

Who are Allah's most gracious servants?

BS Foad, MD 2018

The **Qur'an** describes Allah's servants "Ebado Ar-Rahman" as those who have the following characteristics:

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

And the servants of Allah Most Gracious are those who walk on the earth with humility, and when the ignorant address them they say: "Peace"

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

Those who spend the night in adoration of their Lord, prostrate and standing

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

Those who say: "Our Lord avert from us the wrath of Hell, for its wrath indeed is a grievous affliction

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Evil indeed is it as an abode, and as a place to rest in

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Those, who when they spend, are not extravagant nor niggardly, but hold a just balance between these two extremes

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

Those who invoke not with Allah any other god, nor kill such a life as Allah has made sacred, except for just cause, nor commit adultery; and any that does this not only meets punishment

يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا

But the chastisement on the Day of Judgment will be doubled to him,
and he will dwell therein humiliated

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Unless he repents and works righteous deeds, for Allah will change the
evil of such persons into good, and Allah is often-forgiving, most-
merciful

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

And whoever repents and does good has truly turned to Allah in
repentance

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

Those who witness no falsehood, and if they pass by futility they pass
by it with honorable avoidance Those when they are admonished with
the signs of their Lord droop not down at them as if they were deaf or
blind

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

And those who pray: "Our Lord grant unto us wives and offspring who
will be the comfort of our eyes, and give us the grace to lead the
righteous

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

Those are the ones who will be rewarded with the highest place in
heaven, because of their patient constancy; therein shall they be met
with salutations and peace

خَالِدِينَ فِيهَا ۗ حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا

Dwelling therein, how beautiful an abode and place of rest

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۗ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Say (to the rejecters): “My Lord would not concern Himself with you but for your call on him; but you have indeed rejected Him, and soon will come the inevitable punishment

1-Humility

2-Not engaging in useless talk with the ignorant

3-Praying and prostrating to their Lord at night

4-Calling on their Lord seeking protection from Hell Fire

5-Moderation in spending

6-Calling on no one except Allah

7-Not killing a soul that Allah has made sacred

8-Not committing adultery

9-Turning to Allah in repentance

10-Confirming their faith by good deeds

11-Not lying or bearing false witness

12-Not wasting their time in vain talk

13-Listening to the signs of Allah when reminded

14-Calling on Allah wishing for good children

15-Wishing to serve as leaders and as good examples for others

16-Patiently persevering

Humility

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

And the servants of Allah Most Gracious are those who walk on the earth with humility

Al-Furqan (The Criterion) 25: 63

Allah's servants walk on earth with humility and are not arrogant. The scholar are humble, because the more they know, the more they understand their limitations, compared to a person with shallow knowledge who thinks that he knows it all.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ

Those who have knowledge fear Allah the most among His servants

Fatir (Originator) 35: 28

The Qur'an tells us that the knowledge imparted to us is indeed limited:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

They ask you concerning the spirit; say: 'The Spirit belongs to my Lord', the knowledge imparted to you is indeed limited"

Al-Isra'a (Night Journey) 17: 85

Not engaging with the ignorant in useless talk

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And when the ignorant address them, they say: "Peace"

Al-Furqan (The Criterion) 25: 63

It is important to invite to Allah, and explain our faith and beliefs in simple terms, that others can understand and relate to. The response of people will vary to our Da'Wa . Some will refuse to listen or consider anything except what they know. Others are even hostile and react in a negative way. Others are willing to listen. When we have done our job and explained things, but there is no response or

interest, then it is time to move on and not engage in useless talk with people who are ignorant.

