Judgement, that dweller of Jahannam who had lived the most luxurious life in this world will be brought and he will be put in Jahannam for a second and taken out. He will then be asked, ‘O son of Adam, did you ever experience any good? Did you ever experience any comfort?’ He will say, ‘No, I swear

by Allaah, my Sustainer.' Then, that dweller of Jannah who lived the most difficult life in this world will be brought and he will put in Jannah for a second and taken out. He will be asked, "O son of Adam, did you ever experience any difficulty? Did you ever experience any hardship?" He will reply, 'No, I swear by Allaah, my Sustainer. I never experienced any hardship and I never experienced any difficulty.' (Muslim no. 2807, Ibn Majah no. 4321)

Mustawrid رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The comparison of the world to the hereafter is like dipping your hand into the ocean and examining how much water you have taken out from it." (Muslim no. 2585, Tirmidhi no. 2323)

In this hadith, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has compared the pleasures of this world with the pleasures of the hereafter using a concrete example which we can understand. Otherwise, the pleasures of this world are not even a drop in the ocean compared to the pleasures of Jannah. This is because the pleasures of Jannah will last forever, whereas the pleasures of this world are temporary. The pleasures of Jannah are un-imaginable.

#### **FOURTH: THEY WILL ATTAIN THE BEST ABODE**

The Servants of Ar-Rahmaan will be granted with the BEST abode, the BEST home, the BEST real estate that they will ever attain!

1.) Jannat will be huge.

Regarding the width of Jannah, it is the decree of the Qur'aan that its width equals the width of the sky and the earth. "Such a Jannah will be prepared for those who fear Allaah, the width of which will be the skies and the earth". (Aal-Imraan Verse 133) Regarding its length, this much is known from the hadith that a dweller of Jannah of the lowest category

will be granted such an area in Jannah that is ten times larger than the entire world. (Bukhaari no. 806, Muslim no. 182) In another hadith, Rasulullaah ﷺ is reported to have said that the lowest dweller of Jannah will be that person who will see his gardens, wives, all his bounties, servants and his cushions for him to rest on from a distance of one thousand years, i.e. the possessions of the lowest dweller in Jannah will be so vast that it will be seen from a distance of one thousand years. (Tirmidhi no. 2553)

Never mind, the size of Jannat, the size of one tree in Jannah is so large that if a horse rider has to ride under that tree, he would ride for one hundred years but he will be unable to cover the distance of its shade. (Bukhaari no.3251, Muslim no. 2826)

2.) Its structures will be extremely beautiful.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that he asked, “O Rasulullaah ﷺ! How will the structures of Jannah be?” He ﷺ replied, “One brick will be of gold and one of silver. Its bonding will be of pure musk, the stones of which will be of pearls and sapphires, and its sand of saffron.” (Tirmidhi no. 2526, Musnad Ahmed no. 9744)

Abdullaah ibn Qais narrates that Rasulullaah ﷺ said, “In Jannah, there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold).” (Bukhaari no. 4879, Muslim no. 180)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “The wall of Jannah is made from alternating bricks of gold and silver. And its staircase is made of sapphires and

pearls.” We used to talk that the pebbles of its rivers are pearls, and the soil of the rivers is saffron.” (*Sharhus-Sunnah of Baghawi no. 4391*)

It is related that the buildings of some of them are of pearls and emeralds. Anas رضي الله عنه said, “Allaah created the garden of Eden with His hand. One brick is of a white pearl, another is of a red emerald, and another is of a green sapphire. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Allaah then said to Jannah, “Speak.” It said: ‘The believers have certainly triumphed.’ Allaah تبارك وتعالى said, “I take an oath by My might, no miser will be near Me.” (*Sifatul-Jannah of Abid-Dunya no. 20*)

3.) The food and drink of Jannat will never terminate. Its enjoyments will never cease.

Abu Umamah رضي الله عنه said, “Definitely, a person from Jannah will desire the drink of Jannah. Then, a glass will appear and fall in his hand, He will drink from this glass, [and after he is finished,] it will return to its original place.” (*Sifatul-Jannah of Ibn Abid-Dunya no. 133*)

Jaabir رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “The inhabitants of Jannah will eat and drink. They will neither have the need to pass stool, blow their noses nor pass urine. Their food will be digested and it will produce a burp having the fragrance of musk. They will glorify Allaah and express His greatness without any conscious effort just as they breathe without any conscious effort.” (*Muslim no. 2835*)

Ibn Mas’ood رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “You will see a bird<sup>9</sup> in Jannah and desire it, it will immediately fall in front of you roasted.” (*Sifatul-Jannah of Abu Nuaym no. 341*)

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<sup>9</sup> Ibn Abbaas رضي الله عنه says that the names of the things in Jannah are similar to that of this world but the reality of the things of Jannah are totally different compared to that of this world, because

Zayd Ibn Arqam رَضِيَ اللَّهُ عَنْهُ reports that a Jew came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Abul Qaasim, you claim that the people of Jannah will eat and drink.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By the oath of that Being in whose hands is my life, every person in Jannat will be given the power of 100 men in eating, drinking, and sexual intercourse.” The Jew asked, “Those who eat and drink will need to relieve themselves.” Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Their relieving themselves will be in the form of perspiration which will flow from their skin similar to the fragrance of musk. Their stomachs will not swell.” (*Musnad Ahmad no. 19269, Ibn Hibbaan no. 7424*)

4.) The women of Jannat will be amazing.

