



The Desirable Attributes of the Slaves of the Most Beneficent a Reflection on the Qur'anic Verses (25:63-77)

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Abstract

The Qur'an describes in so many of its verses, particularly those in its chapter *Surah al-Furqan* (25:63-77), the commendable attributes of the people who are sincerely devoted to Allah, the Most Beneficent. In these verses, the Qur'an, indeed, invites its followers to develop a society where the members demonstrate unique behavioral pattern, dignity, leniency, humility, serenity, patience, modesty, abstinence from frivolous acts, and honesty in their public and private dimensions of life. The methodology applied in the discussion is critical analysis. The conclusion arrived at is that Muslims need to return to the divine instructions in the Qur'an with a view to getting inspired as to the exemplary human qualities in the society.

Keywords: The Qur'an; Surah al-Furqan; Attributes; Slaves of the most beneficent; Honesty; Dignity.

1. Introduction

The Qur'an seeks to develop a society where the members demonstrate in the true sense of the word the behavioral pattern comprising highest attributes of dignity, leniency, serenity, honesty, and generosity. The Qur'anic instructions of this nature are available in a good number of its verses. The main objective of these Qur'anic invitations is to ensure peace and development on the surface of the earth. The 25th Qur'anic chapter (*Surah al-Furqan*) in its last fifteen verses (25:63-77) describes in an unequivocal manner the most desirable human attributes which elevate the status of those equipped with these qualities to that of the Slaves of the Most Beneficent (*'ibad al-Rahman*). This study is aimed at explaining the selected verses (25:63-77) in the light of the commentators of the Qur'an, reminding the Muslims, who are blamed today for extremism, intolerance, and terrorism, of their sublime status of the slaves of Allah, the Most Beneficent.

2. Literature Review

The researchers could not identify any significant works on the topic of this study except the following two sources:

- 1) An Arabic Book: "*Sifat 'Ibad al-Rahman fi al-Qur'an*" by Abd al-Rahman Habannakah al-Maydani, which represents a thematic interpretation of the Qur'anic verses.
- 2) The Verses on the Qualities of the slaves of the Most Beneficent in the Qur'anic chapter *Surah al-Furqan*, posted on *Ju Journals Portal*. Here the relevant verses are merely highlighted.

The present study focuses more on the practical dimensions of the most desirable human attributes, keeping in view the contemporary situation in the world where the Qur'an is targeted as the source of terrorism and intolerance.

2.1. 'Ibad al-Rahman (Slaves of the Most Beneficent): Meaning

The Arabic word *'Ibad* is plural of the word *'Abd* which in English denotes slave. In Arabic the meaning of the word *'Abd* is a person who demonstrate humility and total submission in his/her interaction (Ibn Faras, *Mu'jam Maqayis al-Lughah*: 2001, P. 701). The Qur'an uses the word *'Abd* in four meanings: (1) slave and subservient [The Qur'an, 16:75]; (2) the subjugated [The Qur'an, 19:93]; (3) the one who is sincerely grateful to Allah [The Qur'an, 17:3]; and (4) the one who is beloved to Allah [The Qur'an, 25:63].

The word *al-Rahman* signifies the most beneficent. Its root word is *Rahmah* which means mercy. The Arab would convert an abstract noun into another form of word ending with the sound *Aan* in case they wanted to show the exaggerated version of the word. Thus, *al-Rahman* means the most merciful (Abu al-Sa'ud, *Tafsir*, Vol. 1, 2000, p. 32).

So, the term '*Ibad al-Rahman* signifies those who deserve the mercy of Allah due to their extraordinary attributes.

2.2. Significance of the Most Desirable Attributes of Individuals in Society

Human setting is essentially different from that of animal world. The sense of togetherness and close relationship among the members of human society is far stronger than animal settings. Every human individual is basically equipped with intellectual power to discern good from bad, right from wrong, praiseworthy from disgusting, lawful from unlawful, and useful from harmful. It is this intellectual capacity of human individuals which makes them moral being. This position of man requires him/her to be extra careful in his/her choice of behavioral pattern while interacting with himself/herself, the people around him/her, the other creatures such as animals, the environment, and Allah the Creator, the Sustainer, the Provider, the Controller of the universe.

The right behavioral pattern strengthens the relationship further and wrong behavioral pattern adversely affects the relationship.