The Qur'an describes those who avoid vain talk, and avoid arguing with those who are ignorant

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

And when they hear vain talk they turn away therefrom, and say: "To us our deeds, and to you yours; peace be on you; we seek not the ignorant"

Al-Qasas (The Stories) 28: 55

Guidance comes from Allah, and He knows who is willing and ready to be guided

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

You will not be able to guide everyone whom you love, but Allah guides those whom He will, and He knows best those who receive guidance

Al-Qasas (The Stories) 28: 56

The righteous stand up in prayer at night, while others are asleep

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

Those who spend the night in adoration of their Lord, prostrate and standing

Al-Furqan (The Criterion) 25: 64

The righteous leave their bed of sleep, and turn to Allah seeking His forgiveness, and praying to Him in the last third of the night. The Qur'an describes their behavior and habit

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

As to the righteous they will be in the midst of gardens and springs

Adh-Dhareyat (Winds that scatter) 51: 15

آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ

Taking joy in the things which their Lord gives them, because before then they have done good deeds

Adh-Dhareyat (Winds that scatter) 51: 16

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ

They were in the habit of sleeping but little by night

Adh-Dhareyat (Winds that scatter) 51: 17

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

And in the hours of early Dawn they were found praying for forgiveness

Adh-Dhareyat (Winds that scatter) 51: 18

Prophet Muhammad's advice to his companions when he came to Madinah was: (Spread the greetings; and feed the hungry, and be good to your relations, and pray at night when others are asleep, you will enter the paradise of your Lord in peace) Ahmad, Ibn Hibban & Hakim.

Calling on their Lord seeking protection from Hell Fire

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

Those who say: "Our Lord avert from us the wrath of Hell, for its wrath is indeed a grievous affliction"

Al-Furqan (The Criterion) 25: 65

The righteous understand that they are responsible and accountable for their actions. They know that there is punishment for the wicked and reward for the righteous. They seek protection from Hell Fire, and call on their Lord seeking His help and mercy. The Qur'an states

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۚ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Every soul shall have a taste of death; and only on the Day of Judgment shall you be paid your full recompense; only he who is saved from the Fire and admitted to the Garden will have succeeded; for the life of this world is but goods and chattels of deception

Al-Imran (The Family of Imran) 3: 185

And

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Call on your Lord with humility and in private, for Allah loves not those who transgress beyond bounds

Al-Araf 7: 55

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۗ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Do not do mischief on the earth after it has been set in order, but call on Him with fear and longing (in your hearts), for the mercy of Allah is always near to those who do good

Al-Araf 7: 56

Moderation in spending

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Those when they spend are not extravagant nor niggardly, but hold a just balance between these two extremes

Al-Furqan (The Criterion) 25: 67

What we have is a gift from Allah, and we are responsible and accountable how we earn and spend our money. The poor and needy and our relatives in need have a certain right in our money.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا

Render to kindred their due rights, as well as to those in want, and to the wayfarer, but squander not your wealth in the manner of a spendthrift

Al-Isra'a (Night Journey) 17: 26

If we are extravagant in the way we live and only spend to fulfill our vain desires, and not spend in charity then we have done wrong and we are companions of the devil

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Indeed spendthrifts are brothers of the Satan. And the Satan was ungrateful to his Lord

Al-Isra'a (Night Journey) 17: 27

And

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

Make not your hand tied (like a niggard) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute

Al-Isra'a (Night Journey) 17: 29

Calling on no one except Allah

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

Those who invoke not any other god with Allah

Al-Furqan (The Criterion) 25: 68

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلُدْ فِيهِ مُهَانًا

The punishment will be doubled for him on the Day of Judgment, and he will dwell therein forever humiliated

Al-Furqan (The Criterion) 25: 69

How can we call on entities that cannot help us or harm us, and who have no power of their own?

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ ۗ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Say: “Do you see the things that you invoke besides Allah, can they, if Allah wills some affliction for me, remove His affliction; or if Allah wills some mercy for me, can they keep back His mercy” Say: “Sufficient is Allah for me. In Him trust those who put their trust”

Az-Zumar (The Groups) 39: 38

And

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَ لِفَضْلِهِ ۗ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَهُوَ الْغَفُورُ الرَّحِيمُ

If Allah do touch you with hurt, no one but Him can remove it; if He do design some benefit for you, no one can keep back His favor; He causes

it to reach whomsoever of His servants He pleases, and He is often-forgiving, most-merciful

Yunus (Jonah) 10: 107

Not killing the soul that Allah has made sacred

Life is a gift from God and is sacred. No one is allowed to take life away or to kill another human being, except for a just cause. The Qur'an states that life is sacred

