

THE DEVOTED SLAVES OF AR RAHMAN

Friday Sermon Presented by
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The Exalted Allah describes His servants that are verified by servitude to Him. He, Exalted He is, praises their attributes and values their qualities in Surat Al Furqan' that means the light by which the slave can distinguish between truth and falsehood. Whoever is endowed with this light can realize truth and know about falsehood. He will be verified by servitude to the Exalted Allah by following what the Exalted Allah commands him to do, and forbears from what the Exalted Allah forbids. He can feel within his heart the Greatness of the Exalted Allah, and be a sincere slave to Him. Such a person is truly one of the Exalted Allah's slaves.

In Surat Al Furqa, there are verses we recite a lot, but when we repeat them frequently to our hearts, we learn a lesson on a method that should certainly be followed and applied. They are:

-And the devoted slaves of Ar Rahman {the Most Gracious} are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace";

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

-Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,

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

-Those who, when they spend, are not extravagant and not niggardly, but hold a just {balance} between those extremes;

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

-But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy;

-Unless he, repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

-And whoever repents and does good has truly turned to Allah with an {acceptable} conversion:

-Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable avoidance;

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

-And those who pray saying, "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".

-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,

-Dwelling therein; how beautiful an abode and place of rest because of their patient constancy; therein shall they be met with salutations and peace (AL Furqan, 63-76).

-"Those are the ones who will be rewarded with the highest place in heaven", i.e., they will be rewarded by entering Paradise as permanent dwelling.

"because of their patient constancy", i.e., because of the above mentioned good qualities.

"therein shall they be met with salutations" by the Exalted Allah.

-"and peace", a peace secured by safety from the wrath of the Exalted Allah, His admonition or His punishment.

Consequently, how great the qualities our Lord begins these verses with describing the devoted slaves of Ar Rahman (the most Gracious)! The Exalted Allah concludes these verses by telling how they will be rewarded by entering Paradise and be received with salutation by the Exalted Allah, and how they will enjoy a peace secured by perpetual safety.

How great qualities these are that begin with being devoted slaves to Ar Rahman and end in salutation of Ar Rahman! The beginning is their realization of the obligation entrusted to them by Ar Rahman, and the end is their enjoying the graces and blessings Ar Rahman will favor them with and bestow upon them.

The one who reflects upon these verses finds that they present comprehensiveness of a method to the Muslim. They deal with worship, with dealings in the family, with ethics and with straightforwardness.

I wish the people of education realized the guidance our Lord points out to in these verses because they present what mankind needs. They present sound doctrine, worship through which the inner heart of man is related to his Lord, and pure dealings that implies balance and moderation without any cheating, or any tendency towards aberration or false testimony. It is a doctrine of clear purport. It is void of any violation of the forbidden and the abominable that stain the people of ill deeds. It is a doctrine that calls for moral treatment of the opponent and refraining from harming people.

Briefly speaking, it is a doctrine of good qualities that the Muslim should understand well enough and rear the generation according to it. It is a doctrine that should accompany the Muslim from the beginning of his life till the end. It is a doctrine through which the character of the Muslim and his clear identity become distinguished. When the Exalted Allah begins these verses with ethics, He begins with the result. This is the usual method of the Holy Qur'an known to whoever reads the Qur'an with meditation. There is diversity of the method of address in the Holy Qur'an. Sometimes it begins with the introduction and ends in the results; at another time it begins with the results then goes back to the introduction, but the one who reads the Holy Qur'an with meditation sets out from its connotation to its practical educational application.

1- **“And the devoted slaves of Ar Rahman {the Most Gracious} are those who walk on the earth in humility”**. The one who realizes the fact that he is a slave to Ar Rahman never feels haughtiness. Arrogance is the quality of the tyrants, oppressors and the people of self-deceit. They are ignorant of their obligatory inherent quality of their being slaves to the Exalted Allah.

Didn't our master, Omar (ABPWH) himself, the caliphate of the Muslim, carry the sack of flour on his back to take it to the hungry old woman. His servant said to him: "Shall I carry the load for you?" Omar answered: "Will you carry my sins for me on the Day of Resurrection?"

Omar is certainly a devoted slave to Ar Rahman. How can man feel the greatness of Ar Rahman while he feels within his heart any boasting or arrogance, self-conceit or pride?

What a difference there is between the slaves of the selves who boast of their own qualities and attributes, and the devoted slaves of Ar Rahman who prostrate to the Exalted Allah and realize that there is no power nor might except in Allah?

