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Exploring the Qualities of *Ibadurrahman*: Insights from Surah Al-Furqan 63-77 in Tafsir Al-Munir by Wahbah Az-Zuhaili

Rizki Marlina Br Munthe

Universitas Islam Negeri Sumatera Utara, Indonesia

anaamunthee23022@gmail.com

Abu Sahrin

Universitas Islam Negeri Sumatera Utara, Indonesia

abusahrin35@gmail.com

Abstract

The concept of Ibadurrahman in the Qur'an, especially in Surah Al-Furqan verses 63-77, offers profound moral and spiritual guidance for Muslims. In this modern era, when social, moral and spiritual challenges are increasingly complex, the characteristics of Ibadurrahman which reflect noble morals and submission to Allah become very relevant. Therefore, this study aims to examine the concept of Ibadurrahman in the Qur'an in Surah Al-Furqan verses 63-77 through the interpretation approach of Al-Munir by Wahbah Az-Zuhaili. This study uses a library research method using a content analysis approach. The results of this research show that Ibadurrahman is not only a group of servants of God with commendable qualities, but is also an example for humanity in living a life of noble character. The characteristics of Ibadurrahman according to al-Munir's interpretation include tawadhu, gentleness, diligent in offering night prayers (Tahajud), fear of the punishment of Allah SWT, fair in giving, avoiding polytheism, killing and adultery, avoiding false testimony or speaking lies, receive advice, and pray wholeheartedly to Allah SWT. So as servants we are required to be able to implement the characteristics of Ibadurrahman.

Keywords: 'Ibadurrahman, Al-Qur'an, Tafsir

Abstrak

Konsep Ibadurrahman dalam Al-Qur'an, khususnya dalam Surah Al-Furqan ayat 63-77, menawarkan panduan moral dan spiritual yang mendalam bagi umat Islam. Di era modern ini, ketika tantangan sosial, moral, dan spiritual semakin kompleks, karakteristik Ibadurrahman yang mencerminkan akhlak mulia dan ketundukan kepada Allah menjadi sangat relevan. Oleh karena itu, Penelitian ini bertujuan untuk mengkaji konsep *Ibadurrahman* dalam Al-Qur'an pada surah Al-Furqan ayat 63-77 melalui pendekatan tafsir Al-Munir karya Wahbah Az-Zuhaili. Penelitian ini menggunakan metode penelitian kepustakaan (*Library Research*) dengan menggunakan pendekatan *content analysis* (analisis isi). Hasil penelitian ini menunjukkan bahwa *Ibadurrahman* bukan hanya sekelompok hamba Allah dengan sifat terpuji, tetapi juga menjadi teladan bagi umat manusia dalam menjalani kehidupan yang berakhlak mulia. Adapun ciri-ciri sifat 'Ibadurrahman menurut tafsir al-Munir yakni diantaranya tawadhu, lemah lembut, rajin mendirikan shalat malam (Tahajud), takut dengan adzab Allah Swt, adil dalam berinfak, menjauhi syirik, membunuh, dan zina menjauhi persaksian palsu atau berbicara dusta, menerima nasihat-nasihat, serta berdoa dengan penuh hati kepada Allah Swt. Sehingga sebagai seorang hamba kita dituntut agar mampu mengimplementasikan ciri dari sifat 'Ibadurrahman tersebut.

Kata kunci: 'Ibadurrahman, Al-Qur'an, Tafsir

Introduction

The Qur'an is a perfect guide for the lives of Muslims. (Sibawaihi et al, 2024). It contains teachings that guide humans to live a good life in this world and attain salvation in the hereafter. (Hidayatulloh, 2023). One of the key aspects of the Qur'an's teachings is the development of character and noble morals, which serve as the foundation for the creation of a civilized and highly ethical society. (Azamiyah, 2017). In addition, there are moral concepts and exemplary qualities that serve as role models for Muslims. One such concept is *Ibadurrahman*, as outlined in the Qur'an in Surah Al-Furqan, verses 63 to 77. *Ibadurrahman*, or the Servants of the Most Merciful, refers to a group of individuals with distinctive traits that reflect piety, patience, and noble conduct. (Suhemi, 2022). In the modern era, where moral decadence is widespread and religious values are often neglected, an in-depth study of the characteristics of *Ibadurrahman* becomes highly relevant.