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

Kill not the soul that Allah has made sacred except through due process of law

Al-Isra'a (Night Journey) 17: 33

Life is so precious, that killing one soul is considered like killing all of mankind, and saving one soul is like saving all of mankind

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

On that account We ordained on the Children of Israel that if any murders a person, unless it be for murder or for spreading mischief in the land, it would be as if he killed all of mankind, and if anyone saved a life, it would be as if he saved all of mankind

Al-Ma'ida (The Table) 5: 32

Prophet Muhammad (PBUH) said: (It is not allowed to kill a Muslim who bears witness that there is no god but Allah, and that I am the messenger of Allah, except under three circumstances: a married

person who commits adultery, or a person who kills another person, or a Muslim who leaves his faith, and leaves the group of Muslims)
Narrated by Ahmad, Bokhari & Muslim

In other Hadeeth it is explained that a person who comes fighting against Allah and His messenger can be killed (Abou Dawood & Nesa'ee).

Not committing adultery

Adultery is a major sin in Islam, and strongly prohibited in the Qur'an

وَلَا تَقْرَبُوا الزَّانَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Do not come close to adultery, for it is an indecent deed and an evil way
Al-Isra'a (Night Journey) 17: 32

Because it is a major sin the punishment of Zena (Adultery) in Islam is severe: Killing for a married person who commits this sin, or banishment for those who are unmarried. In the Qur'an it is public flogging

الرَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ

The woman or the man guilty of fornication, flog each of them with a hundred stripes; let no compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day; let a party of the believers witness their punishment

An-Nur (The Light) 24: 2

Turning to Allah in repentance

As human beings we are weak and fall short and commit sin and mistakes. The door to repentance and changing our wrong ways is always open before we die. The sooner we turn to Allah seeking His forgiveness the better

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy, for Allah is full of knowledge and wisdom

An-Nesa'a (The Women) 4: 17

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا ۗ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says: "Now have I repented indeed", nor of those who die rejecting faith: for them have We prepared a chastisement most grievous

An-Nesa'a (The Women) 4: 18

Repentance must also be sincere, coming from a heart that understands the sin one has committed and is ashamed of what he has done, and not empty words

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ۚ عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ

O you who believe turn to Allah with sincere repentance, in the hope that your Lord will remove from you your evil deeds, and admit you to

gardens beneath which rivers flow, on the day that Allah will not permit the Prophet and those who believe to be humiliated

At-Tahreem (Forbidden) 66: 8

Seeking Allah's forgiveness require in addition to sincere repentance and turning to Allah soon after committing sin the following steps:

1-Understanding that we have indeed sinned and wronged our souls

2-Feeling ashamed of what we have done, and turning to Allah seeking His forgiveness

3-Confirming our faith in the way that we live by avoiding wrong deeds and by doing good

4-Not repeating the same mistake, and seeking Allah's guidance

The Qur'an confirms these concepts

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is often-forgiving, most-merciful

Al-Furqan (The Criterion) 25: 70

And

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

But without doubt, I am He that forgives again and again, to those who repent, believe, and do right, and who in fine are on true guidance

Ta' Ha 20: 82

Another important concept in repentance is never despair of the mercy of Allah, and never give up. Regardless of how much wrong we have done we should always be hopeful of Allah's mercy and forgiveness. The Qur'an states

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ
الْعَفُورُ الرَّحِيمُ

Say: "O My servants who have transgressed against their souls despair not of the mercy of Allah, for Allah forgives all sins, for He is often-forgiving, most-merciful

Az-Zumar (The Groups) 39: 53

But such repentance, as stated before, must be confirmed with action

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

Turn to your Lord (in repentance) and submit to Him, before the chastisement comes on you, after that you shall not be helped

Az-Zumar (The Groups) 39: 54

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ

And follow the best that which was revealed to you from your Lord, before the chastisement comes on you, of a sudden while you perceive not!