Human individuals whether male or female, young or old, rich or poor, teacher or student, shopkeeper or customer, wish to live in an environment free from conflicts, clashes, chaos, and disorder. Such situation in society is known as peaceful. It is peace which guarantees all kinds of development in society. Psychologically, peace is the outcome of demonstration of moral values in social interaction.

2.3. The Most Desirable Attributes of Humans

In the light of various Qur'anic statements, it is crystal clear that Human behavior is indirectly or directly directed towards five directions, Allah the Creator, the Sustainer, the Provided, the Controller of the universe (The Qur'an, 2:21), the human self (The Qur'an, 66:6), the society (The Qur'an, 4:36), the environment (The Qur'an, 7:56), and other creatures such as animals (The Qur'an, 20:54). This paper may not suffice to accommodate the discussion on human behavior and its attributes related to the above five directions hence focus is to be laid on only two dimensions of human behavior and its most desirable attributes, i.e., Allah and the society.

2.4. The Required Attributes of Human in His/ Her Interaction with Allah

The Qur'an invites the entire humanity to establish its relationship with its Creator, the Provider and strengthen it day in day out. Some of the most fundamental attributes in this respect are (1) unflinching faith in Allah's Unity, (2) total and unconditional submission to Allah, (3) unceasing remembrance and recognition of Allah, and (4) conscious expression of gratitude to Allah for His limitless blessings.

Unflinching Faith in Allah's Oneness: Allah is the Creator and the Controller of the entire universes. None is partner with Him in this regard. The 112th chapter of the Qur'an (*Surah al-Ikhlās*) defines Allah in the briefest yet the most comprehensive manner: "*Say: He is Allah the Only One. Allah is Eternal the Absolute. Neither He begets, nor is He begotten. And none is like unto Him*" (The Qur'an, 112:1-4). The simple reason for Him being One is that He is the Creator and Controller of all the creations in the universe. It is therefore incumbent upon man to believe in Him as He is. To believe in Him as multiple entities is to deny the Truth. And to reject the Entity of Allah at all is totally irrational.

It is quite rational for the man, the creation to unflinchingly believe in Allah, the Creator from three angles, (1) He is Alone, with no associate or partner, (2) His attributes are unique and infinite, and (3) He is the only one who has the prerogative to chart out scheme of human life. The Qur'an has mentioned a good number of Allah's attributes. Some of them are cited here below as evidence:

"He is Allah. None has the right to be worshipped except He, the All-Knower of both Unseen and the Seen. He is the Most Beneficent, the Most Merciful. He is Allah. None has the right to be worshipped except He, the Sovereign, the Holy, the Source of Peace, the Protector, the Guardian, the All-Mighty, the Overpowering, the Supreme. Exalted be He from whatever they associate with Him. He is Allah, the Planner, the Creator, the Designer. To Him belongs all the beautiful names. He is All-Mighty, All-Wise" (The Qur'an, 59:22-24). These sixteen attributes of Allah are not, for sure, for the purpose of beautiful description of Allah. These rather constitute comprehensive introduction to Him, as He is Unseen. Here introduction to Allah signifies an earnest invitation to the entire humanity to strongly believe in His Powers. Those who sincerely believe in Allah as the repository of all the greatest attributes are very much able to genuinely submit to Him. It logically means that unawareness of these excellent attributes of Allah renders one's faith in Allah unreliable and abstract.

Total and Unconditional Submission to Allah: Unflinching belief in the sublime Attributes of Allah leads to the next level of submission to His will totally and unconditionally. In case one claims to be believer in the attributes of Allah and remains short of submitting himself/ herself to Him, it simply means his/ her faith in His attributes is defective. Total and unconditional submission to Allah is the natural consequence of strong faith in the excellence of Allah's attributes as described in the Qur'an. The English word submission represents original Qur'anic term '*ibadah*, which is generally translated into English as worship. The word '*ibadah* does cover act of worship but is not confined to it. When the Qur'an addresses the humanity to invite them to do '*ibadah* of Allah (The Qur'an, 2:21), it indeed calls them to submit to His will in all walks of life, familial, social, economic, political, cultural, intellectual, educational, religious, and moral. Insistence on the translation of '*ibadah* as worship is tantamount to confine the Qur'anic call of Allah's '*ibadah* to only few rituals like, prayers, fasting, pilgrimage, and poor-due payment, and allow the people to act freely in the remaining dimensions of life, including social, economic, and political matters.

