

Lessons from Prophet Haroon

(PBUH)

PodSeerah – Vol 18



Achieve Noble Character

Lessons from Prophet Haroon (PBUH)

ShaykhPod Books

Published by ShaykhPod Books, 2023

While every precaution has been taken in the preparation of this book, the publisher assumes no responsibility for errors or omissions, or for damages resulting from the use of the information contained herein.

Lessons from Prophet Haroon (PBUH)

First edition. April 28, 2023.

Copyright © 2023 ShaykhPod Books.

Written by ShaykhPod Books.

Table of Contents

[Acknowledgements](#)

[Compiler's Notes](#)

[Introduction](#)

[Lessons from Prophet Haroon \(PBUH\)](#)

[Chapter 7 – Al A'raf, Verse 142](#)

[Chapter 20 – Taha, Verses 29-36](#)

[Chapter 20 – Taha, Verses 85-91](#)

[Chapter 20 – Taha, Verses 92-94](#)

[Chapter 21 – Al Anbiya, Verses 48-50](#)

[Chapter 23 – Al Mu'minun, Verses 45-49](#)

[Chapter 25 – Al Furqan, Verses 35-36](#)

[Chapter 37 – As Saffat, Verses 114-122](#)

[Over 300 Free eBooks on Good Character](#)

[Other ShaykhPod Media](#)

Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books.

We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses some Lessons from the Life of the Holy Prophet Haroon, peace be upon him, which have been discussed in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him.

Implementing the lessons discussed will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

Lessons from Prophet Haroon (PBUH)

Chapter 7 – Al A'raf, Verse 142

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ

مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

“And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

“And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights...”

One of the wisdoms of fixing an appointment after forty nights was to teach mankind the important lesson of progressively working towards a higher goal. Allah, the Exalted, does not expect people to become saints in a single moment but He expects them to learn and act on the teachings of the Islam progressively so that they improve their behaviour towards Him and the creation step by step.

Even though, a muslim has no excuses but to fulfill their obligatory duties and learn and act on the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, none the less, each muslim should act according to their mental and physical strength and treat others according to their mental and physical strength in order to ensure they themselves do not get fed up nor cause others to become fed up of Islam either.

It is important to understand each person has been created uniquely and given different blessings and gifts. For example, some have the strength to perform much voluntary fasts while others do not. Some have the mental strength to spend the day studying the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas others do not. Some can happily discuss religious issues all day with others while others just do not have the attention or mental strength to do so. This does not mean those who do not possess the strength to do these things

are bad muslims as Allah, the Exalted, will judge each person according to their potential, strength, intention and the deeds they performed. This discussion means that muslims should not be too hard on themselves or others when it comes to striving on voluntary religious matters. A muslim should strive to improve bit by bit to ensure they do not get fed up and give up completely. If a muslim has been granted the strength to strive in voluntary religious matters they should praise Allah, the Exalted, as none but Him as granted this to them. Understanding this will prevent the deadly sin of pride an atom's worth of which is enough to take one to Hell. This is warned in a Hadith found in Sahih Muslim, number 265.

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them]...””

An aspect of doing right by those under one's care is to make things easy for them within the limits of Islam.

In a Hadith found in Sahih Bukhari, number 6125, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to make things easy for others instead of making things difficult. And to give glad tidings to others and not scare them.

A muslim should always make things easy firstly for themselves by learning and acting on Islamic knowledge so that they can fulfill their obligatory duties, act on the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and fulfill their needs and the needs of their dependents. This will provide them with plenty of time to enjoy lawful things without being wasteful or extravagant. A muslim should act according to their strength in respect to voluntary righteous deeds and not overburden themselves as this is disliked in Islam. This has been advised in a Hadith found in Sahih Bukhari, number 6465. A balanced approach is always best.

In addition, muslims should make things easy for others especially, in religious matters so that people do not grow averse to Islam believing it is a

burdensome religion when it in fact is a simple and easy religion. This is confirmed in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 287. This is important to teach others, especially children. If children wrongfully believe Islam is a difficult religion they will turn away from it when they get older. Children should be taught that Islam has some obligations which do not take much time to fulfill and leaves plenty of time for them to have fun in good ways.

But it is important to note, making things easy for oneself or others in religious matters does not mean a muslim should be lazy and teach others to be lazy as the minimum obligations must be fulfilled at all times unless one is exempt by Islam. The one who acts lazily is not obeying Allah, the Exalted, only their own desires.

Another aspect of making things easy for others includes a muslim not demanding their full rights from others. Instead, they should use the means, such as their physical or financial strength, to help themselves and make things easy for others. In some cases, failing to fulfill the rights of others can lead to punishment. In order to make things easy for others a muslim should therefore only demand their rights in some cases. This does not mean a muslim should not strive to fulfill the rights of others but it means they should try to overlook and excuse the people they have rights over. For example, a parent can excuse their adult child from a particular house chore and do it themselves if they possess the means to do so without trouble especially if their child returns home from work exhausted. This leniency and mercy will not only cause Allah, the Exalted, to be more merciful to them but it will also increase the love and respect people have for them. The one who always demands their full rights is not a sinner but they will lose out on this reward and outcome if they behave in this manner.

Muslims should make things easy for others and hope Allah, the Exalted, will make things easy for them in this world and in the next. But those who make things difficult for others may find that Allah, the Exalted, makes things difficult for them in both worlds.

A muslim must remind themselves and others of the countless blessings of Allah, the Exalted, and the great reward He bestows on muslims in this world and in the next on those who obey Him by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach, in most cases, is more effective in encouraging people towards the obedience of Allah, the Exalted. Only in some cases when someone is indulging in wishful thinking and disobeying Allah, the Exalted, while expecting they will succeed should a muslim warn them of the consequences of their actions thereby, inspiring the fear of Allah, the Exalted, in them.

A balance is best whereby one uses hope in Allah, the Exalted, to encourage His obedience and fear of Him in order to prevent sins. And whenever one feels imbalanced or observes others who have become imbalanced a muslim should act appropriately in order to adjust themselves and others back to the correct middle path.

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them]...””

An aspect of doing right by those under one's care is to make things easy for them within the limits of Islam.

In this day and age due to ignorance it has become more difficult to fulfil the rights of people, such as one's parents. Even though a muslim has no excuse but to strive to fulfil them it is important for muslims to be merciful with each other. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6655, Allah, the Exalted, shows mercy to those who are merciful to others.

