19th August 2013

Slaves of the Most Merciful

Class 1

The Slaves of the Most Merciful
Introduction

- Today we will study the characteristics of the “Ibaad Ur Rahman” (Slaves of the Most Merciful) as mentioned in Surah Al Furqan.

- Al Furqan is “The Criterion” to determine the truth and the falsehood. Allah out of his mercy sent us Al Furqan i.e. The Quran. This is why there is mention of Allah’s name “Ar Rahman”. Allah out of his mercy gave us the Quran, which is “The Criterion” as it guides us between the right and wrong.

- From the beginning of the Surah Al Furqan we can see it is preparing us for the definition of “Ibaad ur Rahman”. Allah mentions the accusations of the disbelievers towards the Messengers and the Quran. **Allah answers all the accusations till the point that the disbelievers reach the peak of disbelief. Allah tells us about the disbelievers that they are “Zalimeen”**.

- Allah tells the Prophet SAW to not worry about the disbelievers and to trust Allah and rely on Allah alone as He is ever living and will never die. Allah tells us that we need to glorify Allah and we do not need to worry about people’s sin. We need to leave the sins of Allah’s servant with Allah. We are not responsible for other people’s sin.

- Allah mentions that He created the heavens and the earth and everything in between and then He rose over the throne. Allah is the most merciful and He is the only one we can ask. Then Allah tells us about the peak of the disbelief of Kafireen when they are called to prostrate to Allah the Most Merciful. The Kafireen reply “What is Ar –Rahman?” The name Ar Rahman will increase the faith of the believers and it will cause the disbelievers to flee, as even the name “The Most Merciful” will not soften their hearts.

- Allah then tells us about the action of Ar Rahman. Allah is the blessed one. All His names are the blessed names and so are His attributes. All Allah’s names have a blessing as it has impact on us.
Allah is telling us he created the sun, moon, the stars and us. Then he tells us about the other blessing that Allah created is the day and the night. From this Ayah is the start of definition of “Ibaad Ur Rahman” as they are benefitting from the day and night. Allah created the day and night in succession so if we miss any “Ibadah” (Act of worship) we can make up for it.

“Ibaad Ur Rahman” are never negligent as they are benefiting in the day and night. This is the first description of “Ibaad Ur Rahman”. For them the day and night is not a routine but they are taking advantage from the day and night to make them closer to Allah.

The “Ibaad Ur Rahman” are between “Shuker” (Being grateful to Allah) and “Zikr” (Remembrance of Allah). The succession of the Day and night makes the “Ibaad Ur Rahman” to remember and to be grateful.

Allah answers all the accusations of the disbelievers except for the last question i.e. who is “Ar Rahman”? This is because Allah is inviting the Kafireen to submit but they are not submitting so they don’t deserve Allah’s mercy. The answer to the accusation is that if the Kafireen don’t have the honor to prostrate to “Ar Rahman”, then there are other servants of Allah, who Allah calls “Ibaad Ur Rahman”, who prostrate to him day and night. This is the only place in the Quran where Allah is calling His servants “Ibaad Ur Rahman”.

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

“Ibaad Ur Rahman” choose to be servant of Allah. What makes a person to be a servant of Allah? It is a feeling that a person feels constantly. They are seeking the knowledge about Allah. They are filling their hearts with knowledge about Allah. As our heart will be filled with Allah’s name, majesty and greatness then the heart will submit (prostrates) to Allah. This means the heart feels humble and humiliated to Allah. Allah does not want us to be slave of money, position, power or any human. The actions of “Ibaad Ur Rahman” are not empty from their actions of the heart. They know Allah is watchful over their hearts. The “Ibaad Ur Rahman” are attached to Allah as if they are at the door to Allah not only at the time of worship but also at all times. One can reach the status of “Ibaad Ur Rahman” only through the mercy of Allah. We have to be only attached to Allah’s mercy so he makes us “Ibaad Ur Rahman”.

Ar Rahman is a very vast name that is filled with the mercy so we will feel the attachment. We feel a squeeze in our heart as we have no hope in ourselves and only have hope in Allah’s generosity and Rahmah so we can enter Paradise.

The name “Ibaad Ur Rahman” is the answer to the Kafireen who don’t want to prostrate so Allah is telling them that He is the most rich, there are other servants whose hearts prostrate (inside) and outside their limbs prostrate. We cannot get the outer characteristics without feeling as the servant of Ar Rahman in our hearts. This means we have to be Humble and low to Allah at all times.
Outer Characteristics of “Ibaad Ur Rahman”

1st outside characteristic

The first physical action mentioned is walking because from the walk we can tell what a person is feeling on the inside. They are down to earth and they walk humbly on the earth. Their hearts are always occupied with the feeling they are the slaves of Allah and they are always hoping from His mercy. One of the Sahaba, Salman Ansari said “We need to purify and correct our inside and Allah will perfect our outside”. We should not worry about perfecting our outside, as it will be too much stressful. Humans are very hasty to perfect the outside as it makes us feel good about ourselves.

is something very gentle, easy and light. They are very gentle on the earth and they don’t want to hurt even an ant on the floor.