The Messenger of Allah (PBUH) entered Umul Qura (the mother of towns) after its conquest prostrating because he was one of the devoted slaves to Ar Rahman, and because he felt that this conquest was a favor from Allah. On the other hand, the understanding of the materialist of events is quite different from that of fiducial. Materialist understanding produces boasting of personal qualities and attributes, while the understanding that results from servitude to Allah sees the favor in the Exalted Allah's speech: **"and taught thee what thou knewest not {before}: and great is the Grace of Allah unto thee"** (An Nisa', 113).

-“And the devoted slaves of Ar Rahman {the Most Gracious} are those who walk on the earth in humility”. Because of this attribute of theirs, arrogance, pride or haughtiness do not exist in their hearts as they are verified by servitude.

2- **"and when the ignorant address them, they say, 'Peace' "**. The Muslim is powerful in the depth of his heart. He defeats himself instead of being defeated by it.

3- Our master, Ali (Allah honor his face and be pleased with him), was once in one of the battle. When he struck his opponent down, the latter spat in his face. Ali was holding his sword and intended to kill his defeated opponent. When the atheist spat in his face, he did not kill him though he was able to do that.

Glory to Allah! The opponent was an atheist who fought against Allah and was an enemy to Ali. Moreover, he increased his hostility and arrogance by spitting in the face of the honored Ali. In spite of that, the Caliphate, Ali, Allah honor his face, let him go!!!

Certainly, the one who wins victory for the Exalted Allah is unlike the one who wins victory for himself. The one who has a principle and accomplishes his duty towards this principle is unlike the one who looks for making himself victorious.

Ali (Allah honor his face), said: "I let him go for fear that I might kill him for the victory of myself".

Oh youth, when shall we be promoted to deal with Allah? That is, to deal with people and be uninfluenced by of the others' offense to us, but be disciplined by Al Fiqh (jurisprudence), and by Al Shari'a (the law of Islam), and be above seeking victory for ourselves!

How much the unbelievers offended the Messenger of Allah (PBUH) in Mecca! They even threw on his head the remains of the slaughtered camel while he was prostrating in the court of the Sacred House of Allah. What did the Messenger of Allah do? He was able to crush them down by mere gesture of his. He was able to stir up the youth in a revolution that would wreck havoc on everything, but he did not, because he was a slave to Allah.

**-I wish I knew when 'Uqbah, the most evil of
The people came holding Sala' (remains of the
slaughtered camel)**

-The malicious came with malice.

Isn't evil presented but by the wicked.

**-Then he threw it on him while he was prostrating
And the rascals began making fun of him.**

-He prolonged his prostration till
 His daughter, Az Zahra' came and removed them.
 -I wish I knew what prevented the earth
 From collapsing or the sky from falling down.
 -The people of Noah did not do that
 Yet (the Exalted Allah) drowned the land.
 -It was only because the adversary was tolerant
 And generous, so he delayed retaliation.

Certainly, **"and when the ignorant address them, they say, 'Peace' "**. We are the devoted slaves to our Lord, and spread nothing but peace to the world.

We, the believers who are described as slaves only to Allah, have our behavior void of reaction. We are proud of Allah in the battle field, but we are humble towards the believers and hope to convert the unbelievers to Islam.

-**"and when the ignorant address them, they say, 'Peace' "**. No one can do that unless he is verified by servitude to Allah. Hasn't our Lord said: **"speak fair to the people"** (Al Baqarah, 83)? He, Exalted He is, did not say: "speak fair to the believers", nor did he say: "to the Muslims". He rather said: **"to the people"**. Because this is the identity of the Muslim, for **'the vessel produces only what it contains'**. As long as one has a heart full of lights and is replete with mercy and compassion, he will not act but according to this honorable heart.

3- "Those who spend the night in adoration of their Lord prostrate and standing". It is necessary to have supporters for your servitude. Prostration is the absence from everything but Allah, and standing in prayer is the symbol of steadfastness on the principle.

-**"Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous.**

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

This verse refers to the believer's consideration of the Hereafter. This is the natural result for the believer whose soul is attached to the Exalted Allah, for he has to fear Allah when the latter frightens him with the penalty of the Fire Hell.