One aspect of this mercy is for a muslim not to demand their full rights from others. Instead, they should use the means such as their physical or financial strength to help themselves and make things easy for others. In some cases, when a muslim demands their full rights from others and they fail to fulfil them it may lead to their punishment. In order to be merciful to others they should therefore only demand their rights in some cases. This does not mean a muslim should not strive to fulfil the rights of others but it means they should try to overlook and excuse the people they have rights over. For example, a parent can excuse their adult child from a particular house chore and do it themselves if they possess the means to do so without troubling themselves, especially if their child returns home from work exhausted. This leniency and mercy will not only cause Allah, the Exalted, to be more merciful to them but it will also increase the love and respect people have for them. The one who always demands their full rights is not

a sinner but they will lose out on this reward and outcome if they behave in this manner.

Muslims should make things easy for others and hope Allah, the Exalted, will make things easy for them in this world and in the next.

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

In a Hadith found in Sahih Muslim, number 4721, the Holy Prophet Muhammad, peace and blessings be upon him, advised that those who acted with justice will be sitting on thrones of light close to Allah, the Exalted, on Judgment Day. This includes those who are just in their decisions in respect to their families and those under their care and authority.

It is important for Muslims to always act with justice in all occasions. One must show justice to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. They must use all the blessings they have been granted in the correct way according to the teachings of Islam. This includes being just to their own body and mind by fulfilling their rights of food and rest as well as using each limb according to its true purpose. Islam does not teach Muslims to push their body and minds beyond their limits thereby causing themselves harm.

One should be just in respect to people by treating them how they wish to be treated by others. They should never compromise on the teachings of Islam by committing injustice to people in order to obtain worldly things. This will be a major cause of people entering Hell which has been indicated in a Hadith found in Sahih Muslim, number 6579.

They should remain just even if it contradicts their desires and the desires of their loved ones. Chapter 4 An Nisa, verse 135:

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both.¹ So follow not [personal] inclination, lest you not be just...”

One must be just towards their dependents by fulfilling their rights and necessities according to the teachings of Islam which has been advised in a Hadith found in Sunan Abu Dawud, number 2928. They should not be neglected nor handed over to others such as school and Mosque teachers. A person should not take on this responsibility if they are too lazy to act with justice in regards to them.

To conclude, no person is free of acting with justice as the minimum is acting with justice in respect to Allah, the Exalted, and oneself.

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

One of the major reasons why society seems to be digressing is because people have abandoned acting justly. The Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sahih Bukhari, number 6787, that previous nations were destroyed as the authorities would punish the weak when they broke the law but would pardon the rich and influential. The Holy Prophet Muhammad, peace and blessings be upon him, being the head of state even declared in this Hadith that if his own daughter committed a crime he would enforce the full legal punishment on her. Even though members of the general public might not be in a position to advise their leaders to remain just in their actions but they can influence them indirectly by acting justly in all their dealings and actions. For example, a muslim must act justly in respect to their dependents, such as their children, by treating them equally. This has been specifically advised in a Hadith found in Sunan Abu Dawud, number 3544. They should act justly in all their business dealings irrespective of who they deal with. If people act with justice on an individual level then communities can change for the better and in turn those who are in influential positions, such as politicians, will act justly whether they desire to or not.

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

In a Hadith found in Sahih Bukhari, number 2409, the Holy Prophet Muhammad, peace and blessings be upon him, advised that each person is a guardian and responsible for the things under their care.

The greatest thing a muslim is a guardian of is their faith. Therefore, they must strive to fulfill its responsibility by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

This guardianship also includes every blessing one has been granted by Allah, the Exalted, which includes external things such as wealth and internal things such as one's body. A muslim must fulfill the responsibility of these things by using them in the way prescribed by Islam. For example, a muslim should only use their eyes to look at lawful things and their tongue to utter only lawful and useful words.

This guardianship also extends to others within one's life such as relatives and friends. A muslim must fulfill this responsibility by fulfilling their rights such as providing for them and gently commanding good and forbidding

evil according to the teachings of Islam. One should not cut off from others especially over worldly issues. Instead, they should continue to treat them kindly hoping they will change for the better. This guardianship includes one's children. A muslim must guide them by leading by example as this by far is the most effective way in guiding children. They must obey Allah, the Exalted, practically as discussed earlier and teach their children to do the same.

To conclude, according to this Hadith everyone has some sort of responsibility they have been entrusted with. So they should gain and act on the relevant knowledge in order to fulfill them as this is a part of obeying Allah, the Exalted.

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

Corruption is when a person abuses the blessings they possess, especially their social influence, in order to gain worldly things, such as power and wealth. It affects a muslim's duties towards Allah, the Exalted, and leads to much sins against people, such as oppression.

A Hadith found in Sunan Ibn Majah, number 4019, warns that when the general public cheats each other financially Allah, the Exalted, punishes them by appointing oppressive leaders over them. One aspect of this oppression is corruption which causes the general public great distress. The same Hadith warns that when the general public break their covenant of sincere obedience to Allah, the Exalted, then they will be overpowered by their enemies who will illegally confiscate their wealth and property from them. Again, this is an aspect of corruption where people of influence, such as government officials, freely take the belongings of others without any fear of the consequences. When the general public becomes corrupt then their leaders and other people in influential social positions are inspired to act in the same way believing this behaviour is accepted by the general public. This leads to corruption on a national level. But if the general public obeyed Allah, the Exalted, and avoided mistreating others through corruption then their leaders and those in an influential social position would not dare act in a corrupt way full well knowing the general public would not stand for it. And according to the Hadith quoted earlier, if the general public remain obedient to Allah, the Exalted, He would protect them from corrupt officials by appointing people into influential positions who are just in their affairs.

Instead of taking the immature path of blaming others for the widespread corruption observed in the world muslims should truly reflect on their own behaviour and if necessary adjust their attitude. Otherwise, corruption in society will only increase with the passing of time. No one should believe that as they are not in an influential social position they have no effect on the corruption which occurs in society. As proven by this discussion corruption occurs because of the negative behaviour of the general public and it therefore can only be removed by the good behaviour of the general public. Chapter 13 Ar Ra'd, verse 11:

“...Indeed, Allah will not change the condition of a people until they change what is in themselves...”

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

This appointment of authority is similar to the position appointed to the muslim nation by the Holy Prophet Muhammad, peace and blessings be upon him, as the ambassadors of Islam. It is extremely important for muslims to fulfil this duty according to their potential. The best way to achieve this is by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with His choices. Islam spread across the entire globe because the righteous predecessors took this duty very seriously. When they gained and acted on beneficial knowledge the outside world recognised the truthfulness of Islam through their behaviour. This caused countless people to enter the fold of Islam. Unfortunately, many muslims today believe that showing others about Islam is merely in one's appearance, such as growing a beard or wearing a scarf. This is only an aspect of representing Islam. The greatest part is by adopting the characteristics of Holy Prophet Muhammad, peace and blessings be upon him, discussed in the Holy Quran and his traditions. Only with this attitude will the outside world observe the true nature of Islam. A muslim should always remember that adopting an Islamic appearance while possessing characteristics which oppose the teachings of Islam only causes the outside world to disrespect Islam. They will be held accountable for this disrespect as they are the cause of it. A muslim should therefore behave as a true ambassador of Islam by adopting the inward teachings of Islam as well as the outer appearance of Islam.