Muhammad ibn Ka'b Al-Qurazi narrates from a person of the Ansar (people of Madinah) that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I take the oath of that Being who sent me with the truth, you are not more acquainted with your wives and houses than the people of Jannat. A person of Jannat will come to 72 wives which Allaah specially created in Jannat (hurs) and 2 human wives. The human wives will have virtue over the [hurs] because they worshipped Allaah in the world. He will come to the first of his wives in a room made of rubies. [They will be on a] bed made of gold which is adorned with pearls. This bed will be made of 70 different types of silk. He will place his hand between her two shoulders and he will see his hand through her clothes, skin, and flesh. He will see the marrow of her leg just as a person can see the thread inside a ruby. His inside will be a reflection of her and her inside will be a reflection of him. He will be in this condition; he will not become bored of her and she will not become bored of him. Every time he

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the things of this world are made from a dense substance as sand whilst the things of Jannah are made from *noor* (light) which is very delicate.

comes to her, he will find her to be a virgin. His sexual organ will not tire and her sexual organ will also not experience any difficulty. [While he is in this condition], someone will announce, 'We have known that you will not get bored and you will not make her bored. Both the man and woman will not experience ejaculation of sperm. You will have other wives besides her.' He will go to the other wives one by one. Whenever he will go to a wife, she will say to him, "I swear by Allaah, there is nothing in Jannat more beloved to me than you." (*Al-Ba'th Wan-Nushoor of Bayhaqi no. 609*)

Abdullah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrated this hadith to Umar رَضِيَ اللَّهُ عَنْهُ, "A door of Jannah will be opened for [the last person to enter Jannah], and he will say, 'O my Lord, enter me into this door.' Allaah تَبَارَكَ وَتَعَالَى will tell him, 'O My slave, it is possible that if I enter you through this door, you will ask Me for something else.' He will reply, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else if You enter me in this door.' He will enter this door and while he is amazed with what is in this first door, another door will be opened. The contents of the first door will seem trivial to him and he will ask Allaah again, 'O my Lord, enter me through this door.' Allaah تَبَارَكَ وَتَعَالَى will tell him, 'Did you not say that you will not ask Me for anything else?' The person will say, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else.' In this way, he will enter four more doors; each time asking to be entered into the new door. Then, he will be greeted by a person who is radiating with light. Upon seeing him, the dweller of Jannah will fall in prostration before him. The person with light radiating from him will ask the person, 'What is the matter with you?' He will answer, 'Are you not my Lord?' The person radiating with light will say, 'I am just one servant out of

your thousand servants who oversee your one thousand palaces.' Between each palace is the distance of one year and he will be able to see the farthest palace just as he can see the closest palace. Then, a door made of green emerald will be opened for him in which there are 70 doors. In each door there will be wives, cushions, and servants. He will then sit with his wife and she will give him a cup [of wine]. She will say to him, 'You have increased in beauty 70 times from the time I gave you this cup.' He will say to her, 'You have also increased in beauty 70 times from the time you gave me this cup.' She will be wearing 70 different pairs of clothes through which the marrow of her leg can be seen. *(Ishaq ibn Rahwayhi has narrated it with a saheeh sanad – Al-Mataalibul-Aaliyah no. 4539)*

5.) The women of this world will have even more beauty than the hurs of Jannat.

Salamah رَضِيَ اللَّهُ عَنْهَا narrates that she said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Rasulullaah, are the women of this world superior or the hurs?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "The women of this world will have superiority over the hurs just as the outer lining of a garment has superiority over the inner lining." Ummu Salamah رَضِيَ اللَّهُ عَنْهَا then asked, "O Rasulullaah, what is the reason for this?" He answered, "Because they performed Salah, fasted, and worshipped [Allaah]. Allaah will put light on their faces and silk on their bodies. [The human women] will be fair in complexion and will wear green clothing and yellow jewellery. Their incense-burners will be made of pearls, and their combs will be of gold. They will say, 'We are the women who will stay forever, and we will never die. We are the women who will always remain in comfort, and we will never undergo difficulty. We are the women who will stay, and we will never leave. Listen, we are happy women, and we will never become sad.