Az-Zumar (The Groups) 39: 55

At that time, no excuses are accepted

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ

Lest the soul should say: “Woe to me! In that I neglected my duties towards Allah, and was but among those who mocked

Az-Zumar (The Groups) 39: 56

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ

Or lest it should say: “If only Allah had guided me, I should certainly have been among the righteous

Az-Zumar (The Groups) 39: 57

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

Or lest it should say when it actually sees the chastisement: “If only I had another chance, I should certainly be among those who do good”

Az-Zumar (The Groups) 39: 58

God’s prophets teach us never to despair of God’s mercy

وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

Never give up hope of Allah’s soothing mercy. Truly no one despairs of Allah’s mercy except those who have no faith

Youseff (Joseph) 12: 87

Prophet Muhammad (PBUH) advised us to follow a bad deeds with a good deed, it will wipe it out

(Be mindful of Allah, at all times, and follow a bad deed with a good deed, it will wipe it out; and interact with people on the basis of morals and noble character)

Narrated by Abou Dawood & Termidhi

Confirming our faith in our good deeds

Faith is not empty words that we utter, but good deeds that confirm our faith, and by living our life obeying Allah and being aware of our accountability to Him.

The Qur'an is clear that faith must be confirmed with action and good deeds. In many of its verses it states: "Those who believe and do good deeds".

The character, faith and behavior of those people of faith is different from those who lack faith. Their outcome obviously is also different

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?

S' AD 38: 28

Those who understand their accountability to Allah do good deeds, and do not worship or serve anyone but Allah

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Whoever expects to meet his Lord, let him do righteous deeds, and worship none but his Lord

Al-Kahf (The Cave) 18: 110

Not lying, cheating, or bearing false witness

Lying or bearing false witness is also a major sin, forbidden in the Qur'an

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

Those who witness no falsehood

Al-Furqan (The Criterion) 25: 72

And

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ

Whenever you speak, speak justly, even if a near relative is concerned

Al-Ana'm (The Cattle) 6: 152

Prophet Muhammad (PBUH) said:

(Say the truth (at all times), for truthfulness guides to righteousness, and righteousness guides to paradise; a person keeps on telling the truth till he is written with Allah as a truthful person; and avoid lying, for lying guides to wickedness, and wickedness guides to Hell Fire; a person keeps on lying till he is considered with Allah a liar)

Narrated by Ahmad, Muslim & Termidhi

Prophet Muhammad (PBUH) warned us about giving false witness, as being one of the major sins. He said:

(Shall I tell you about the most major of sins? Worshipping others besides Allah; and treating your parents in a bad way; and giving false witness and saying what is false)

Narrated by Ahmad, Bokhari & Muslim

The Qur'an confirms that truthfulness is part of Taqwa (righteousness)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who believe be mindful of Allah, and be among those who are truthful

At-Tawba (Repentance) 9: 119

And

أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Such are the people of truth, the righteous

Al-Baqara (The Cow) 2: 177

Not wasting their time in vain talk

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And if they pass by futility, they pass by it with honorable avoidance

Al-Furqan (The Criterion) 25: 72

Time is a precious commodity, we can use it wisely in things that are useful and benefit us or other people, or we can waste our time in useless vain talk. Also when we engage in vain talk, we are likely to backbite and harm other people. The Qur'an warns us against back-biting or harming other people, or engaging in gossip and slander

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا

O you who believe avoid suspicion, as much as possible, for suspicion in some cases is a sin; and spy not on each other, nor speak ill of each other behind their backs

Al-Hujerat (The Apartments) 49: 12

Prophet Muhammad (PBUH) told us not to look into the private affairs of other people, it is not our concern. He said:

(One of the indicators that a person's Islam is good, is that he leaves what is none of his concerns)

Termidhi, Ahmad, Ibn Majja & Hakim

Listening and accepting the signs of Allah when reminded

To give sincere advice and to remind others of Allah, and our duties towards Him, and of Allah's signs is part of our faith. The Qur'an states

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُتَّفَعُ الْمُؤْمِنِينَ

But remind, for reminding benefits the believers

Adh-Dhareyat (Winds that scatter) 51: 55

Prophet Muhammad (PBUH) said:

(Religion is to give advice) He was asked: To whom? He said: (To Allah, and to His book, and to His messenger, and to Muslim leaders and every common man)

Muslim

It is our job to listen to advice and accept it, and to accept the signs of Allah when reminded, and not turn away from it.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا

Those when they are admonished with the signs of their Lord, droop not down at them as if they were deaf or blind

Al-Furqan (The Criterion) 25: 73

Those who reject faith will not listen to advice, or accept such reminders. They feel self-sufficient and above being reminded, and are too arrogant to accept or submit to the truth.