In addition, this important position should remind muslims that they will be held accountable and questioned whether they fulfilled this role or not on

Judgment Day. The same way a king would become angry at their diplomat and representative if they failed to fulfil their duty so will Allah, the Exalted, become angry with the muslim who fails to fulfill their duty as an ambassador of Islam.

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

One can only do right by others and avoid mistreating them when they adopt sincerity towards them. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the general public. This includes desiring the best for them at all times and showing this through one's words and actions. It includes advising others to do good, forbidding them from evil, to be merciful and kind to others at all times. This can be summed up by a single Hadith found in Sahih Muslim, number 170. It warns that one cannot be a true believer until they love for others what they desire for themselves.

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can understand its importance as it has been placed with two vital obligatory duties.

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this puts themselves in difficulty. For example, one may sacrifice purchasing certain

things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

“...Satan certainly seeks to sow discord among them...”

One way of uniting people is to veil the faults of others and advise them privately against sins. The one who acts in this way will have their sins veiled by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible one should advise and teach the aspects of religion and the important aspects of the world to others so that both their worldly and religious lives improve. A proof of one's sincerity to others is that they support them in their absence for example, from the slander of others. Turning away from others and only worrying about oneself is not the attitude of a muslim. In fact, this is how most animals behave. Even if one cannot change the whole society they can still be sincere in helping those in their life, such as their relatives and friends. Simply put, one must treat others how they desire people to treat them. Chapter 28 Al Qasas, verse 77:

“...And do good as Allah has done good to you...”

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

Corruption spreads when one fails to sincerely obey Allah, the Exalted, and refrains from commanding good and forbidding evil.

In a Hadith found in Sahih Bukhari, number 2686, the Holy Prophet Muhammad, peace and blessings be upon him, warned that failing to fulfill the important duty of commanding good and forbidding evil can be understood with the example of a boat with two levels full of people. The people on the lower level keep disturbing the people on the upper level whenever they desire to access water. So they decide to drill a hole in the lower level so that they can access water directly. If the people on the upper level fail to stop them they will all surely drown.

It is important for muslims to never give up commanding good and forbidding evil according to their knowledge in a gentle way. A muslim should never believe that as long as they obey Allah, the Exalted, other misguided people will not be able to affect them in a negative way. A good apple will eventually get affected when placed with rotten apples. Similarly, the muslim who fails to command others to do good will eventually be effected by their negative behavior whether it is subtle or apparent. Even if the wider society has become heedless one should never give up advising their dependents such as their family as not only will their negative behavior affect them more but this is a duty on all muslims according to a Hadith found in Sunan Abu Dawud, number 2928. Even if a muslim is ignored by others they should discharge their duty by persistently advising them in a gentle way which is supported by

strong evidence and knowledge. Only in this way will they be protected from their negative effects and pardoned on the Day of Judgment. But if they only care about themselves and ignore the actions of others it is feared that the negative effects of others may well lead to their eventual misguidance.

“...And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

This verse also indicates the importance of adopting humility as no one, irrespective of the level of their knowledge, should fail to accept good counsel. The Holy Prophet Harun, peace be upon him, was divinely guided and did not need this reminder yet he accepted it without question or opposition. Unfortunately, this good behaviour is often missing in people who possess Islamic knowledge as they often get frustrated whenever their comments or teachings are constructively questioned.

The servants of Allah, the Exalted, have understood that anything good they possess is solely because Allah, the Exalted, granted it to them. And any evil they are saved from is because Allah, the Exalted, protected them. Is it not foolish to be proud of something that does not belong to someone? Just like a person does not boast about a sports car which does not belong to them Muslims must realize nothing in reality belongs to them. This attitude ensures one remains humble at all times. The humble servants of Allah, the Exalted, fully believe in the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 5673, which declares that the righteous deeds of a person will not take them to Paradise. Only the mercy of Allah, the Exalted, can cause this to occur. This is because every righteous deed is only possible when Allah, the Exalted, provides one with the knowledge, strength, opportunity and inspiration to perform it. Even the acceptance of the deed is dependent on the mercy of Allah, the Exalted. When one bears this in mind it saves them from pride and inspires them to adopt humility. One should always remember that being humble is not a sign of weakness as Islam has

encouraged one to defend themselves if necessary. In other words, Islam teaches Muslims to be humble without weakness. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 2029, that whoever humbles themselves before Allah, the Exalted, will be raised by Him. So in reality, humility leads to honor in both worlds. One only needs to reflect on the most humble of the creation to understand this fact namely, the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, has clearly ordered people by ordering the Holy Prophet Muhammad, peace and blessings be upon him, to adopt this important quality. Chapter 26 Ash Shu'ara, verse 215:

“And lower your wing [i.e., show kindness] to those who follow you of the believers.”

The Holy Prophet Muhammad, peace and blessings be upon him, led a humble life. For example, he happily carried out the domestic duties at home thereby proving these chores are gender-neutral. This is confirmed in Imam Bukhari's, Adab Al Mufrad, number 538.

Chapter 25 Al Furqan, verse 63, shows that humility is an inner characteristic that manifests outwards such as the way one walks. This is discussed in another verse chapter 31 Luqman, verse 18:

“And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly...”

Allah, the Exalted, has made it clear that Paradise is for the humble servants who possess no trace of pride. Chapter 28 Al Qasas, verse 83:

“That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.”

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 1998, that whoever possesses an atom's worth of pride will not enter Paradise. Only Allah, the Exalted, has the right to be proud as He is the Creator, Sustainer and Owner of the entire universe.

It is important to note, pride is when one believes they are superior to others and rejects the truth when it is presented to them as they dislike accepting the truth when it comes from other than them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4092.

Chapter 20 - Taha, Verses 29-36

وَأَجْعَلِ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

هَٰرُونَ أَخِي ﴿٣٠﴾

أَشَدُّ بِهِ أَزْرِي ﴿٣١﴾

وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾

كِي نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾

*“[Prophet Musa, peace be upon him, said] And appoint for me a minister
[i.e., assistant] from my family.*

Aaron, my brother.

Increase through him my strength.

And let him share my task.

That we may exalt You much.

And remember You much.

Indeed, You are of us ever Seeing.”

[Allah] said, "You have been granted your request, O Moses.”

“[Prophet Musa, peace be upon him, said] And appoint for me a minister [i.e., assistant] from my family. Aaron, my brother. Increase through him my strength. And let him share my task.”

This was a sign of the great sincerity the Holy Prophet Musa, peace be upon him, possessed for his brother as he desired him to share in the blessing he had received.