Consequently, according to the idioms of the people of tastes, the people of wakefulness are distinguished from those of drunkenness. The one versed in religious knowledge understands that when the Exalted Allah wants us to hope for something, we have to implore Him with all our hearts, and when He wants us to fear Him we have to fear Him through our hearts too. There is no contradiction between the soul's love of the Exalted Allah and the fear of the hearts and their hope. Haven't you read the Exalted Allah's speech: **"Ye have indeed in the Messenger of Allah a beautiful pattern {of conduct} for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah"** (Al Ahzab, 21).

4- Then the Exalted Allah moves to the fifth quality. He said: **"Those who, when they spend, are not extravagant and not niggardly, but hold a just {balance} between those extremes"**. This verse refers to the monetary movement that vacillates between extravagance and immoderation, a movement we are living in now. According to economics, spending is of two kinds, consumer expenditure and profiting expenditure. Spending means the movement of wealth. According to the instructions of the Exalted Allah, the movement of wealth should depend on moderation. It is a movement

that implies investment. In it, wealth is used properly away from extravagance and immoderation.

How many morsels that might satiate thousands of the destitute are squandered!

How much property and clothes are squandered!

Where are those who discipline the monetary movement?

Where are those who direct people then organize the monetary movement?

This is the way that the devoted slaves of Ar Rahman follow.

- "If a morsel falls from you, remove dirt from it and eat it and do not leave it for the devil", as the Messenger of Allah said. One of the scientist in economics made a study on this Hadith. He said: "If the Islamic Ummah is one billion and a half, the amount of lost food equals one billion and a half morsels.

How much food, in our houses or in restaurants, is thrown in the bins after eating only part of it!

This is not the proper way Ummat Muhammad follows, the Ummah that knows quite well that on the Doomsday it will be asked about wealth, where it gains and how it spends.

6- "Those who invoke not, with Allah, any other god". Thus, you find that here, there is a return to the introduction, for the secret of good conduct is sound belief and turning to Allah alone, **"Good deeds are the result of good states"**.

7- "nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this not only meets punishment, But the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy". The title of the Muslim's conduct is to abstain from harming people

in their blood or honor. The Muslim spreads mercy among people. But today, shedding blood and disgracing honor are deemed permissible. Moreover, declaring disbelief of the Muslim by the other Muslim has become a common practice, and those who belong to Islam do not care about shedding blood. Thus Al Haraj (killing) has spread on a large scale, as the Beloved Al Mustafa (PBUH) told about.

-"Unless he, repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful".

Notice the occasion mentioned here, for when man harms people in their blood or honor, he needs sincere repentance and true faith as well as good deed to atone for such sins. Such stipulations are not found in other circumstances, because harming people is a great crime. What is between you and Allah might be forgiven, but according to the Exalted Allah, violating the rights of the people is a serious and major sin. Repentance is not accepted unless one returns the right to their owners. What is between you and Allah can be forgiven, but oppressing the others should be removed even it is backbiting, tale-bearing or slandering.

-"And whoever repents and does good has truly turned to Allah with an {acceptable} conversion".

There is great emphasis on repentance in this verse.

8- **"Those who witness no falsehood"**, i.e., those who do not exchange right for falsehood, or vice versa. It is the pure and clear treatment of the Muslim that is void of any cheating, vagueness or forgery. Muslims usually achieve their obligations. False witness is one of the major sins. When the Beloved, Al Mustafa (PBUH), was recounting major sins, he was reclining, then he sat right when he

mentioned false witness, and repeated the statement **"Woe for false testimony"** too many times.

We are expecting a great month, Ramadan. So do not feel delighted because of your too many prayers and reading of the Holy Qur'an in this month unless you set right your dealings with people.

Ramadan is a month that makes the believers sublime. It is a month in which souls soar high in the angelic world. It is a month in which hearts become pure. But those whose dealings are sullied, defiled and mired should set right their dealings before performing too much prayer and reciting of the Holy Qur'an.

Give up usury and all types of swindling, and turn away from every aberration in treatment, then pray how much you like.

9- **"and, if they pass by futility, they pass by it with honorable {avoidance}"**. Briefly speaking, it is to be above absurdity, for the Muslim is interested only in what is purposeful. He disregards curiosity and whatever is not related to him.

When one is in a hurry to save a wounded or a patient, does he stand to watch a player or anyone who pants seeking a trivial pleasure?

You have a clear purpose, so hurry up, **"Running to Allah without waiting for provisions"**.

The one who carries a wounded man running to a hospital to save him will not be interested in any other matter. Don't you see that your journey to the Hereafter is a case of emergency? Thus, how much we are inattentive to our purpose!