In contrast, those who are righteous, once they realize their mistake, they turn to Allah, seeking His forgiveness, and do not persist in wrong-doing

وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And are never obstinate in persisting knowingly in the wrong they have done

Al-Imran (The Family of Imran) 3: 135

Calling on Allah wishing for good children

Money and children are the allure of this worldly life

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and sons are the allurements of the life of this world, but the things that endure, good deeds, are best in the sight of your Lord as rewards, and best to hope for

Al-Kahf (The Cave) 18: 46

Therefore, wishing for good righteous children is normal and to be expected

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ

And those who pray: “Our Lord grant us wives and offspring who will be the comfort of our eyes

Al-Furqan (The Criterion) 25: 74

It is a blessing from Allah to have wives that we can find tranquility and happiness in them, and to be blessed with good children. Not everyone gets this blessing. Some appreciate God’s blessings and care for their wives and children. Others take it for granted and do not acknowledge God’s blessings, and do not spend the time and effort necessary to take care of them. They only have themselves to blame when things turn out for the worse.

The Qur’an urges us to fulfil our duty and guard ourselves and families from torture on the Day of Judgment

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O you who believe save yourselves and your families from a fire whose fuel is people and stones

At-Tahreem (Forbidden) 66: 6

Wishing to serve as leaders and good examples for others

Part of Da'Wa (inviting to Allah) is by serving as examples for others in our character and behavior, not just in the words that we say.

We are advised in the Qur'an to follow the example of the Prophet (PBUH) since he applied the Qur'an in his character and behavior. We follow his example in noble character, morals and ethics, and how he behaved. He was patient and persevering despite hardship and adversity. He never lost hope of Allah's mercy and guidance. He was kind, caring and gentle. He never wronged anyone, and always told the truth, and was honest. He was devoted to Allah and his worship was exemplary. He was wise and intelligent and solved the problems that he faced. He was forgiving and merciful.

The Qur'an states

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

You have indeed in the messenger of Allah an excellent example for the person who hopes in Allah and the Final Day, and who remembers Allah often

Al-Ahzab (The Confederates) 33: 21

It is important to serve as good examples, and guide others to the truth and to God's way. When we do that we are rewarded for our effort. Prophet Muhammad (PBUH) said:

(Whoever invites to guidance, he will get the reward of all those who follow him, without decreasing their reward anything; and whoever invites to misguidance will bear the sin of those who follow him, without decreasing their sins in the least) Narrated by Ahmad & Muslim

Patiently persevering

We are tested and tried in our lives in numerous ways.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported mettle

Muhammad (Prophet Muhammad) 47: 31

Our duty is to learn from these tests and trials, and correct our wrong behavior and improve. Then we are rewarded for our patience and perseverance with Allah's blessings, guidance and mercy

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرَاتِ ۗ وَبَشِيرِ الصَّابِرِينَ
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۗ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

Be sure We shall test you with something of fear and hunger, some loss in goods, lives and the fruit of your labor; but give glad tidings to those who patiently persevere; who say when afflicted with calamity: "To Allah we belong, and to Him is our return". They are those on whom descend blessings from their Lord and mercy, and they are the ones that receive guidance"

Al-Baqara (The Cow) 2: 155-157

We should patiently persevere and never give up hope of God's mercy

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ
الْعَفُورُ الرَّحِيمُ

Say: "O My servants who have transgressed against their souls despair not of the mercy of Allah, for Allah forgives all sins, for He is often-forgiving, most-merciful

