

Prophet (peace and blessings be upon him) talked about taqwa, he said that taqwa is here and pointed to his heart (Muslim). Indeed, taqwa lies in the heart. It is not something that one can measure. I cannot measure your level of taqwa; you cannot measure my level of taqwa. We may judge in general by the outer actions of people, but we cannot judge the heart.

Moral Etiquettes  
 Surah Al Furqan (The Criterion)  
 Verses-63-77

Handwritten notes in Urdu: "حکایت رسول صمد" and "سلاسلت" with a circled '1' below it.

Verse-63 Slaves of Allah

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

29 - 63

"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humanity and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness."

Slaves of Most Beneficent

“وَعِبَادُ الرَّحْمَنِ”

✓ "And the slaves of the Most Beneficent (Allah)."

This ayah begins a description of the kind of Muslim that each and every one of us should try to be like. Here Allah tells us about the slaves of Ar-Rahman. We know that Ar-Rahman is one of the Names of Allah and we know that to be a slave is to dedicate your life in servitude. So these are a people who are spending their lives in the service of Allah. Is that not why Allah created us in the first place? Is that not the life that the Prophet (S.A.W) lead and the life that he (S.A.W) called others to?

Humility and Sedateness

الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

"Those who walk on the earth in humanity and sedateness."

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The first description that Allah gives of His true servants is that they walk in the earth hawnan. This is a word that describes the way in which they walk. There are many meanings that this word gives. The description that the scholars have given for this word is "sakeenah wa waqaar wal 'izzah". Sakeena means "calmness" and "sedateness". Waqaar and izzah means "dignity" and "honor". So Allah is describing His true slaves are those that walk in the earth both calmly and with dignity and honor. To walk calmly means to walk with seriousness and with tranquility. Also to walk with dignity and honor does not mean that you walk as if you are proud of yourself or you think yourself to be better than others. The only pride that you have is that you are proud to be a slave of Allah, and this should make you walk in a dignified manner. Your sense of purpose is none other than to serve the Lord and Master of this universe. You exist to call people to the service of their Creator.

لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"Nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster." (Luqman: 18)

So you should be proud of who you are. You can never think of yourself as better than others because Allah also charged all other humans with this noble purpose. But at the same time you must never look down upon yourself because you are among the greatest of Allah's creations. So when you walk, you must walk with the dignity and honor that comes from a true servant of the Creator and Controller of the universe.

#### Keep Away From Foolish

وَإِذَا خَالَطْتُمْ الْعُمِّيِّينَ فَلَا تُقُولُوا كَلِمًا كَثِيرًا سَلَامًا

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

The next description that Allah gives of His true servants is that when they are confronted by the jaahiloon they respond with words of peace. The jaahiloon refers to those who are ignorant of Islam. They are ignorant of the purpose of their creation. They are not aware of how Allah wants them to speak and behave. Allah says that our response should be words of peace. This is because we are

only the slaves of Allah and so we do not have an ego that can be bruised, we have no pride of our own selves. Our pride is only from being a servant of Allah. If they are to present us with arguments against the Existence or the Oneness or the Sovereignty of Allah then we must respond to them in a thoughtful and tactical way that shows how their arguments are false and baseless. If they respond positively to our dawah to Allah, we have to show them the way to Islam. We have to put them on the path of becoming a Muslim. But if they only respond with more harshness or if they only come with the same foolish and baseless arguments, we have to part with them in a good way. And we leave their case to Allah and He is the best of Judges.

#### Verses-64-65 & 66 Pray for avertion from hell-fire

وَالَّذِينَ يَمِينُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝ وَالَّذِينَ يَقُولُونَ

أَرْبَابًا أُصْرِفْنَا مِنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَنَا عُرَابًا ۝

إِنَّمَا سَاءَتْ لَنَا مَسَاقِمًا وَمَقَامًا ۝

"And those who spend the night before their Lord, prostrate and standing. And those who say Our Lord! Avert from us the torment of Hell. Verily it's torment is ever an inseparable, permanent punishment. Evil indeed it (Hell) is as an abode and a place of dwell."

#### Prostrate and Standing

وَالَّذِينَ يَمِينُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝

"And those who spend the night before their Lord, prostrate and standing."

Continues with a description of the servants of Ar-Rahman that Allah began in the previous ayah. Remember that these are the ones who have fulfilled the purpose of their existence. These are the ones who have earned the Pleasure of their Lord. These are the ones whom Allah has given us as a model to emulate.