The word *'ibadah* is derived from the root word *'abd* which means slave. Thus, *'ibadah* is indeed slavery to Allah. The state of slavery binds the slave to prefer his/ her wills to those of his/ her master. The Qur'an exhorts all men to obey Allah and the Last Prophet unconditionally (The Qur'an, 4:59) throughout their life until the last breath of their existence on the surface of the earth (The Qur'an, 3:102).

Unceasing Remembrance and Recognition of Allah: Psychologically, the more the remembrance the stronger the bond; the less the remembrance the weaker the union; and absence of remembrance speaks volumes of the fact that the connection has collapsed. This principle is applicable not only in the relationship among humans, but also to that between man and his Creator, Allah the Almighty. The Qur'an quotes statement of Allah in this regard: "*So, remember Me, I will remember you; be grateful to Me and do not deny Me*" (The Qur'an, 2:152). Remembering Allah is like communication which is reciprocated by Him. If the communication is depleted with reciprocation, communication does not take place at all. The man's communication to Allah or his remembrance of Allah needs to be conscious and sincere. Unconscious and insincere communication does not make any sense and evaporates into the thin air.

The Qur'an mentions how remembrance of Allah works wonders in the life of believers: "*The hearts of the believers feel composed with the remembrance of Allah. Yes, indeed, the hearts feel composed with the remembrance of Allah*" (The Qur'an, 13:28). The Qur'an enumerates quite a good number of times the attributes of the believers due to which they deserve great rewards from Allah. In a verse such praiseworthy qualities of believers are ten: "*Verily, the submitting men and the submitting women, the believing men and the believing women, and the obedient men and the obedient women, the truthful men and the truthful women, the men observing patience and the women observing patience, the men who remain humble and the women who remain humble, the almsgiving men and the almsgiving women, the fasting men and the fasting women, the men who safeguard their chastity and the women who safeguard their chastity, and the men who remember Allah unceasingly and the women who remember Allah unceasingly—Allah has prepared for them forgiveness and might reward*" (The Qur'an, 33:35).

One who is oblivious of Allah and seldom remember Him is sure to find his/ her heart over the passage of time hardened. The Qur'an, therefore, startles believers through a reminder and a historical fact: "*Has not the time yet come for the believers to humble their hearts to the remembrance of Allah and what has come down of the Truth? And they should not be like those who were the Scripture before, over whom the time became prolonged and their hearts hardened, and most of them are transgressors*" (The Qur'an, 57:16). Such hardened hearts prove bane to the society.

Conscious Expression of Gratitude to Allah for His Limitless Blessings: Man is not the creator of his/ her own self nor has he/ she sprung forth apparently from nowhere. He/ she is the best creation on the surface of the earth (The Qur'an, 95:4). His/ her entity is the excellent infusion of physical and intellectual abilities whereby humans appear to be controlling their life in the best possible manner. The existence of such a unique creation proves beyond any iota of doubt the presence of the Creator. Is it not then the moral obligation of men and women to be conscious of the blessings of Allah in them, outside them, and around them in multitudes of forms and shapes? This consciousness ultimately leads to count these divine blessings and to be grateful to Allah, the Sources of all these favors. The Qur'an advised the Last Prophet (s.a.w.) to count and enumerate Allah's graces upon him: "*As for the blessing of your Lord, do pronounce it*" (The Qur'an, 93:11).

Consciousness and remembrance of Allah's favor on men and women fill the hearts with the feeling of gratitude to Allah. The Last Prophet (s.a.w.) advised his followers to never forget Allah's blessings on them: "Look at those who enjoy the life less than you do, and do not look at those who are superior to you in worldly possessions, so that you might not belittle Allah's favors upon you" (Muslim, *Sahih*, Hadith No. 2963).

Inferiority and superiority are both undeniable realities of the human world. Some possess more intellectual power and some less. Some are healthier than others. Some are richer than others. Some command respect of the society than others. This situation whether inherited or obtained needs not to be the reason for haughtiness and self-conceit. Superiority in intellectual capacity, wealth, health, and honor must lead to the gratitude to Allah. Arrogance creates chaos in the society, whereas gratitude brings peace and harmony among people.