Surah Al-Furqan, verses 63-77, provides an ideal depiction of the character of a Muslim who is loved by Allah. These verses describe the qualities of *Ibadurrahman* (the Servants of the Most Merciful), highlighting traits such as humility, patience, kindness, and devotion to Allah, all of which reflect the noble character that Allah values in His servants. (Muhammad Sakti Garwan, 2019). This depiction is important to internalize amidst the rising social conflicts, political uncertainty, and spiritual imbalances across various communities. In this era of globalization, when the world is confronted with trends of materialism, individualism, and shifting values, it is crucial for Muslims to return to the guidance of the Qur'an in order to strengthen character and morality. So, connecting the values of the Qur'an with today's societal conditions is essential to derive relevant and practical guidance from the Qur'an. (Fatah, 2023)

Wahbah Az-Zuhaili, a contemporary scholar renowned for his expertise in tafsir, provides a profound explanation of *Ibadurrahman* in his work Tafsir Al-Munir. (Sukron, 2018). This tafsir work is highly regarded for its systematic, comprehensive approach, and its relevance to contemporary issues. Tafsir Al-Munir not only explains the literal meanings of the Qur'anic verses but also provides practical interpretations, offering guidance for Muslims in navigating the dynamics of modern life. Wahbah Az-Zuhaili's interpretation of Surah Al-Furqan, verses 63-77, is particularly important to study further, especially in the context of the current needs of the Muslim community. In a modern society facing moral decay and a crisis of values, understanding the qualities of *Ibadurrahman* can help redirect the spiritual and social life of Muslims, fostering a return to higher ethical standards and a closer connection with their faith.

Modern society today faces various moral and spiritual challenges. Amid the overwhelming flow of globalization, Islamic values are often sidelined by the increasingly dominant materialistic lifestyle. (Siti Nabila Puadah et al, 2024). Phenomena such as hedonism, amoral behavior, and the increasing social conflicts highlight the importance of building strong character and morality based on Qur'anic values. The concept of *Ibadurrahman* in Surah Al-Furqan, verses 63-77, provides a solution to these needs. Characteristics such as humility, patience, and maintaining good relationships with Allah and fellow humans, as described in these verses, can be an effective solution in rebuilding a morally upright society. However, the understanding of *Ibadurrahman* is often not deeply grasped by many Muslims. Explanations from

tafsir scholars like Wahbah Az-Zuhaili in Tafsir Al-Munir can help provide deeper insights into the qualities that *Ibadurrahman* should embody.

Based on the aforementioned issues, research on *Ibadurrahman* in Surah Al-Furqan, verses 63-77, is essential, given its relevance to the moral and social crises faced by modern society. In a world that is increasingly materialistic and individualistic, moral values are often sidelined, leading to the rise of amoral behavior, social conflicts, and a lack of empathy. *Ibadurrahman*, which reflects qualities such as humility, patience, and maintaining good relationships with both Allah and fellow humans, provides crucial guidance for the formation of noble character, which is greatly needed in today's society. (Suhemi, 2022).

In addition, this research is relevant for strengthening the spirituality of Muslims amidst the challenges of globalization. In the modern era, many individuals lose their spiritual direction amidst the pressures of materialism and hedonistic lifestyles (Multazam, 2024). *Ibadurrahman* offers an exemplary model of how a Muslim can lead a balanced life between their relationship with Allah and fellow human beings. A deep understanding of the qualities of *Ibadurrahman* will help Muslims strengthen their spiritual identity and implement these values in real life. Academically, this study also contributes to the development of Qur'anic exegesis, especially in a contemporary context. *Tafsir Al-Munir* written by Wahbah Az-Zuhaili provides practical and relevant explanations in relation to modern conditions. By examining this interpretation, the research will enrich Muslims' understanding of the concept of *Ibadurrahman* and offer new insights into the application of Qur'anic values amidst the dynamic social and cultural changes.