The Holy Prophet Muhammad, peace and blessings be upon him, once advised in a Hadith found in Sahih Bukhari, number 13, that a person cannot become a true believer until they love for others what they love for themselves.

This does not mean a muslim will lose their faith if they fail to adopt this characteristic. It means that a muslim's faith will not be complete until they act on this advice. This Hadith also indicates that a muslim will not perfect their faith until they also dislike for others what they dislike for themselves. This is supported by another Hadith found in Sahih Muslim, number 6586. It advises that the muslim nation is like one body. If one part of the body is in pain the rest of the body shares the pain. This mutual feeling includes loving and hating for others what one loves and hates for themselves.

A muslim can only achieve this status when their heart is free from evil traits, such as envy. These evil traits will always cause one to desire better

for themselves. So in reality, this Hadith is an indication that one should purify their heart by adopting good characteristics, such as being forgiving, and eliminate evil traits, such as envy. This is only possible through learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for Muslims to understand that desiring good for others will cause them to lose out on good things. The treasury of Allah, the Exalted, has no limits so there is no need to adopt a selfish and greedy mentality.

Desiring good for others includes striving to aid others in anyway one can, such as financial or emotional support, in the same way a person would desire others to aid them in their moment of need. Therefore, this love must be shown through actions not just words. Even when a Muslim forbids evil and offers advice which contradicts the desire of others they should do so gently just like they would want others to advise them kindly.

As mentioned earlier, the main Hadith under discussion indicates the importance of eliminating all bad characteristics which contradict mutual love and care, such as envy. Envy is when a person desires to possess a specific blessing which is only obtainable when it is taken away from someone else. This attitude is a direct challenge to the distribution of blessings chosen by Allah, the Exalted. This is why it is a major sin and leads to the destruction of the envier's good deeds. This has been warned in a Hadith found in Sunan Abu Dawud, number 4903. If a Muslim must desire the lawful things others possess they should wish and supplicate to Allah, the Exalted, to grant them the same or similar thing without the other

person losing the blessing. This type of jealousy is lawful and is praiseworthy in aspects of religion. This has been advised in a Hadith found in Sahih Muslim, number 1896. The Holy Prophet Muhammad, peace and blessings be upon him, advised that muslims should only be jealous of a wealthy person who uses their wealth correctly. And be jealous of a knowledgeable person who uses their knowledge to benefit themselves and others.

A Muslim should not only love for others to obtain lawful worldly blessings but also for them to gain religious blessings in both worlds. In fact, when one wishes this for others it encourages them to strive harder in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This type of healthy competition is welcomed in Islam. Chapter 83 Al Mutaffifin, verse 26:

“...So for this let the competitors compete.”

This encouragement will also inspire a muslim to assess themselves in order to find and eliminate any faults in their character. When these two elements combine meaning, striving in sincere obedience to Allah, the Exalted, and purifying one's character, it leads to success in both worlds.

A Muslim must therefore not only claim to love for others what they desire for themselves verbally but show it through their actions. It is hoped that the

one who is concerned for others in this way will receive the concern of Allah, the Exalted, in both worlds. This has been indicated in a Hadith found in Jami At Tirmidhi, number 1930.

“[Prophet Musa, peace be upon him, said] And appoint for me a minister [i.e., assistant] from my family. Aaron, my brother. Increase through him my strength. And let him share my task.”

The Holy Prophet Musa, peace be upon him, requested his aid as he was trustworthy and competent for the role and not because he was related to him. This indicates the importance of good companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the

material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

“[Prophet Musa, peace be upon him, said] And appoint for me a minister [i.e., assistant] from my family. Aaron, my brother. Increase through him my strength. And let him share my task.”

The Holy Prophet Musa, peace be upon him, requested his aid as he was trustworthy and competent for the role and not because he was related to him.

Muslims should only consult a few people in respect to their affairs. They should select these few people according to the advice of the Holy Quran. Chapter 16 An Nahl, verse 43:

“...So ask the people of the message if you do not know.”

This verse reminds muslims to consult those who possess knowledge. As consulting an ignorant person only leads to further trouble. Just like a person would be foolish to consult a car mechanic over their physical health a muslim should only consult those who possess knowledge about it and the Islamic teachings linked to them.

In addition, a muslim should only consult those who fear Allah, the Exalted. This is because they will never advise others to disobey Allah, the Exalted.

Whereas, those who do not fear or obey Allah, the Exalted, might possess knowledge and experience but they will easily advise others to disobey Allah, the Exalted, which only increases one's problems. In reality, those who fear Allah, the Exalted, possess true knowledge and only this knowledge will guide others through their problems successfully. Chapter 35 Fatir, verse 28:

“...Only those fear Allah, from among His servants, who have knowledge...”

“[Prophet Musa, peace be upon him, said] And appoint for me a minister [i.e., assistant] from my family. Aaron, my brother. Increase through him my strength. And let him share my task.”

Since the passing of the righteous predecessors the strength of the muslim nation has weakened dramatically. It is logical that the greater the number of people in a group the stronger the group will become yet muslims have somehow defied this logic. The strength of the muslim nation has only decreased as the number of muslims have increased. One of the main reasons this has occurred is connected to chapter 5 Al Ma'idah, verse 2 of the Holy Quran:

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”

Allah, the Exalted, clearly commands muslims to aid each other in any matter which is good and not support each other in any matter which is bad. This is what the righteous predecessors acted on but many muslims have failed to follow in their footsteps. Many muslims now observe who is doing an action instead of observing what they are doing. If the person is linked to them for example, a relative, they support them even if the thing is not good. Similarly, if the person has no relationship with them they turn away from supporting them even if the thing is good. This attitude completely contradicts the traditions of the righteous predecessors. They would support others in good irrespective of who was doing it. In fact, they went so far on acting on this verse of the Holy Quran that they would even support those they did not get on with as long as it was a good thing.

The other thing connected to this is that many muslims fail to support each other in good as they believe the person they are supporting will gain more prominence than them. This condition has even affected scholars and Islamic educational institutes. They make lame excuses not to aid others in good as they do not have a relationship with them and they fear their own institution will be forgotten and those they help will gain further respect in society. But this is completely wrong as one only needs to turn the pages of history to observe the truth. As long as one's intention is to please Allah, the Exalted, supporting others in good will increase their respect within society. Allah, the Exalted, will cause the hearts of the people to turn to them even if their support is for another organisation, institution or person. For example, when the Holy Prophet Muhammad, peace and blessings be upon him, departed this world Umar Bin Khattab, may Allah be pleased with him, could have easily challenged for the Caliphate and would have found plenty of support in his favour. But he knew the right thing to do was to nominate Abu Bakkar Siddique, may Allah be pleased with him, as the first Caliph of Islam. Umar Bin Khattab, may Allah be pleased with him, did not worry about being forgotten by society if he supported another person. He instead obeyed the command in the verse mentioned earlier and supported what was right. This is confirmed in the Hadiths found in Sahih Bukhari numbers 3667 and 3668. The honour and respect of Umar Bin Khattab, may Allah be pleased with him, within society only increased by this action. This is obvious to those who are aware of Islamic history.