2.5. The Required Attributes of Human in His/ Her Interaction with Others in the Society

Man is a social being. He/ she interacts every moment with the people around him/ her, the parents, siblings, spouse, neighbors, relatives, friends, teachers, students, shopkeepers, customers, leaders, and elders etc. This interaction is his/ her need. He/ she can in no way isolate himself/ herself from others in the society. For that matter, he/ she must be fully aware of the principles of interaction. In case he/ she interacts haphazardly in the society, there will be chaos and disorder in the society.

In this part of the paper the deliberation is to be made over the verses (25:63:77). These verses do not cover all big and small, and major and minor desirable attributes of the slave of the Most Beneficent, but do mention the most fundamental qualities and attribute of excellently praiseworthy human in the society: (1) humility, (2) devotion to Allah, (3) invocation to Allah for the deliverance, (4) moderation in financial transaction, (5) abstinence from polytheism, (6) protecting the humanity, (7) safeguarding the chastity, (8) repenting from the evil-doings, (9) paying special attention to doing good deeds, (10) keeping away from speaking lies and false witnessing, (11) avoiding conflicts, (12) intellectual activeness, and (13) feeling concerned about others.

Humility: Humility signifies a state of mind and action which contrasts with arrogance, self-conceit, haughtiness, and sense of superiority. The first and foremost praiseworthy attribute of the slaves of the Most Beneficent is that they are modest and unassuming when interacting with others, including the ordinary, illiterate, and unsophisticated ones. The Qur'anic verse reads: "*They walk on the earth meekly, (showing no sign of their*

distinct status in the society)” (The Qur’an, 25:63). That is why, when they face the people with no social etiquettes, they do not get entangled with them; they rather prefer to move on honorably. Generally, the people do not tolerate any kinds of filthy words and phrases flung towards them by uncultured elements in the society. It is because such remarks cause humiliation. The humiliated become angry and retort back negatively, trying to pay in the same coin. They think that their status is superior hence deserve respect from others in the society. They forget that their attitude of tit for tat may trigger conflict and chaos in the society. The slaves of the Most Beneficent keep in their minds the unexpectedly harmful consequence, and deem it fit to avoid being entrapped in confrontation. Fakhr al-Din al-Razi (d.606 A.H.) has quoted the view of Zaid ibn Aslam (d. 136 A.H.), one of the well-known scholars of Madinah and from the generation of the Successors: “The Qur’anic statement—*They walk on the earth humbly*—means that they do not create mischief on the earth, they do not demonstrate arrogance, they do not persecute others, and they do not want walk haughtily” (Razi, *Tafsir*, 2001, P. 480).

Humility is a great moral quality of the slaves of the Most Beneficent. The Last Prophet (s.a.w.) is reported to have uttered: “Verily, the dearest to me from among you and the nearest to me from among you on the Day of Judgement is the one who is the best among you from moral angle; likewise, the worst in my eyes from among you and dreadful to me is the one who interacts in a way considered below standard” (Ibn Hanbal, *Musnad*, Vol. 4, Hadith No. 17767, P. 193).

Devotion to Allah: The second most significant quality of the slaves of the Most Beneficent is that “*they spend nights before their Lord prostrating and standing*” (The Qur’an, 25:64). Prostrating and standing before Allah symbolize *Solah* (prayer), particularly at night when others enjoy rest and comfort of sleep. The Islamic prayer (*Solah*) generates intimate relationship with Allah. And the supererogatory prayer (*Tahajjud*) which is observed after midnight is the sure evidence of one’s sincerity and genuine devotion to Allah.

Rising late into night and devoting one’s time and energy has another greatest psychological and intellectual advantage. Let us read the Qur’anic statements on this subject:

- 1) “*Establish prayer from the declining of the sun till the darkness of the night and the recitation at the dawn; surely, the recitation of the Qur’an is witnessed. And during a part of the night, rise to pray as supererogatory act for you. Your Lord will then raise you to a glorified status*” (The Qur’an, 17:78-79).
- 2) “*Rise to pray in the night except a little, half of it, or lessen it a little, or add to it, and recite the Qur’an as it ought to be recited. Surely, We will place on you a heavy responsibility. Verily, rising by night is the most effective way of self-control and the most upright means of making words very firm*” (The Qur’an, 73:2-6).

These two groups of verses announce that the dawn prayer (*Tahajjud*) helps the observer develop close relationship with Allah, on the one hand and make the ideas firm and clearer, on the other. It is a well-known fact that great thinkers and philosophers find the time before morning most suitable occasion to think and develop great ideas. Thus, the night prayers are highly beneficial for the slaves of the Most Beneficent from both moral and intellectual angles.