”مُوقِنَاتُ أَنْاءِ اللَّيْلِ سَاجِدًا وَقَائِمًا“

”One who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night?” (Az-Zumar: 9)

In the previous ayah Allah told us how they spend their days. They go out into the world carrying the Message of Allah to all mankind. They also walk in the earth to seek of the Bounty of Allah by searching for their sustenance through trade and school. In this ayah, Allah describes how they spend their nights. The word yabeetoonā means "to witness the night". To witness the night means that they do not sleep during that portion of the night. The main activity with which they occupy themselves at night with is prayer. That is why Allah describes them as witnessing the night prostrating and standing, since these are two of the main actions that we do in our salat.

There are so many hadith where the Prophet (S.A.W) has told us about the virtues of spending the last hours of the night in prayer. During this time Allah responds to calls for assistance and pleas for forgiveness. The life of the Holy Prophet (S.A.W) is an exalted example to follow for the whole humanity. It is evident from his life history that he did not omit or left single prayer except at two occasions. He always took extra care for offering prayers. Hazrat Ayesha(R.A) narrated that the Holy Prophet (S.A.W) used to stand long in the prayer of Tahajjud and voluntary prayers at night that the skin of his feet would become swollen. Sometimes the prayer lasted for the whole night.

#### Aversion from Torment of Hell

”وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا“

”And those who say Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment.“

Continues with a further description of the true slaves of Allah. In this ayah Allah tells us that they are the ones that plead to Allah to save them from the punishment of the Hellfire. Notice that this cry for help does not need to happen during the night prayer. Although the night prayer is one of the best times to ask Allah for forgiveness, the language of the ayah shows that this prayer is

something that the true servants of Allah are always making. They are always asking Allah to forgive them and to save them from the Hellfire. We cannot even begin to comprehend the pain that it will bring, but if we use our minds even a little it should send shivers down to our core. Whatever worry or anxiety that is on your mind these days should seem small or insignificant compared to the fear that you should have of this place. Your main concern should be how can escape this horrible place. That is what was on the minds of the slaves of Ar-Rahman. Their bodies would tremble and their eyes would weep when they thought about this place. That is why they spent their nights before Allah asking Him to save them from such a torment:

#### Hell is Evil Abode

”إِنَّمَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا“

”Evil indeed it (Hell) is as an abode and a place of dwell.“

In this ayah Allah tells us how they describe the hellfire as "an evil mustaqarraw and muqaamaa". These two Arabic words both mean "abode" or "place of rest". It is a description of the final destination of those whom Allah does not save. Allah uses two words with a similar meaning here for emphasis. Your home is the place to where you return. It is a place where you feel you belong. This is the final place where you will stay from which you cannot escape. That is why this word has been mentioned twice. It is to emphasize that such a place will be their home which they will never be able to leave. It is an evil place of rest from which there is no escape and no leaving.

All of the command and all of the decision on the Day of Judgment will only be with Allah.

#### Verse-67 Medium way in spending

”وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا“

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

المتوسط

Explanation: This ayah continues with a description of the true slaves of Allah. We should always bear in mind as we read these ayahs that these are the people whose examples Allah has given us so that we can emulate them. We are directed to follow the middle road without going to either extreme. To go to one extreme is just as bad as going to the other. This golden rule applies to just about every facet of life, from spending money, to utilizing time, to dealing with numerous situations. Islam urges us toward moderation. Says Holy Prophet (S.A.W) in that regard:

”خَيْرُ الْأَمْوَالِ أَوْسَطُهَا“

”The best of dealings are the ones done in moderation.”

No Wasteful (Extravagant)

”وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا“

”And those who, when they spend, are neither extravagant.”

Allah tells us here about how His dedicated servants spend the wealth and resources that He has given them. The slaves of Allah always realize that every single possession that they have is a gift for them from Allah. They know that in reality everything belongs to Allah including all of their wealth, they know that the portion of wealth that they have been given is a special trust from Allah. Says Holy Prophet (S.A.W) regarding this:

”طَلَبَ كَسْبِ الْأَمْوَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ“

”The seeking of halal earning is the next fardh (duty) after the fardh.”

The true slaves of Allah are careful about every single penny that they spend. In the use of their wealth they always observe the Law of Allah.