Based on the background, this research is designed to focus on the in-depth study of the concept of *Ibadurrahman*, based on the interpretation of Wahbah Az-Zuhaili in Tafsir Al-Munir regarding Surah Al-Furqan, verses 63-77, particularly concerning the characteristics of *Ibadurrahman*. The aim is to identify the qualities of *Ibadurrahman* described in these verses, examine their application in the context of modern life, and understand the relevance and importance of internalizing these qualities by Muslims today. The study of *Ibadurrahman* in the Qur'an has been a focal point of research by various scholars and academics. Tafsir Al-Munir by Wahbah Az-

Zuhaili offers a comprehensive and practical analysis of the qualities of *Ibadurrahman*, making it a monumental work in contemporary tafsir studies. Its thematic approach and contemporary relevance make this work highly significant for modern Qur'anic studies.

Several previous studies have examined the character of *Ibadurrahman* from various perspectives. For example, research has highlighted aspects of tasawuf, ethics, or its implementation in social life. One such study was conducted by (Suhemi, 2022) In the form of a journal article, the research on "Ibadurrahman in the Perspective of the Qur'an" indicates that the concept of *Ibadurrahman* encompasses two dimensions: faith and obedience. This term refers to individuals who embody the values of *ar-Rahman* (the Most Merciful), which include compassion and goodness, as a reflection of a harmonious relationship with Allah. The study highlights that these individuals live in accordance with the divine qualities of mercy and kindness, which not only strengthen their bond with Allah but also guide their interactions with fellow human beings, fostering a society based on ethical and spiritual principles.

What distinguishes this study from previous research is that it specifically discusses the meaning of *Ibadurrahman* in Surah Al-Furqan, verses 63-77, based on the interpretation of Wahbah Az-Zuhaili. In contrast, the article by Emi Suhemi does not focus on a single surah and references several surahs in the Qur'an. Additionally, this study uses Wahbah Az-Zuhaili's tafsir, while previous research relies on *tafsir maudhu'i* (thematic exegesis). This research will focus on Wahbah Az-Zuhaili's interpretation, which has seldom been the main subject of discussions related to *Ibadurrahman*. Moreover, this study will connect this interpretation with the realities faced by Muslims today, particularly in the context of the moral crisis, which remains one of the primary challenges faced by global society.

Furthermore, the research conducted by (Yundri Akhyar dan Wilaela, 2018) on "The Personality of *Ibadurrahman* in the Qur'an (Character Education in Building Civilization)" indicates that Allah SWT has described the characteristics of *Ibadurrahman* in Surah Al-Furqan, verses 63-77, such as humility, politeness, regularly performing *Tahajjud* prayers, fear of Hellfire, simplicity and balance, sincerity, and avoiding sinful acts like adultery. What distinguishes this research from previous studies is its focused approach to understanding the meaning of *Ibadurrahman* using

Wahbah Az-Zuhaili's tafsir, making it more specific both in its title and its reference to a particular tafsir scholar. In contrast, previous research presented a broader discussion and did not explicitly use the opinions of tafsir scholars in a focused manner. This study provides a more detailed and scholarly interpretation by using Wahbah Az-Zuhaili's approach, adding depth to the understanding of *Ibadurrahman* in the context of contemporary moral and spiritual challenges.