Invocation to Allah for the Deliverance: Human consciousness has three phases of its existence: (1) before its descent to the earthly life (*alam al-arawah*: 7:172), (2) after its descent to the earthly phenomena (*alam al-shahadah*: 67:2), and (3) after its departure from the earth to the eternity (*alam al-akhirah*: 67:24). The slaves of the Most Beneficent invariably remain conscious of this fact described by the Qur’an. It is quite natural for them to think about the permanent departure from the worldly life. After this departure they will face for sure the eternal life that could be either pleasant or painful. They dread the pain of the life hereafter. They do hope that their good deeds as per the rules of divine system will fetch them reward in the hereafter. Yet, they gravely apprehend the punishment for their erroneous thought and action, major or minor, in the worldly interactions. This apprehension leads them to raise their hands to the Supreme Authority over the Day of Judgment (The Qur’an, 1:4) and implore Him to shower them with His infinite Grace and save them from the torments of the hell. Invocation represents one’s conscious wish. The slaves of the Most Beneficent therefore feel concerned about opting for the ways to ensure fulfilment of their wish to be protected from the untoward happening in the hereafter.

It seems they remain sincere and serious in showing their best performance to win the pleasure of Allah, on the one hand, and continue beseeching for His Mercy to cover them in the hereafter. The Qur’an quotes this particular quality in a special manner: “*They who say: O our Lord! Avert from us the suffering of for its suffering is indeed a grievous affliction. Surely, it is an evil abode to stay therein*” (The Qur’an, 25:65-66).

Moderation in Financial Transaction: Food, drink, shelter, clothing etc. constitute the life resources through which man fulfils his/ her material needs and maintains his/ her physical strength. For that matter, he/ she puts in his/ her efforts to explore the means and wherewithal to lay his/ her hands on the life resources. Wealth thus becomes a fundamental source to procure resources for food, drink, shelter, and clothing etc. Man earns to spend. But at times he/ she deliberately or unwittingly ignores the reasonable rules of spending. Due to his/ her reckless spending man though rich becomes poor. The Qur’an admires greatly the moderate approach to financial transaction: “*And they when they spend, are neither extravagant nor parsimonious; and they are rather moderate*” (The Qur’an, 25:67).

The slaves of the Most Beneficent are neither niggardly nor lavish spenders. They weigh the situation and spend their wealth accordingly. They know very well that lavish spending causes the even the seamless treasures to become empty. Their attitude is also not to amass huge wealth for the sake of nothing. They earn to spend not only to fulfil their basic needs but also on the unfortunate in the society. The Qur’an says: “*And in their property is due portion for the beggar and the destitute*” (The Qur’an, 51:19). This quality of taking care of the have-nots is possessed by *musinin* (the good doers, the Qur’an, 51:16). The two terms, ‘*ibad al-Rahman* and *muhsinin* are synonymous with each other.

Moderation in financial transaction proceeds from the overall attitude of moderation in all activities related to daily life. As is well-known, moderation controverts extremism. The former is the desirable and the extremism undesirable. The slaves of the Most Beneficent therefore observe moderation in all dimensions of life, familial, social, political, financial, devotional, cultural, intellectual, and spiritual.

Abstinence from Polytheism: The Qur'an condemns the idea of the plurality of gods and goddesses. It warns the humanity of the dire consequences of the faith in and practices of polytheism. It declares polytheism as an unpardonable sin: "*Allah surely forgives not that partner should be set up with Him, but He forgives anything else, to who He wishes. To set up partners with Allah is to devise a sin most heinous indeed*" (The Qur'an, 4:48). Those who associate partner with Allah do not deserve to be nominated and declared as the slaves of the Most Beneficent. The Qur'anic wording to describe this quality of the slaves of the Most Beneficent is: "*And they are those who do not call other deity along with Allah*" (The Qur'an, 25:68). It is simply because they submit to Allah alone Who is the Creator, the Controller of the entire universe. They believe that if they commit even an iota of *shirk* (polytheism), they will be deprived of their praiseworthy position "slaves of the Most Beneficent".