Muslims must reflect on this deeply, change their mentality and strive to aid others in good irrespective of who is doing it and not hold back fearing their support will cause them to be forgotten within society. Those who obey Allah, the Exalted, will never be forgotten in both this world and the next. In fact, their respect and honour will only grow in both worlds.

“[Prophet Musa, peace be upon him, said] And appoint for me a minister [i.e., assistant] from my family. Aaron, my brother... That we may exalt You much. And remember You much.”

In a Hadith found in Sahih Bukhari, number 6407, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the difference between the person who remembers Allah, the Exalted, and the one who does not is like a living person compared to a dead person.

It is important for muslims who desire to create a strong connection with Allah, the Exalted, so that they can overcome all difficulties in this world and in the hereafter successfully to remember Allah, the Exalted, as much as possible. Put simply, the more they remember Him the more they will achieve this vital goal.

This is achieved by practically acting on the three levels of the remembrance of Allah, the Exalted. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one's intention so that they only act in order to please Allah, the Exalted. The second is by remembering Allah, the Exalted, through one's tongue. But the highest and most effective way of strengthening one's bond with Allah, the Exalted, is practically remembering Him with one's limbs. This is achieved by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires one to gain and act on Islamic knowledge which in turn is the root of all good and success in both worlds.

Those who remain on the first two levels will receive reward depending on their intention but they are unlikely to increase the strength of their faith and piety unless they move to the third and highest level of the remembrance of Allah, the Exalted.

“[Prophet Musa, peace be upon him, said] And appoint for me a minister [i.e., assistant] from my family. Aaron, my brother... That we may exalt You much. And remember You much. Indeed, You are of us ever Seeing.”

Nothing irrespective of its size and location is out of the reach of the divine sight and hearing of Allah, the Exalted.

The muslim who understands this divine name will be extremely cautious in their actions and speech. The same way one becomes vigilant over their actions when they are in the hearing and seeing range of someone they respect or fear a true muslim will be vigilant over their behaviour knowing no word or action escapes Allah, the Exalted. In fact, acting in this way is the high level of faith which has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 99. If one remains steadfast on this behaviour then they will eventually reach excellence of faith whereby they perform acts, such as the prayer, as if they observe Allah, the Exalted, constantly watching their inner and outer being. This attitude will prevent sins and encourage one to sincerely perform righteous deeds.

In addition, this divine name encourages muslims never to give up hope whenever they face a difficulty thereby believing no one is aware or even cares about them. Allah, the Exalted, undoubtedly hears and sees their distress and will respond at the time which is best for His servant. Chapter 40 Ghafir, verse 60:

“And your Lord says, “Call upon Me; I will respond to you...”

A muslim should act on this divine name by using these two senses in the way commanded by Allah, the Exalted. Meaning, one should not observe unlawful and vain things nor should they listen to unlawful and vain things. They should instead use them in the obedience of Allah, the Exalted. It is important to avoid vain things as they are often the first step to the unlawful. This is achieved by acting on the Hadith found in Sahih Bukhari, number 6502. It advises that when one fulfils the commands of Allah, the Exalted, in respect to the obligatory duties and then strives in voluntary righteous deeds for the pleasure of Allah, the Exalted, He empowers their senses such as their sight and hearing so that they only use them in accordance to His desire and pleasure.

“[Prophet Musa, peace be upon him, said] And appoint for me a minister [i.e., assistant] from my family. Aaron, my brother... That we may exalt You much. And remember You much. Indeed, You are of us ever Seeing.”

In a long Hadith found in Sahih Muslim, number 99, the Holy Prophet Muhammad, peace and blessings be upon him, explained the meaning of Ihsan, which can be translated to mean excellence. This excellence refers to one's conduct and behavior towards Allah, the Exalted, and the creation. Acting with excellence has been mentioned throughout the Holy Quran, such as chapter 10 Yunus, verse 26:

“For them who have done excellent is the best [reward] - and extra...”

The Holy Prophet Muhammad, peace and blessings be upon him, has explained this verse in Hadiths found in Sahih Muslim, numbers 449 and 450. The word extra in this verse refers to when the inhabitants of Paradise will be blessed with the divine vision of Allah, the Exalted. This reward befits the muslim who acts with excellence. As excellence means to lead one's life as if they can witness Allah, the Exalted, observing their outer and inner being at all times. A person who can observe a powerful authority watching them will never misbehave out of awe of them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once advised someone to always behave as if they were constantly being observed by a righteous man they respected. This has been advised in a Hadith found in Imam Tabarani's, Al Mu'jam Al Kabir, number 5539.

Whoever acts in this manner will very rarely commit sins and always hasten towards good deeds. This attitude creates the fear of Allah, the Exalted, and acts as a shield from the fire of trials in this world and the fire of Hell in the hereafter. This vigilance will ensure one not only fulfills all their duties towards Allah, the Exalted, but it also encourages them to fulfill their responsibilities towards the creation. The peak of which is to sincerely treat others with kindness. This person will fulfill the Hadith found in Jami At Tirmidhi, number 251, which advises that a person cannot be a true believer until they love for others what they love for themselves.

This level of excellence ensures one acts with the right intention, which is the foundation of faith according to the Hadith found in Sahih Bukhari, number 1. Success is guaranteed for the one who performs good deeds and demonstrates good behavior with the right intention namely, to please Allah, the Exalted. The more excellent a person acts the stronger their faith becomes until they become a muslim who is far from heedlessness and is always struggling to beautify their hereafter and worldly life according to the teachings of Islam.

It is feared that the opposite of this reward will be given to those who turned away from Allah, the Exalted. As they lived without fearing the all-encompassing gaze of Allah, the Exalted, they will be veiled from seeing Him in the hereafter. Chapter 83 Al Mutaffifin, verse 15:

“No! Indeed, from their Lord, that Day, they will be partitioned.”

Those who fail to reach the level of acting as if they witness Allah, the Exalted, must act on the second part of the advice given in the main Hadith quoted at the beginning. This person should sincerely believe that Allah, the Exalted, is constantly observing them. Even though this state is lower in rank than the one who acts as if they observe Allah, the Exalted, none the less, it is a great way of adopting true fear of Allah, the Exalted. As mentioned earlier this attitude will prevent one from committing sins and encourage them towards good deeds. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in Imam Tabarani's, Al Mu'jam Al Kabir, number 7935, the one who strives to adopt this mentality will be granted shade on the Day of Judgment by Allah, the Exalted.