Theory

Definition of Ibadurrahman

The concept of *Ibadurrahman* in Arabic is a combination of two words: "*Ibad*" (the plural form of "Abdun," meaning servant or slave) and "*Ar-Rahman*" (one of the names of Allah, describing divine mercy and compassion). This term conveys a profound meaning about the relationship between the servant and Allah, the Most Merciful. *Ibadurrahman* refers to those individuals who embody the qualities and values of Ar-Rahman (the Most Merciful) in their lives. These individuals are characterized by their devotion to Allah, displaying qualities such as humility, patience, kindness, and integrity. They follow the path of righteousness, ensuring their actions align with the teachings of Islam, and in doing so, they seek to reflect the mercy and compassion of Allah in their interactions with others. The term encapsulates the ideal moral and spiritual qualities that Muslims strive to embody, leading to a balanced life of faith and virtue. (Abdurrazzaq Al Badr, 2019)." This term refers to a group of Allah's servants who are granted special distinction due to their extraordinary qualities and character. They are not just ordinary servants, but chosen ones, distinguished by the noble traits they possess. These individuals embody the highest ideals of piety and moral excellence, reflecting the divine mercy and compassion of Allah in their actions, relationships, and overall conduct. Their character is marked by humility, patience, sincerity, and a strong commitment to maintaining both their spiritual connection with Allah and their ethical responsibilities towards others.

Characteristics of Ibadurrahman

The characteristics of *Ibadurrahman* are as follows: 1. Humility – They display a sense of humility, avoiding arrogance and pride, recognizing their dependence on Allah. 2. Gentleness and Forgiveness – They are gentle in their speech and actions, and they forgive others, reflecting mercy and kindness. 3. Regularity in Qiyamul Lail (Night Prayer) – They make it a habit to engage in voluntary night prayers, seeking closeness to Allah during the quiet hours of the night. 4. Fear of the Punishment of Hell – They are conscious of the reality of the afterlife, and their fear of Allah’s punishment motivates them to lead a righteous life. 5. Avoidance of Evil – They refrain from engaging in sinful or immoral behavior, consistently striving to purify themselves from wrongdoing. 6. Seeking Forgiveness – They regularly ask for Allah’s forgiveness, recognizing their imperfection and their need for divine mercy. 7. Focus on Positive Behavior – They focus on engaging in actions that contribute positively to society, including acts of kindness, charity, and worship, aiming to reflect Allah's mercy in their interactions with others. (Abdurrazzaq Al Badr, 2019).

The scholars have identified at least eight to ten key traits that describe *Ibadurrahman*, including qualities such as patience, sincerity in worship, and a commitment to avoiding actions that incur Allah's wrath. In other words, *Ibadurrahman* serves as an exemplary model of individuals who possess noble character, maintain a strong relationship with Allah, and engage in harmonious relationships with others. These traits reflect their deep devotion to Allah, their consistent effort to live righteously, and their continuous striving to uphold high moral standards in all aspects of life. The characteristics outlined in the Qur'anic verses must be applied in daily life so that the values of the Qur'an truly manifest in the empirical realm. This application ensures that the teachings of the Qur'an are not merely theoretical but actively guide the behavior, decisions, and actions of individuals in society. By embodying these values the Qur'an becomes a living, transformative influence that shapes the individual's character and the broader community. (Fatah & Karim, 2021)

Methodology

This research utilizes a library research method, involving in-depth analysis of literature and written sources. The library research method is used to gain a

comprehensive understanding of the research topic (Sugiyono, 2019). The study employs a content analysis approach to analyze the data. Content analysis was chosen to identify and interpret the meaning of the collected data.

Data collection was carried out through intensive reading of the Tafsir Al-Munir by Wahbah Az-Zuhaili, specifically focusing on Surah Al-Furqan verses 63-77. The data were gathered by reading, marking, and noting verses related to the characteristics of *Ibadurrahman*. Data analysis follows the model by Winner and Dominick, which includes: content description, hypothesis testing, comparison with actual situations, and drawing conclusions. The data analysis was conducted in four stages: description of the verses, hypothesis testing of the characteristics of Ibadurrahman, comparison of results, and conclusions (Choiri, 2019)