Glad tidings to those men for whom we are and who are for us.” (Al-Mu’jamul-Kabeer vol. 23 no. 869, Al-Mu’jamul-Awsat no. 3165)

Finally, its appearance will be so beautiful, that it is impossible to imagine by the human mind. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Allaah تَبَارَكَ وَتَعَالَى says, "I have prepared for my pious slaves [in Jannah] those comforts which no eye has seen, no ear has heard, and no human being has ever imagined. Recite if you wish, "No person knows the joy which is hidden from them.” (Sajdah verse 17) (Bukhaari no. 4779, Muslim no. 2824)

From this hadith we can understand that no one can fully comprehend what Allaah تَبَارَكَ وَتَعَالَى has kept for us in Jannah. The actual pleasures and bounties of Jannah will be far more enjoyable than what we can imagine them to be. Allaah جَلَّ جَلَالُهُ states,

وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ , وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

*And in Jannah will be whatever the inner-soul desires and whatever the eye finds pleasure in, and you will stay there forever. (Zukhruf verse*

71)

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ

*And for you is whatever your heart desires and for you is whatever you ask. (Fussilat verse 31)*

Everything in Jannah will be in accordance with a person's desires and wishes.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Definitely, the lowest position of Jannah which one of you will receive is that Allaah will say to him, ‘Wish [for whatever you desire].’ Then he will wish [for whatever he desires]. Thereafter, Allaah تَبَارَكَ وَتَعَالَى will say

to him, 'Have you wished [for whatever you desire]?' He will reply in the affirmative. Then Allaah will say to him, 'Definitely, you will receive double that which you had desired.'" Abu Saeed رضي الله عنه said that he heard from Rasulullaah صلى الله عليه وسلم, "You will receive what you desired and ten times thereof." (*Muslim no. 182, Bukhaari no. 806*)

Abu Hurayrah رضي الله عنه narrates that Rasulullaah said, "The person in the lowest level of Jannah will have seven stories and he will be on the sixth story below the seventh. He will also have 300 servants who will bring him 300 plates of food in the morning and evening. The plates will be made of gold and silver, and every plate will have a type of food different from the other. He will enjoy the taste of the last plate just as he enjoyed the first. The servants will also bring him 300 glasses and each glass will have a type of drink not found in the other. He will enjoy the last glass of drink just as he enjoyed the first. He will ask Allaah, 'O my Lord, if you permit me to feed and give drink to all the people of the world, this will not decrease my kingdom in the least bit.' The person of Jannah will also have 72 wives from the hurs besides his wives from the world, and one of them will have the width of one mile (Bodies will be enlarged to gain maximum pleasure from the bounties of Jannah)." (*Musnad Ahmad no. 10932*)

Katheer Ibn Murrah رحمه الله says, "Amongst the 'extra' bounties of Jannah (referring to a verse of the Qur'aan which says, 'And we have extra by Us [for the people of Jannah]') is a cloud which will come over the inhabitants of Jannah. The cloud will say to them, 'What do you wish that I rain upon you?' Whatever they wish for will be rained upon them." Kathir said, "If Allaah gives me the opportunity, I will definitely ask the cloud to rain for me beautiful women." (*Az-Zuhd War-Riqaaq of Ibnul Mubaarak vol. 2 page 70*)

Finally, a person will only be able to completely enjoy the bounties of Jannah when he knows that the owner of these bounties is pleased with him and will never become angry with him. His enjoyment of these bounties will increase when he knows that it is impossible for him to lose them.

Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Allaah تَبَارَكَ وَتَعَالَى will say to the people of Jannah, “O people of Jannah.” They will answer, “O our Lord, we are present and all goodness is in your hands.” Allaah تَبَارَكَ وَتَعَالَى will then say to them, “Are you pleased?” They will reply, “O our Lord, how could we not be pleased when You have given us [those bounties] which You have not given to any of Your creation?” Allaah تَبَارَكَ وَتَعَالَى will say, “Should I not give you something better than all this?” They will say, “What can be better than all this?” Allaah تَبَارَكَ وَتَعَالَى will say, “I enter you into My happiness and I will never become angry at you.” (*Bukhaari no. 6549/7518, Muslim no. 2829*)

Suhayb رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When the people of Jannah enter into Jannah, Allaah تَبَارَكَ وَتَعَالَى will say to them, ‘Do you want anything else?’ They will say, ‘Did you not brighten our faces and enter us into Jannah? Did you not save us from Jahannam?’ Then Allaah تَبَارَكَ وَتَعَالَى will remove the veil and they will not be given anything more beloved to them than the sight of their Lord.” (*Muslim no. 181, Tirmidhi no. 2552*)

SubhanAllaah! Such are the amazing rewards for the Servants of Ar-Rahmaan. From now onwards, let us aspire to become from the group of the Servants of Ar-Rahmaan. Let us do our best in doing good deeds that are pleasing to Allaah, and steer away from all types of sins for

the sake of Allaah. May Allaah ﺟَﻻَّ ﺟَﻼَّﻩُ make us all truly the Servants of Ar-Rahmaan! Aameen!

Alhamdulillah, with that, our lessons on the ten characteristics of the Servants of Ar-Rahmaan have come to an end. I advise myself foremost, and then others, to always revise these lessons so that they remain in our hearts and become apparent on our limbs. May this booklet be a motivation to work hard in beautifying our character for the pleasure of Allaah ﺟَﻻَّ ﺟَﻼَّﻩُ !

جِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا  
 سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ  
 رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ  
 الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ  
 جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ  
 سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ  
 إِلَيْكَ  
 سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