The divine presence of Allah, the Exalted, is mentioned throughout the Holy Quran, such as Chapter 57 Al Hadid, verse 4:

“...He is with you wherever you are. And Allah, of what you do, is Seeing.”

The Holy Prophet Muhammad, peace and blessings be upon him, has advised to adopt the true awareness of the divine presence of Allah, the Exalted, in many Hadiths. For example, in one divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, declares that He is with whoever remembers Him. This is the reason why it has been reported in Hilyat Al Awliya, volume 1, pages 84 and 85, about the Commander of the Faithful,

Ali Bin Abu Talib, may Allah be pleased with him, that he shied away from the glitter and pomp of the material world and only found solace in the lonely night. Meaning, he sought the companionship of Allah, the Exalted, rather than the companionship of people.

Adopting the awareness of the divine presence of Allah, the Exalted, not only prevents sins and encourages good deeds but it also prevents loneliness and depression. A person is very rarely affected by mental health issues when they are constantly surrounded by a person who loves them and aids them. No one loves the creation more than Allah, the Exalted, and there is no doubt that He is the source of all aid. Therefore, acting with excellence benefits one's faith, actions, emotional state and the wider society.

A muslim must avoid becoming like those who treat Allah, the Exalted, as the most insignificant of those who observe them. This is a serious spiritual illness which leads to all types of sins and evil behavior towards Allah, the Exalted, and the creation.

“[Allāh] said, "You have been granted your request, O Moses.””

Allah, the Exalted, is the One who answers all supplications by either fulfilling one's requests, removing an equivalent sin from their book of deeds or by saving reward for them in the hereafter as long as the etiquettes and conditions of a supplication are fulfilled. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3604. Allah, the Exalted, is in fact far too generous and shy to turn away a beggar from His door empty handed. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3556.

The muslim who understands this divine name will persist on supplicating to Allah, the Exalted, and never give up hope of an answer. They will strive to fulfil all the conditions and etiquettes of a supplication in order to guarantee its acceptance.

A muslim must act on this divine name by fulfilling the good requests of people. In fact, a Hadith found in Shama'il At Tirmidhi, number 335, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never turned someone down when asked for something good.

Chapter 20 - Taha, Verses 85-91

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا
حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ
رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ
فَقَدْ فَتَنَّا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ
فَنَسِيَ ﴿٨٨﴾

أَفَلَا يَرَوْنَ أَنَّهُمْ يُرْجَعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ

فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

"[Allah] said, "But indeed, We have tried your people after you [departed], and the Sāmirī has led them astray."

So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"

They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmirī throw."

And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."

Did they not see that it [the golden calf] could not return to them any speech [i.e., response] and that it did not possess for them any harm or benefit?"

And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

They said, "We will never cease being devoted to it [i.e., the calf] until Moses returns to us."

“[Allah] said, "But indeed, We have tried your people after you [departed], and the Sāmīrī has led them astray.””

As the purpose of this world is to test mankind, muslims must be prepared for these tests by responding with the sincere obedience of Allah, the Exalted.

In a Hadith found in Sahih Muslim, number 7500, the Holy Prophet Muhammad, peace and blessings be upon him, advised that every situation is blessed for a believer. The only condition is that they need to respond to each situation they encounter while obeying Allah, the Exalted, specifically, patience in difficulties and gratitude in times of ease.

There are two aspects of life. One aspect are the situations people find themselves in whether they are times of ease or difficulties. The control of what situation a person faces is out of their hands. Allah, the Exalted, has decided this and there is no escaping them. Therefore, stressing over the situations one faces does not make sense as they are destined and therefore inevitable. The other aspect is a person's reaction to each situation. This is in each person's control and this is what they are judged on for example, showing patience or impatience in a difficult situation. Therefore, a muslim must concentrate on their behaviour and reaction in each situation instead of stressing over being in a situation as this is unavoidable. If a muslim desires to succeed in both worlds they should assess each situation and always act in the obedience of Allah, the Exalted. For example, in times of ease they must use the blessings they

possess as prescribed by Islam which is true gratitude to Allah, the Exalted.
Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”

And in times of difficulty they must show patience knowing Allah, the Exalted, chooses what is best for His servants even if they do not understand the wisdom behind the choices. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

“[Allah] said, "...and the Sāmirī has led them astray.””

This warns against bad companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

“[Allah] said, "...and the Sāmirī has led them astray.””

This warns against choosing the wrong role model.

If one turns the pages of history they will observe many people who achieved great worldly success and in some cases benefited mankind yet, they will also observe at least one thing which taints their achievements. But if one observes the life of the Holy Prophet Muhammad, peace and blessings be upon him, they will observe nothing except success and countless things which benefit mankind. Even though, there are people who falsely criticise the Holy Prophet Muhammad, peace and blessings be upon him, it is quite evident from his highly accurate and detailed biography which has been verified by reliable muslim and non-muslim historians that this criticism is based on nothing but falsehood. This is why muslims must put aside all role models and instead study and adopt the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the only way to achieve real untainted success in both one's worldly and religious life. Chapter 3 Alee Imran, verse 31:

“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”

There is no goal greater than this in this world. In fact, this is what people irrespective of their faith strive to achieve. And Allah, the Exalted, has

placed all of it in the footsteps of his Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

It is simple, if a person desires worldly and religious success they should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. But if they choose a path other than his whatever tainted success they achieve will eventually become a burden for them and it may lead to a punishment on a Great Day.

“[Allah] said, "...and the Sāmirī has led them astray.””

In a Hadith found in Jami At Tirmidhi, number 2674, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who guides others to something good will receive the same reward as those who act on their advice. And those who guide others to sins will be held accountable as if they committed the sins.

It is important for muslims to be careful when advising and guiding others. A muslim should only advise others in matters of good so that they gain reward from it and avoid advising others to disobey Allah, the Exalted. A person will not escape punishment on Judgment Day by simply claiming they are only inviting others towards sins even if they did not commit the sins themselves. Allah, the Exalted, will hold both the guide and the follower accountable for their actions. Muslims should therefore only advise others to do the things they would do themselves. If they dislike an action being recorded in their book of deeds they should not advise others to perform that action.

Because of this Islamic principle muslims should ensure they gain the adequate knowledge before advising others as they can easily multiply their own sins if they incorrectly advise others.

In addition, this principle is an extremely easy way for muslims to gain reward for actions they cannot perform themselves due to a lack of means, such as wealth. For example, a person who is not financially

able to donate charity can encourage others to do so and this will result in them gaining the same reward as the one who gave charity.

“[Allah] said, "...and the Sāmirī has led them astray." So Moses returned to his people, angry..."

It is obvious his anger was for the sake of Allah, the Exalted, as he maintained obedience to Allah, the Exalted, at all times.