Results and Discussion

Biography of Wahbah Az-Zuhaili

Wahbah Az-Zuhaili, born on March 6, 1932, in Damascus, Syria, was one of the prominent scholars in modern Islamic history. From a young age, he exhibited exceptional talent in religious studies, and he memorized the Qur'an in a short period. After completing his primary education in his hometown, he continued his studies in Damascus and then in Egypt, where he attended Al-Azhar University and Ain Shams University. There, he earned his bachelor's, master's, and doctoral degrees in Islamic law. Wahbah Az-Zuhaili was later appointed as a professor at the University of Damascus, where he became a respected figure in the fields of Sharia and Islamic law. As a scholar proficient in various branches of knowledge such as the Qur'an, tafsir, fiqh, ushul fiqh, and hadith, Az-Zuhaili produced many monumental works, including Tafsir Al-Munir and *al-Fiqh al-Islami wa Adillatuh*. Throughout his life, he dedicated most of his time, up to 15 hours a day, to writing and reading. His comprehensive and practical works earned him global recognition. In 2014, Wahbah Az-Zuhaili was listed as one of the 500 most influential Muslims in the world. He passed away on August 8, 2015, leaving behind a valuable scholarly legacy for the Muslim community. (Yunus, 2018).

Tafsir Al-Munir

This tafsir is formally titled *At-Tafsir Al-Munir fi Al-Aqidati wa Asy-Syariati wa Al-Manhaj*. The name Al-Munir was inspired by Sheikh Wahbah Az-Zuhaili's determination to make the Qur'an a source of illumination for the ummah. The term Al-Munir, meaning "the illuminator," reflects his hope that this tafsir would serve as a guiding light for the community in understanding and implementing the teachings of the Qur'an. Wahbah Az-Zuhaili's interpretive method in *Tafsir Al-Munir* combines both analytical (*tahlili*) and thematic (*semi-maudhu'i*) approaches. While adhering to the arrangement of surahs as found in the Qur'an, he also highlights themes in each discussion of the verses, linking them to the overall meaning of the surah. For instance, in interpreting Surah Al-Baqarah verses 1-5, Wahbah uses the theme "the characteristics of the believers and the rewards for the righteous," demonstrating how each verse section relates to relevant and holistic themes. His tafsir style includes both literary and social aspects (*al-adabi wa al-ijtima'i*) as well as Islamic legal aspects (*al-fiqhi*). This 16-volume work, completed over 16 years (1975-1991), provides explanations for all verses in the Qur'an, from Al-Fatihah to An-Nas. Published by Darul Fikri in Beirut, Lebanon, it has been translated into Turkish, Malay, and Indonesian (Gema Insani, 2013) in 15 volumes. *Tafsir Al-Munir* is a modern tafsir that is rich in Islamic knowledge, offering a positive alternative for understanding Islam wisely and intelligently.

Ibadurrahman in the Qur'an, Surah Al-Furqan, Ayah 63-77

According to the Qur'an, Wahbah Az-Zuhaili mentions nine characteristics of Ibadurrahman, which include the following:

1. Humility (*Tawadhu'*)

(وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا)

The term *Ibadurrahman* refers to the sincere servants of Allah who are always under His watch and earn the noble rewards from Him. These individuals walk upon the earth with peace, elegance, and without arrogance. They interact with others in a kind and gentle manner, avoiding oppressive behavior and causing no harm. As Allah SWT mentions in the story of Luqman advising his son: "And do not turn your face away from people in arrogance, nor walk through the earth exultantly. Indeed, Allah does not like everyone who is self-deluded and boastful." (Qur'an 31:18)

Furthermore, walking on earth with humility does not mean pretending to be in a state of hardship or seeking attention from others. Rather, it signifies walking with dignified pride (*izzah*), which is the pride of a believer who humbles themselves only before Allah, without arrogance toward other people. (Mulyadi, Mardiah, Kamil, & Atikah, 2023) Additionally, the term *al-Haun* (humility) here refers to tranquility, dignity, and certainty of heart, as stated by the Prophet Muhammad (PBUH) in authentic hadiths found in Sahih Bukhari and Sahih Muslim. According to Tafsir Al-Munir (116-117), this kind of humility is not about outward submission but about inner peace and strength. It reflects the character of *Ibadurrahman*, who maintain their composure and dignity while remaining humble before Allah and others. This humility allows them to interact gracefully with people, without arrogance or pride.