One can clearly see the early revelations in the Qur'an deal sternly with the issue of polytheism which basically represents man's own unsubstantiated imagination. That is why, the Qur'an describes most of the imaginations as false and baseless: "*But most of them follow nothing but conjecture. Assuredly, conjecture can be of no avail against the Truth. Allah is well-aware of all that they do*" (The Qur'an, 10:36).

Protecting the Humanity: The Qur'an has requested one of the basic principles of Islamic life as mentioned in the previous Scriptures: "*On that account: We ordained for the children of Israel that if anyone slew a person—unless be it for murder or for spreading mischief in the land—it would be as if he slew the whole of humanity; and if anyone saved a life, it would be as if he saved the whole of the humanity*" (The Qur'an, 5:32). It is a universal principle of peace and development. All the Messengers and Prophets of Allah, right from Adam until the Last one, invited the humanity to honor human life, be it of male or female, young or old. The Qur'an announces that the slaves of the Most Beneficent never kill any innocent person: "*They do not kill any soul, which Allah has forbidden except for the sake of justice*" (The Qur'an, 25:68).

Human history is interspersed with grisly scenes depicting wars and battles involving individuals, groups, communities, and nations. These horrible phenomena refer to the fact that Prophets' message concerning inviolability of human life has been flagrantly ignored. The Last Prophet (s.a.w.) reemphasized this message in his farewell sermon. He said: "Verily, your bloods and your properties are as inviolable for you all as this day (the 9th), this month (zu al-hijjah), and this city (Makkah)" (Ibn Hibban, *Sahih*, hadith No. 647).

Safeguarding the Chastity: Chastity is a term which denotes purity of someone, male or female, from illicit sexual relationship. All societies from the time immemorial consider it a highly appreciated virtue. Men and women who protect their private parts from unlawful sex command the respect of the society. Sexual anarchy creates so much social chaos. The number of children born every year out of non-marital relationship the world over may be estimated at 40-50% of the number of all the children born. The Qur'an puts total ban on sexual relationship except through legitimate marriage between male and female:

- 1) "*And go not nigh to illicit sex. Surely it is an indecency and evil way*" (The Qur'an, 17:32).
- 2) "*And those who guard their private parts except before their spouses..., for they are surely not blameworthy*" (The Qur'an, 23:5-6).

Slaves of the Most Beneficent keep away from illicit sex in all its forms, adultery, incest, fornication, homosexuality, lesbianism, and rape. In the verse 25:68 the third great quality of the good doers is: "*And they do not commit illicit sex*". The society where illicit sex is practiced freely does not merit to be called a human society. Free sex takes place only in the animal world. And humans are not animals.

Repenting from Evildoings: Man is by nature forgetful and capricious. He/ she therefore becomes inclined to act dubiously and commit even what may be below standard morally. All religions subscribe to the concept of sinful acts. Islam advises humanity to keep away from committing sin. The beauty of Islam is it does not condemn the sinner; it rather suggests ways for amelioration. One such principle for one's reformation is *tawbah* (repentance) which requires the interested to (1) realize that he/ she committed sin/s, (2) feel remorse for the sinful acts he/ she committed, (3) seek forgiveness of the All-Forgiving, Allah, (4) vow sincerely that he/ she would never repeat the evil act, (5) keep vigil over his/ her multiple social and private gatherings and activities, (6) perform deliberately some most effective good deeds as replacement for the bad deeds done, (7) prefer to join nice social and ethical programs, (8) reach out to the unfortunate in the society for help, (9) ponder incessantly over the messages related to *tawbah*, and (10) read the Qur'an with a view to internalizing the principles of Islamic life.

The chief objective of repentance is purification of the heart. It is reported on the authority of Abu Hurayrah the Prophet (s.a.w.) said: "When someone commits sin, a black spot is imprinted on his/her heart. If he/ she persists in his/ her sinful practice, the small black point keeps increasing until it covers the heart. To wash the black spot away from the heart he/ she to repent and seek forgiveness of Allah the Most Beneficent" (*tazkiyat al-nafs*). (Al-Tirmidhi, *Sunan*, Hadith No. 3334). The stained heart leads the person away from Allah and hands him/ her over to the Satanic forces. In order for the relationship with Allah to get rekindled the sinner has to repent again and again, over and over again.

Repenting from the sinful acts done whether knowingly or unknowingly is a praiseworthy quality of the slaves of the Most Beneficent: "*Unless he repents, believes, and works good deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving and the Most Merciful*" (The Qur'an, 25:70).