In a Hadith found in Sunan Abu Dawud, number 4681, the Holy Prophet Muhammad, peace and blessings be upon him, advised the characteristics which perfect a muslim's faith.

One of the characteristics mentioned is to hate for the sake of Allah, the Exalted. This means one should dislike the things Allah, the Exalted, dislikes such as His disobedience. It is important to note, this does not mean one should hate others as people can sincerely repent to Allah, the Exalted. Instead a muslim should dislike the sin itself which is proven by them avoiding it and warning others against it also. Muslims should continue to advise others instead of breaking ties with them as this act of kindness may well cause them to sincerely repent. This includes not disliking things based on one's own feelings, such as an action, which is lawful. Finally the proof of one disliking for the sake of Allah, the Exalted, is that when they show their dislike through their words and actions it will never be in a way which contradicts the teachings of Islam. Meaning, their dislike for something will never cause them to commit a sin as this would prove that their dislike for something is for their own sake.

“[Allah] said, "...and the Sāmirī has led them astray." So Moses returned to his people...grieved...”

These verses also highlights the sincerity the Holy Prophet Musa, peace be upon him, possessed for his nation.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the general public. This includes desiring the best for them at all times and showing this through one’s words and actions. It includes advising others to do good, forbidding them from evil, to be merciful and kind to others at all times. This can be summed up by a single Hadith found in Sahih Muslim, number 170. It warns that one cannot be a true believer until they love for others what they desire for themselves.

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can understand its importance as it has been placed with two vital obligatory duties.

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this

puts himself in difficulty. For example, one may sacrifice purchasing certain things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

“...Satan certainly seeks to sow discord among them...”

One way of uniting people is to veil the faults of others and advise them privately against sins. The one who acts in this way will have their sins veiled by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible one should advise and teach the aspects of religion and the important aspects of the world to others so that both their worldly and religious lives improve. A proof of one's sincerity to others is that they support them in their absence for example, from the slander of others. Turning away from others and only worrying about oneself is not the attitude of a muslim. In fact, this is how most animals behave. Even if one cannot change the whole society they can still be sincere in helping those in their life, such as their relatives and friends. Simply put, one must treat others how they desire people to treat them. Chapter 28 Al Qasas, verse 77:

“...And do good as Allah has done good to you...”

“[Allah] said, "...and the Sāmirī has led them astray." So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"...And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."”

Allah, the Exalted, promised them to reveal the Torah for their guidance and instead of waiting for the Holy Prophet Musa, peace be upon him, to return to them with it they turned away from the obedience of Allah, the Exalted.

Muslims must not follow in their footsteps by failing to sincerely obey and follow the Holy Prophet Muhammad, peace and blessings be upon him, just like they failed to sincerely obey and follow the Holy Prophets Musa and Haroon, peace be upon them.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people.

This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

“[Allah] said, "...and the Sāmirī has led them astray." So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?" They said, "We did not break our promise to you by our will..."”

Their excuse was lame as they wilfully chose to disobey Allah, the Exalted, and the Holy Prophet Musa, peace be upon him.

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that breaking promises is an aspect of hypocrisy.

The greatest of promises a muslim has made is with Allah, the Exalted, which is to obey Him sincerely. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. All other promises made with people must also be kept unless one has a valid excuse especially, the ones a parent makes with children. Breaking promises only teaches children bad character and encourages them to believe being deceitful is an acceptable characteristic to possess. In a Hadith found in Sahih Bukhari, number 2227, Allah, the Exalted, declares that He will be against the one who makes a promise in His name and then breaks it without a valid excuse. How can the one who has Allah, the Exalted, against them on Judgment Day possibly succeed?

“[Allah] said, "...and the Sāmirī has led them astray."...They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmirī throw." And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."”

Their excuse was lame as they wilfully chose to disobey Allah, the Exalted, and the Holy Prophet Musa, peace be upon him. They attempted to free themselves of blame by stating that they simply blindly followed Samiri.

A Hadith found in Sunan Ibn Majah, number 4049, indicates the importance of not blindly imitating others in accepting Islam, such as one's family, without gaining and acting on Islamic knowledge so that one surpasses blind imitation and obeys Allah, the Exalted, while truly recognising his Lordship and their own servanthood. This is in fact the purpose of mankind. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship Me.”

How can one truly worship someone they do not even recognize? Blind imitation is acceptable for children but adults must follow in the footsteps of the righteous predecessors by truly understanding the purpose of their creation through knowledge. Ignorance is the very reason why the muslims who fulfil their obligatory duties still feel disconnected from

Allah, the Exalted. This recognition aids a muslim to behave as a true servant of Allah, the Exalted, throughout the day not just during the five daily obligatory prayers. Only through this will muslims fulfil true servanthood to Allah, the Exalted. And this is the weapon which overcomes all difficulties a muslim faces during their life. If they do not possess this they will face difficulties without gaining reward. In fact, it will only lead to more difficulties in both worlds. Performing the obligatory duties through blind imitation may fulfil the obligation but it will not safely guide one through every difficulty in order to reach the proximity of Allah, the Exalted, in both worlds. In fact, in most cases blind imitation will lead to one eventually abandoning their obligatory duties. This muslim will only fulfil their duties in times of difficulty and turn away from them in times of ease or vice versa.

“[Allah] said, "...and the Sāmirī has led them astray."...They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmirī throw." And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot." Did they not see that it could not return to them any speech [i.e., response] and that it did not possess for them any harm or benefit?...They said, "We will never cease being devoted to it [i.e., the calf] until Moses returns to us."”

An idol which is created by a person cannot be a God. In fact, the person who created it has a higher status than it. If one claims the spirit of their God enters the idol after its manufacture then this would mean their God is completely dependent on people to create a body for it. A true God is not dependent on another in fact, everyone else is dependent on it. In addition, the fact that an idol does not possess any senses proves that it cannot benefit itself or others. Therefore, it is not worthy of being worshipped as the very purpose of worship is to gain benefit from the one being worshipped.

Allah, the Exalted, is the One who decrees harm and benefit.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire

them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, they are many sick people who take medicine and recover from their illness. But they are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, “Never will we be struck except by what Allah has decreed for us...”

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah...”

“[Allah] said, "...and the Sāmirī has led them astray."...They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmirī throw." And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."...And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."”

The Holy Prophet Muhammad, peace and blessings be upon him, has advised the importance of objecting to evil things in a Hadith found in Sunan Abu Dawud, number 4340. This Hadith clearly shows that it is a duty on all muslims to object to all forms of evil according to their strength and means. The lowest level, as mentioned in this Hadith, is rejecting the evil with one's heart.

This shows internally approving evil actions is one of the ugliest of those things which are forbidden. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4345, that the one who is present when an evil is committed and denounces it is like the one who was not present. But the one who was absent and approved the evil deed is like the one who was present when it was committed.