2. Gentleness (Patience) and Speaking Kindly

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

When individuals who are not wise speak ill to them, *Ibadurrahman* do not respond with negativity but instead with kind words. Gentle behavior, patience, and speaking kindly are noble moral qualities. These traits should always accompany every believer throughout their life journey. This is evidenced by a hadith from Ibn Abbas, who reported that the Prophet Muhammad (peace be upon him) said to Abdul Qais, "Indeed, there are two qualities in you that are loved by Allah: gentleness and the inability to become angry" (HR. Muslim) (Tafsir Al-Munir, 117-118).

Patience, in linguistic terms, means to restrain or endure. It involves controlling emotions such as anxiety, anger, and worry, refraining from complaints, and managing one's body from falling into despair (Lilis Rahmawati, 2023). Patience is the ability to restrain oneself when facing difficulties, whether in unexpected situations or in the loss of something dear. (Mulazamah, Aziz, & Taufikurrifan, 2022).

3. Establishing the Night Prayer (*Tahajjud*)

(وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا)

Their habits at night reflect their behavior during the day, where the day is used for good, and likewise, their night is spent in devotion. When the night falls, they rise from sleep, prostrate, stand, and supplicate to their Lord. As stated in the Qur'an, Surah

adh-Dhariyat, verses 17-18: "They sleep very little at night, and in the early morning hours, they seek forgiveness from Allah." (Tafsir Al-Munir, 118).

Tahajjud is an act performed by Muslims after waking up during the night as a Sunnah practice encouraged by Allah. The benefits of regularly performing Tahajjud include improved mental health, better emotional control, and protection from physical illnesses such as stress. (Abdurrahman et al, 2022).

It is explained that humans are required to always practice *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) wherever and whenever, not only during the daytime when the sun rises but also at night. This means that the activities of both day and night should be balanced in promoting good and preventing evil.

4. Fear of Allah's punishment (adzab)

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ

Allah SWT explains that the motivation behind their prayers to be spared from the torment of Hell is based on two reasons. First, إِنَّ عَذَابَهَا كَانَ غَرَامًا – "Indeed, its punishment is everlasting for those who commit sin (deny), a punishment without end, an emptiness, and a loss that will be endured by the individuals who reject." The second, إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا – "Indeed, Hell is the worst of places to dwell and the worst of abodes." (Tafsir Al Munir, 119). This is an undeniable truth that every individual who is touched by the fire in this world will experience its pain. (Fajarina, 2018).

5. Justice in Charity

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

The individuals who spend their wealth in charity are neither excessive nor stingy. They do not give beyond their means, nor do they withhold their wealth. Instead, they offer their contributions in a balanced way, in accordance with needs, with moderation being the best approach. (Tafsir Al-Munir, p.119). Acting justly and living simply does not signify a lack of self-worth; rather, by living simply, one avoids the temptation of excessiveness, which is a trait of Satan's influence.

In a hadith narrated by Imam Ahmad, it is stated:

The hadith from Ibn Mas'ud states, "The Prophet Muhammad (peace be upon him) said, 'A person who is simple will never be poor.'" (Narrated by Imam Ahmad)

6. Avoiding *Shirk* (associating partners with Allah) Killing, and Adultery

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ)

People who do not associate Allah (*Shirk*) with other deities in worship. They sincerely worship Allah alone. They also do not intentionally take someone's life unless it is justified, such as in cases of a disbeliever who has accepted Islam, someone who commits adultery after marriage, or someone who kills another without lawful cause according to the religion. These three actions are considered major sins: the first is an act of defiance against Allah, the second is an act of transgression against fellow humans, and the third is a violation of human rights and the tarnishing of worldly honor. This highlights the significance of purity in worship, the sanctity of human life, and the protection of dignity within Islam, all of which are fundamental to the character of *Ibadurrahman*.

Based on the explanation above, to become a true believer, it is not enough to simply perform good deeds, but one must also avoid sinful acts, especially the three major sins that should be avoided as mentioned in Surah Al-Furqan, verse 68. If a person has already committed these sins, it is highly recommended that they repent sincerely (*taubat nasuha*) so that Allah (SwT) may forgive them (Tafsir Al-Munir, 120-121).