Az-Zumar (The Groups) 39: 53

Who are Allah's righteous servants? BS Foad, MD 2018

The Qur'an describes Allah's (Most-Gracious) servants as having the following characteristics:

1-Humility: "Who walk on the earth with humility" Al-Furqan (The Criterion) 25: 63. The scholars are humble because they realize that their knowledge is indeed limited, therefore they are most conscious of their Lord:

“Those who have knowledge fear Allah the most among His servants” Fatir (Originator) 35: 28. The knowledge imparted to us is limited: “The knowledge imparted to you is indeed limited” Al-Isra’a (Night Journey) 17: 85

2-Not engaging with the ignorant in useless talk: “And when the ignorant address them, they say: “Peace” Al-Furqan (The Criterion) 25: 63. “And when they hear vain talk they turn away therefrom, and say: “To us our deeds, and to you yours; peace be on you; we seek not the ignorant” Al-Qasas (The Stories) 28: 55. Guidance comes from Allah, and He knows who is ready to be guided: “You will not be able to guide everyone whom you love, but Allah guides those whom He will, and He knows best those who receive guidance” Al-Qasas (The Stories) 28: 56.

3-The righteous stand up in prayer at night, while others are asleep: “Those who spend the night in adoration of their Lord, prostrate and standing” Al-Furqan (The Criterion) 25: 64. “The righteous will be in the midst of gardens and springs; taking joy in the things which their Lord gives them, because before then they have done good deeds. They were in the habit of sleeping but little at night; and in the hours of early Dawn they were found praying for forgiveness” Adh-Dharyat (Winds that scatter) 51: 15-18. Prophet Muhammad (PBUH) said: (Spread the greetings, and feed (the hungry), and be good to your relations, and pray at night, while others are asleep, you will enter paradise in peace) Ahmad, Ibn Hibban & Hakim

4-Calling on their Lord seeking protection from Hell Fire: “Those who say: “Our Lord avert from us the wrath of Hell, for its wrath is indeed a grievous affliction” Al-Furqan (The Criterion) 25: 65. The righteous understand their accountability to Allah, and seek protection: “Every soul shall have a taste of death; and only on the Day of Judgment shall you be paid your full recompense; only he who is saved from the Fire and admitted to the garden will have succeeded” Al-Imran (The Family of Imran) 3: 185; “Call on your Lord with humility and in private; for Allah loves not those who transgress beyond all bounds; Do no mischief on earth after it has been set in order, but call on Him with fear and longing, for the mercy of Allah is near to those who do good” Al-Araf 7: 55 & 56.

5-Moderation in spending: “Those when they spend are not extravagant nor niggardly, but hold a just balance between these two extremes” Al-Furqan (The Criterion) 25: 67. “Render to kindred their due rights, as well as to those in want, and to the wayfarer, but squander not your wealth in the manner of a spendthrift. Indeed spendthrifts are brothers of Satan, and the Satan was ungrateful to his Lord. Make not your hand tied to your neck (like a niggard), nor stretch it forth to its utmost reach, so that you become blameworthy & destitute” 17: 29

6-Calling on no one except Allah: “Those who invoke not any other god with Allah” Al-Furqan 25: 68. How can we call on entities that cannot help us or harms us? “Say: “Do you see the things that you invoke besides Allah, can they, if Allah wills some harm for him, remove His harm; or if Allah wills some mercy for me, can they keep back His mercy” Say: “Sufficient is Allah for me. In Him trust those who put their trust” Az-Zumar (The Groups) 39: 38

7-Not killing a soul that Allah has made sacred: “And they do not kill the soul that Allah has made sacred except in truth & justice” Al-Furqan 25: 68; “Do not kill the soul that Allah has made sacred except through due process of law” Al-Isra’a (Night Journey) 17: 33; “If any person kills a soul, unless it be for murder or spreading mischief in the land, it would be as if he killed all mankind; and if anyone saved a life, it would be as if he saved all of mankind” Al-Ma’ida (The Table) 5: 32