- That it is good to be modest in spending or in any aspect of life
- That a Muslim should avoid being extravagant, except in the cause of Allah and Islam.
- That a Muslim is to avoid being miserly, since it makes life miserable for all.
- That money, as everything else in this world, ultimately belongs to Almighty Allah. Therefore, spending

money wisely and in Allah's cause will be the correct thing to do and Allah will reward the act abundantly.

Allah says to extravagant as brother of Shaitan:

”إِنَّ الْمُبْتَذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ“

”Verily, the spendthrifts are brothers of the Shaitan (devils).” (Al-Israa: 27)

When we bear in mind how important is the way in which we spend our wealth we must also recollect the hadith of the Prophet (S.A.W) where he (S.A.W) has told us ”the halal is clear and the haram is clear, but in between the two of them are doubtful matters about which not many people are knowledgeable. So he who avoids these doubtful matters certainly clears himself in regard to his religion and his honor. But he who falls into the doubtful matters falls into that which is unlawful like the Shepard who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary and Allah's sanctuary is His prohibitions.

Nor Miserable (Niggardly)

Then Allah describes His righteous servants by telling us how they:

”وَلَمْ يَقْتَرُوا“

”Nor niggardly”

After Allah tells us that His true servants do not commit israf which means to spend wealth in any way that is displeasing to Allah, He then tells us that they also do not commit taqteer. This means withholding any kind of spending which is due to Allah. It is derived from a root word that gives meanings of being miserly, stingy and cheap. So just as we must avoid spending our wealth on anything that Allah has forbidden and on spending our wealth in extravagance and on anything that we do not need, we must also be careful that we do not withhold our self from spending for the sake of Allah. That is why spending on those in need is a highly commendable form of ibada or worship.

The preservation of wealth in that Islam forbids certain practices: gambling, usury (the taking and giving of interest) and extravagant spending. Islam makes a distinction between

extravagance and opulence of lifestyle and between enjoying the pleasures of this world.

**Moderation (Medium way)**

”وَكَانَ بَيْنَ ذَلِكَ قَوَامًا“

”But hold a medium (way) between those (extremes).“

So the true servants are not extravagant with their wealth nor are they niggardly. How then do they use their wealth? Allah tells us that they are in a state between them of qawaamma. This means to spend what is right in the cause of Allah. Islam is a way of life that teaches moderation in all things. Allah does not tell us to be overindulgent nor does He tell us to completely renounce. Through the Sunnah of the Holy Prophet (S.A.W) Allah has taught us that we can partake in some of the good things of this world as long as we observe the Law of Allah and not even go near anything that might be forbidden. We must also not be extravagant in that we buy things to show off to other people or we buy things that we will never use. At the same time we are not miserly where we desperately hold on to our wealth and refuse to spend it on anything. The Holy Prophet Muhammad (S.A.W) said:

”مَاعَالٍ مِّنْ اِقْتَصَادٍ“

”He who adopts moderation (in spending) will not become reliant“  
Again:

”مِنْ فِقْهِ الرَّجُلِ قَصْدًا فِي مَعِيشَتِهِ“

”Taking moderate measures in economy is a symbol of wisdom.“  
(Masnad-Ahmad Tibrani)

**Verse-68** Prevention from shirk, killing & illegal intercourse

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

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

**Explanation**

In this verse, Allah has described three characteristics of a true believer, i.e

- Who invoke not any other ilah (god) along with Allah
- Nor kill such life as Allah has forbidden, except for just cause
- Nor commit illegal sexual intercourse.

**Prevention from Shirk**

”وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ“

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

In this ayah the description that Allah gives of His true servants is that they do not call on any other illah besides Him. Recall how we said that an illah is anything that fills your heart and anything that your mind and thoughts are always focused on. Since your illah is what is always on your mind, you will naturally have hope in your illah to save you from troubles and difficulties. So you put all your hopes in your illah and you call on your illah all the time. For a true Muslim this illah has to only be Allah. That is why Allah describes His true servants in this ayah as those who do not call on any other illah besides Allah. They are the ones who dedicate their very existence only to the service of Allah, so in times of difficulty and need they do not call on anyone except Allah. At another occasion, says Allah in the Holy Quran:

”إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ“

”Verily, joining others in worship with Allah is a great Zoolm (wrong) indeed. (Luqman: 13)“

”إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ“

”Verily Allah forgives not that partners should be set up with him in worship“. (An-Nisaa: 48)

5