7. Avoiding False Testimony or Lying

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Those who do not bear false witness will face the consequences, and when they come across or encounter people involved in *al-laghw* (useless or harmful talk), they will simply move on without responding, while maintaining their own dignity as well as that of others. In fact, this verse reveals two things: the prohibition of bearing false witness and the avoidance of places or situations that do not bring benefit (Tafsir Al-Munir, 122). The significance of a witness is crucial, so much so that scholars classify it as an individual obligation for those asked to provide information about a matter honestly, to

ensure the truth is revealed. Even if not requested, they still have a responsibility to testify in order to uphold honesty. (Rasyid, 2020).

8. Receiving advice

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

Individuals who, when they listen to the word of God (the Qur'an), pay full attention, feel the depth of its meaning, and embrace it with joy. This is in contrast to the disbelievers who persist in sin; when the verses of the Qur'an are recited to them, they behave like the deaf and blind, unwilling to listen or see the guidance contained in the Qur'an. (Tafsir Al- Munir, 122).

9. Praying with a sincere heart to Allah Swt.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِمَنْتَقِينَ إِمَامًا

Those who pray to Allah Swt with a sincere heart, asking Allah Swt to bless them with faithful wives and righteous children who will contribute to the religion of Islam. They engage in good deeds and avoid evil, so that their wives and children bring happiness and tranquility to their souls. When a believer witnesses individuals who are obedient to Allah Swt, they experience joy and their hearts are filled with peace, both in this world and the Hereafter. Seeing the piety and goodness of others makes them feel calm and optimistic about the future. Additionally, they hope that their children will grow up to be leaders who exemplify goodness, uphold the commands of the religion, and contribute to spreading the values of Islam within the community. They always encourage their wives and children to worship Allah Swt together, setting an example for others. They are the best role models, earning great rewards and high status. As narrated by Muslim, "When a person dies, their deeds are cut off except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for them." (HR Muslim). Allah Swt promises a reward for those with noble qualities: a high place in heaven, where they will be greeted with peace and safety, as described in Surah Saba: 37. This high status reflects their virtuous character and patience in practicing good morals. In heaven, they will be welcomed with respect, and their final abode will be a place of peace and reward, as stated in Surah Ar-Ra'd: 23-24. This indicates that those loyal to Allah Swt are promised eternal happiness in heaven. Allah does not need worship, but

instructs it for the benefit of His servants. Those who reject and sin will face consequences, as mentioned in the verse, "You have lied, and so the punishment will follow" (Tafsir Al-Munir, h.123-124).

Conclusion

The term *Ibadurrahman* consists of two words: "*Ibad*" meaning servant and "*Ar-Rahman*" meaning The Most Merciful. In linguistic terms, *Ibadurrahman* can be understood as the beloved servants of Allah Swt. In the Qur'an, this term is commonly used to describe those who are faithful and obedient to Allah and His Messenger. Terminologically, *Ibadurrahman* refers to a select group of individuals who possess distinctive characteristics such as humility, avoidance of negative behavior, and the constant return of bad deeds with goodness.

These servants will receive extraordinary rewards, namely paradise and all the blessings that Allah Swt grants to them. Due to their obedience and devotion to Allah, along with their commitment to worship and abstaining from His prohibitions, they are included in the group of Allah's beloved servants. Wahbah Az-Zuhaili outlines nine qualities of *Ibadurrahman*: first, humility (*tawadhu*), avoiding arrogance or harshness; second, gentleness, patience, and speaking kindly; third, being diligent in performing the night prayer (*Tahajjud*); fourth, fearing the punishment of Allah Swt; fifth, fairness in charity; sixth, avoiding *shirk*, murder, and adultery; seventh, avoiding false testimony and lying; eighth, accepting advice with an open heart; and ninth, praying sincerely to Allah Swt. These qualities not only positively impact the individual but also bring goodness to families, communities, and nations.

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