8-Not committing adultery: “And they commit no adultery” Al-Furqan 25: 68. “Do not come close to adultery, for it is an indecent deed and an evil way” Al-Isra;a (Night Journey) 17: 32

Who are Allah’s righteous servants? BS Foad, MD 2018

9-Turning to Allah in repentance: We should repent soon after committing sin, and not wait too long: “Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards” An-Nesa’a (The Women) 4:

17; “Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says: “Now have I repented indeed” An-Nesa’a (The Women) 4: 18; Repentance must be sincere to be accepted: “O you who believe turn to Allah in sincere repentance, in the hope that your Lord will remove from you your evil deeds” At-Tahreem (Forbidden) 66: 8; Seeking forgiveness requires understanding that we have indeed done wrong, feeling ashamed of it, turning to Allah seeking His forgiveness, doing good to atone for our sins, and not repeating our mistake again: “Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, for Allah is often-forgiving, most-merciful” Al-Furqan 25: 70. It is important to correct our wrong behavior before it is too late: “Turn to your Lord and submit to Him, before the chastisement comes on you, after that you shall not be helped. And follow the best that which was revealed to you from your Lord, before the chastisement comes on you, of a sudden while you perceive not!” Az-Zumar (The Groups) 39: 54 & 55. Excuses will not be accepted at that time, and there is no second chance.

10-Confirming our faith in our good deeds: “As to those who believe and do good deeds, We do not allow the effort of those who do a single good deed to go to waste” Al-Kahf (The Cave) 18: 30. “Shall We treat those who believe and work righteous deeds, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?” Sa’D 38: 28.

11-Not lying, cheating or bearing false witness: “Those who witness no falsehood” Al-Furqan 25: 72; “When you speak, speak justly, even if a near relative is concerned” Al-Ana’m (The Cattle) 6: 152. Prophet Muhammad (PBUH) said: (Say the truth (at all times), for being truthful guides to righteousness, and righteousness guides to paradise; and avoid lying, for lying guides to wickedness, and wickedness guides to Hell Fire) Ahmad & Muslim. Being truthful is part of Taqwa (righteousness): “O you believe be mindful of Allah, and be among those who are truthful” At-Tawba (Repentance) 9: 119. “Such are the people of truth, the righteous” Al-Baqara 2: 177.

12-Not wasting time in vain talk: “And if they pass by futility, they pass by it with honorable avoidance” Al-Furqan 25: 72. Thinking ill of the intentions of other people, spying on them or talking about them badly behind their back is forbidden: “O you who believe avoid suspicion, as much as possible, for suspicion in some cases is a sin; and spy not on each other, nor speak ill of each other behind their backs” Al-Hujerat (The Apartments) 49: 12

13-Listening to and accepting the signs of Allah when reminded: “Those when they are admonished with the signs of their Lord droop not down on them as if they were deaf or blind” Al-Furqan 25: 72. To give sincere advice is part of faith: Prophet Muhammad (PBUH) said: (Religion is to give (sincere) advice). Asked to whom? He said: (To Allah, and to His book, and to His messenger, and to Muslim leaders, and every common man) Muslim. “But remind, for reminding benefits the believers” Adh-Dhareyat (Winds that scatter) 51: 55. It is important to accept good advice, and not reject it out of arrogance, or persist in wrong-doing: “And are never obstinate in persisting knowingly in the wrong they have done” Al-Imran (The Family of Imran) 3: 135.

14-Calling on Allah wishing for good children: “And those who pray: “Our Lord grant us wives and offspring who will be the comfort of our eyes” Al-Furqan 25: 73. “Wealth and sons are the allurements of this worldly life, but the things that endure, good deeds, are best in the sight of your Lord as rewards, and best to hope for” Al-Kahf (The Cave) 18: 46. WE need to protect ourselves and families from the Fire by obeying Allah.

15-Wishing to serve as leaders and good examples for others: We are advised to follow the example of Prophet Muhammad (PBUH) because he applied the Qur’an in his character & behavior

16-Patiently persevering “We shall try you till We test those among you who strive their utmost and persevere in patience; and We will test your reported mettle” Muhammad 47: 31. Those who are patient will be rewarded.