Keeping Away from Speaking Lies and False Witnessing: As the light and the darkness do not stand similar, good behavior and evil-doing can in no way be equated. As per universally established norm, a person demonstrating

exemplary character command the honor of the society and those known for their anti-human and anti-social thoughts and actions are surely looked down with contempt. The Qur'an likens the environment dominated by evil-thoughts and practices to the darkness, and that where the system of human life is governed by high moral values. The Prophet (s.a.w.) is reported to have said: "The entire humanity is divided into two distinct groups, one comprising the pious and righteous people who stand honored in the eyes of Allah, and the other of the transgressors and hardhearted who are worthless in the eyes of Allah (Ibn Kathir. *Tafsir*, Vol. 7, P. 389). None can deny the advantages of the righteous people in the society, and disadvantages of the unruly elements therein.

The slaves of the Most Beneficent sincerely base their action and interaction on highly praised values, sincerity, honesty, generosity, bravery, cooperation, justice, uprightness. The Qur'an describes such people in these words: "They never bear witness to what false, and whenever they pass by people engage in frivolity, they pass on with dignity" (The Qur'an, 25:72). These days false testimony has assumed position of profession. This is the root cause of distrust and mistrust among the people. The pious people never testify anything falsely. It is they who deserve the love of Allah and are placed in the category of the slaves of the Most Beneficent.

Intellectual Activeness: Another essential difference between human and animal is that the former is equipped with intellectual power whereby he/ she discerns what is good, what is bad, what is lawful, what is unlawful, what is right and what is wrong, whereas animal is divorced of this capacity. Animals recognize the things with their instincts only. The Qur'an declares that only the children of Adam have been placed on the earth in an honorable position (The Qur'an, 17:70). The main reason for this high status of man on the earth is his/ her intellectual power. In the eyes of Allah, the worst creatures are those who do not apply their reason (The Qur'an, 8:22). In the Qur'an more than fifty (50) times the human beings have been invited to use their intellectual faculty to identify what is what in the life (e.g., 21:10). Such a great significance of human intellectual power necessitates man's intellectual growth. This growth enables man to think, choose and act in the most appropriate manner.

Another most admirable quality of the slaves of the Most Beneficent is: "When the verses of their Lord are recited to them, they do not fall upon them deaf and blind" (The Qur'an, 25:73). The meaning of this quality of the slaves of the Most Beneficent is that they listen to the messages of the Qur'an carefully, and try their best to understand the principle that could be derived therefrom (Al-Zamakhsari, *Al-Kashshaf*, Vol. 2, P. 295). They know very well that if they fall upon the Qur'anic messages without understanding them, they will deserve to be declared worse than animals as mentioned in the Qur'an: "They have hearts but they think not; they have eyes but they see not; they have ears but they hear not; they are like animals but rather worse" (The Qur'an, 7:179).

Feeling Concerned about Others: Slaves of the Most Beneficent are not selfish. They do not think only about themselves; they also feel concerned about the people around them, including kith and kin, children, spouses etc. The Qur'an mentions: "And they pray: Our Lord! Grant us wives and children who will be comfort to our eyes and make us leaders of the righteous" (The Qur'an, 25:74). This wish and prayer for leading the family members denote the plan of the slaves of the Most Beneficent. They educate their children and spouse along Islamic line.

3. Conclusion

The most missing elements from the world today are peace and development. The Qur'an, the Scripture for the entire humanity, invites all, the white, the black, the Hindus, the Jews, the Christians, the Muslims, and the atheists to go through its messages for life, including the message concerning the most desirable attributes of the slaves of the Most Beneficent. It lay emphasis on the fact that human society, whether in the west or in the east, is essentially different from that of creatures living in the jungle and behaving in a free style. The Qur'an, when describing the attributes of the slaves of the Most Beneficent, the Creator, the Sustainer, the Provider, the Controller of the universe, does in way mean that the said attributes are exclusively for special category of Muslims. All those who are interested in making human society totally free from tension, depression, hatred, prejudice, rancor, ill-will, conflicts, wars, terrorism, and extremism are the addressees of the Qur'an. Devotion to Allah, the One and the Only God, protection to human life, property, and honor, Humility, selfless cooperation with others, moderation in all activities including financial management, prohibition on creating mischief, and intellectual and moral growth indeed constitute the charter for peace hence development in the world.

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