"and, if they pass by futility, they pass by it with honorable {avoidance}". The purpose is clear, and the Muslim is above absurdity.

10- **"Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind"**. How can you hear a sign from the Holy Qur'an as a reminder, and you do not be better than the mountain that collapse in awe and fear of Allah? **" Had We sent down this Quran on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah"** (Al Hasher, 21). How can you hear a verse from the Holy Qur'an and do not feel awe? Oh man, who are you?

When Omar (ABPWH), the man who is known for his strong and stern character, heard the statement in the Holy Qur'an **"The Exalted Allah said"**, he used to vanish and dissolve and his strong character disappeared. He heard **"Oh, you of faith"**. It is Allah that is speaking.

This is the duty of the believer with his brother. He has to remind his brother and does not be like the one described by the Exalted Allah as: **"When it is said to him, fear Allah, he is led by arrogance to (more) crime. Enough for him is Hell"** (Al Baqarah, 206). It is the description of the one who hears the signs of the Holy Qur'an, but does not refrain from error, though mountains shake, cleave and collapse in fear of Allah.

-“And those who pray saying, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes”. There is reference to the social reality of the Muslim that is away from the seclusion of monasticism. The believer likes the others and is liked by them. He is a sociable creature who understands that the relationship with his Lord does not mean his seclusion from people.

Certainly, he is a husband in a family. He is a father, a brother, a son, a sister and a wife. He is aware of his social status. The attachment of his soul to Allah does not

contradict with the activities of his body and his self in society according to the instructions of the Exalted Allah. It is the reality of Islam and the Muslim who joins spirituality with reality by which he carries out the activities of his society. This is the status of the Muslim.

-“and give us {the Grace} to lead the righteous”. This verse refers to the rivaling of turning away from ill deeds. It is a leadership of competition to do good, not to boast of being a leader. When they compete to be leaders, they are very keen on turning away from the forbidden and ill deeds. Thus **“and give us {the Grace} to lead the righteous”** means ‘make us forerunners in turning away from violating religious laws even if other people violate them.

How many times people justify their trespassing saying: “The others do that!”. It is you who is going to pay the account on the Doomsday, and you will not be saved by presenting the excuse that you did that because the others did.

“and give us {the Grace} to lead the righteous”. It is a situation in which the Muslim takes no regard of the sinners, for he surpasses the pious. How can he turn o those who violate the orders of the Exalted Allah and be influenced by them?

However novelty and aberration become common among people, do not care for them. Be the owner of the initiative for you have a distinct identity.

Some people complained to me about the dubbed serials that enter every house. I said to them: “I wonder at you. Aren’t these channels in your control? Can’t you cancel them?”

How weak an Ummah is when the enemy enters into its own ground while it surrenders submissively?

What kind of Ummah is this?

Who is the one who takes the initiative and decisions in your house? Who is responsible to Allah for every member of your family?

“All of you guardians and every guardian is responsible for his subjects. The man is the guardian of his family and is responsible for them. The woman is the guardian of her husband's house and is responsible for it”.

We shall be responsible to Allah for our children and for every activity in our houses. So, if you are unable to set the state of Islam in your family and your own houses, how can you set the state of Islam in society?

You are so defeated that you are unable even to take decisions in your own houses.

We have become defeated even before our own selves. Consequently, when we are defeated before our own selves and before our own families, we shall also be defeated before our society and our Ummah.

Who disciplines our behavior and directs it to the right way?

The month of Ramadan is coming, and a flow of dirty information flow is coming too with the purpose of changing the morality of the Muslims, and with the purpose of changing the culture of our children, our women and our youth. We are a weak Ummah that has nothing to do. The wealthy are competing to do more decoration in the mosques and buy more expensive superb painting, but where is the money to be spent on a project that would change the culture of the youth and direct them into Islam anew?

We are a defeated Ummah even in our thinking as well as in our planning. The others plan for us and we passively react. Money is not spent for the morsels of the hungry while thousands of tons of food are wasted.

What a state of confusion we are living in!

Food is not a problem.

By Allah, the remains of the meals of the wealthy and what they throw away will be enough to supply the hungry with what they need. Moreover, money is spent on projects, but where are the sound minds? Where is the planning? Where is economy? Where is sound understanding?

As I said formerly, we are defeated before ourselves, before our families, before the projects of our culture, and after that, we say: 'a flow of information is coming to us'!!! Thus, what are you doing?

Allahum, guide us to You favorably and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.