The gentle walking on the outside is reflecting the inside. Inside they have the following:
1. **Al Waqar i.e. the dignity.** The dignity they have in their hearts (inside) makes their walk gentle.

2. **They have As-Sakina i.e. tranquility (very calm) in their hearts.** The tranquility is the result of their hearts worshipping Allah. When one remembers Allah and is patient and grateful to Allah, then Allah makes the heart to have tranquility i.e. at rest (Nafs Mutmaina). The more one has the “worship of the heart” the more Allah will give them the Sakina/Tranquility in their hearts as a reward. Allah will give them the inner happiness therefore no matter what happens on the outside; their hearts are at rest. If a person has tranquility on the inside they walk with هَوْنَا on the outside. They are not in a rush for anything and they are not hasty. They think carefully before they do anything and do not do anything in a hurry.

3. They are humble to Allah; therefore they are also humble to His creation, as they don’t feel they are better than anyone. One scholar said “when I go out and I meet anyone I feel the other person has a favor upon me.” This makes a person to not be arrogant or proud. We should not feel as if we are doing favors to anyone. Allah sees our hearts. The Prophet SAW said everyone loves a humble person and no one loves a person who is proud and arrogant person even if he has a lot of money. A proud person does not see his faults or mistakes. However when a person is humble to Allah he will always see his faults in front of his eyes. Infact he will feel as if he is full of faults. He will ask Allah to protect him from his sins. Allah is showing us our faults through other people in order for us to be humble and so we attach ourselves to Allah. The Shaitaan has many tricks one of which is to tell us we are ok and that we have reached the stage of the “Servants of The Most Merciful”. The Shaitaan also magnifies the faults of others. When in reality it should be opposite i.e. we need to see our faults with a magnifying glass and close our eyes for other people’s mistakes. Also a humble person does not expose his sins as Allah is covering his sins. Therefore we need to ask Allah to over come our sins. We need Allah to help us against ourselves.

**2nd outside characteristic**

The Ibaad Ur Rahman are not isolated inside their houses but as they live and walk on the earth, they meet different people. They are exposed to ignorant people. Here by ignorant it means a person ignorant of Allah. They don’t know Allah. The ignorant people don’t see Allah’s action rather they see people’s action i.e. people giving, people
taking etc. Allah mentions the majority of people are ignorant of Allah. When we deal with people who are ignorant of Allah we will get bored and we get hurt as they only talk about superficial things. When the Ibaad Ur Rahman meet the ignorant people (who are in majority) they will not argue with them, debate with them, answer them, backbite them or hate them. They will simple say “Salama”. Here “Salama” means the Ibaad Ur Rahman will only speak a peaceful talk that is free from any sins or harm. When the ignorant people accuse them or put them down the Ibaad Ur Rahman will not have any reaction or will not say anything sinful. If they don’t have anything good to say they will keep quiet.

The Ibaad Ur Rahman are living beautifully as they have a beautiful and clean heart, We can expect anything from the ignorant people who don’t know Allah – Infact we should expect the unexpected from them they can do anything to the “Slaves of Allah”. If someone knows Allah he will know how to deal with the “Slaves of Allah”. We don’t need to react or talk about them and we should not make ourselves sad or depressed because of that. The Ibaad Ur Rahman will feel the sweetness of Paradise before even going there.

**Tips on handling the heart when someone irritates us**

When someone tries to irritate us what should we do? Outside we need to say “Salama” but what about inside?

1. As soon as someone tries to push us and irritate us we should tell ourselves it is a test for us as Allah tells us in the Quran that we are fitna for each other.
2. We should plea to Allah and run to him to help us with the test. We should pray to Allah to not make us loose our temper and to not make us arrogant as it is like dirt on our heart.
3. If we are sincere with step 1 and 2 then Allah will make us say “Salama” on the outside. Allah will not leave us if we go to him sincerely. When we see the result that we did not loose the temper we should not feel good about ourselves but we should thank Allah that he kept us firm.

Can Ibaad Ur Rahman take revenge or answer anyone? No. Allah will give Ibaad Ur Rahman the honor and Allah will elevate them. How one is in the Duniya, the same he will be on the Day of Judgment. The “Ibaad Ur Rahman” are saying “Salama” in the life, when they die they will be peaceful in their grave and when they are resurrected on the Day of Judgment they will also be in peace.