The first two aspects of objecting to evil, mentioned in the main Hadith under discussion, are through one's physical actions and speech. This is

only a duty on a muslim who has the strength to do so for example, they will not be harmed by their actions or words.

It is important to note, objecting to evil with one's hand does not refer to fighting. It refers to correcting the evil actions of others, such as returning the rights of someone which have been unlawfully violated. The one who is in a position to do so yet, refrains from doing so has been warned of a punishment in a Hadith found in Sunan Abu Dawud, number 4338.

The Holy Prophet, peace and blessings be upon him, has advised muslims in a Hadith found in Jami At Tirmidhi, number 2191, that they should not fear the creation in respect to speaking the truth. In fact, the one who allows the fear of the creation to prevent them from objecting to evil things has been described as the one who hates himself and will be criticized by Allah, the Exalted, on Judgment Day. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4008. It is important to note, this does not refer to the one who remains silent out of fear of being harmed as this is an acceptable excuse but it refers to the person who remains silent because of the status people hold in their eyes.

A Hadith found in Sunan Abu Dawud, number 4341, advises that a person can give up objecting to evil things through their actions and speech when others obey their greed, follow their incorrect opinions and desires and when they prefer the material world over the hereafter. It does not take a scholar to conclude this time has arrived. Chapter 5 Al Ma'idah, verse 105.

“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided...”

But it is important to note, a muslim should continue with this important duty in respect to their dependents as this is a duty on them according to a Hadith found in Sunan Abu Dawud, number 2928, and in respect to those they feel physically and verbally safe from, as this is the superior attitude.

Objecting to evil things which are apparent is what the main Hadith under discussion refers to. Meaning, it does not grant permission to muslims to spy on others in order to find evil things to object to. Spying and anything associated with it in this respect are forbidden. Chapter 49 Al Hujurat, verse 12:

“O you who have believed...do not spy...”

It is important to note, that a muslim must object to evil according to the teachings of Islam and not their own desires. A muslim may believe they are acting for sake of Allah, the Exalted, when they are not. This is proven when they object to evil in a way which contradicts the teachings of Islam. In fact, what is considered a good deed may well become a sin because of this negative attitude.

A muslim must object to evil in a gentle and fair way preferably in private in accordance to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The opposite of these characteristics will only push people away from sincerely repenting and may lead to further sins as a result of angering them.

“[Allah] said, "...and the Sāmirī has led them astray."...They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmirī throw." And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."...And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."”

In a Hadith found in Sahih Bukhari, number 2686, the Holy Prophet Muhammad, peace and blessings be upon him, warned that failing to fulfill the important duty of commanding good and forbidding evil can be understood with the example of a boat with two levels full of people. The people on the lower level keep disturbing the people on the upper level whenever they desire to access water. So they decide to drill a hole in the lower level so that they can access water directly. If the people on the upper level fail to stop them they will all surely drown.

It is important for muslims to never give up commanding good and forbidding evil according to their knowledge in a gentle way. A muslim should never believe that as long as they obey Allah, the Exalted, other misguided people will not be able to affect them in a negative way. A good apple will eventually get affected when placed with rotten apples. Similarly, the muslim who fails to command others to do good will eventually be effected by their negative behavior whether it is subtle or apparent. Even if the wider society has become heedless one should never give up advising their dependents such as their family as not only will their negative behavior affect them more but this is a duty on all muslims according to a

Hadith found in Sunan Abu Dawud, number 2928. Even if a muslim is ignored by others they should discharge their duty by persistently advising them in a gentle way which is supported by strong evidence and knowledge. Only in this way will they be protected from their negative effects and pardoned on the Day of Judgment. But if they only care about themselves and ignore the actions of others it is feared that the negative effects of others may well lead to their eventual misguidance.

Chapter 20 – Taha, Verses 92-94

قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۙ

أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ۗ

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۗ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي

إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ۚ

“[Moses] said, "O Aaron, what prevented you, when you saw them going astray.

From following me? Then have you disobeyed my order?

[Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe my word.'”

“[Moses] said, "O Aaron, what prevented you, when you saw them going astray. From following me? Then have you disobeyed my order?"”

This refers to when the Holy Prophet Musa, peace be upon him, put his brother, the Holy Prophet Haroon, peace be upon him, in charge when he left to converse with Allah, the Exalted. Chapter 7 Al A'raf, verse 142:

“...And Moses said to his brother Aaron [Prophet Haroon, peace be upon him], "Take my place among my people, do right [by them], and do not follow the way of the corrupters.””

These verses indicate that even though the Holy Prophet Haroon, peace be upon him, was the most senior person after the Holy Prophet Musa, peace be upon him, none the less he was not exempt from following and obeying Allah, the Exalted. Unfortunately, some elders and leaders force others to act correctly while they themselves behave as if they are free of accountability. Muslims must lead by example just like the Holy Prophets, peace be upon them, did as no one is free of accountability with Allah, the Exalted.

It is important for all Muslims, especially parents, to act on what they advise to others. It is obvious if one turns the pages of history that those who acted on what they preached had a much more positive effect on others

compared to those who did not lead by example. The best example being the Holy Prophet Muhammad, peace and blessings be upon him, who not only practiced what he preached but adhered to those teachings more strictly than anyone else. Only with this attitude will Muslims especially, parents have a positive impact on others. For example, if a mother warns her children not to lie as it is a sin but often lies in front of them her children are unlikely to act on her advice. A person's actions will always have more of an impact on others than their speech. It is important to note that this does not mean one needs to be perfect before advising others. It means they should sincerely strive to act on their own advice before advising others. The Holy Quran has made it clear in the following verse that Allah, the exalted, hates this behaviour. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Bukhari, number 3267, that the a person who commanded good but refrained from it themselves and prohibited evil yet acted on it themselves will be punished in severely Hell. Chapter 61 As Saf, verse 3:

“Greatly hateful in the sight of Allah is that you say what you do not do.”

So it is vital for all Muslims to strive to act on their advice themselves then advise others to do the same. Leading by example is the tradition of all the Holy Prophets, peace be upon them, and is the best way to affect others in a positive way.

“[Moses] said, "O Aaron, what prevented you, when you saw them going astray. From following me? Then have you disobeyed my order?" [Aaron] said, "O son of my mother..."”

Even though the Holy Prophet Musa, peace be upon him, was angered for the sake of Allah, the Exalted, the Holy Prophet Haroon, peace be upon him, did not reply in kind. Instead he attempted to diffuse his anger by reminding him of their bond.

In a Hadith found in Jami At Tirmidhi, number 2701, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves gentleness in all matters.

This is an important characteristic which must be adopted by all muslims. It should be used in all aspects of one’s life. It is important to understand that being gentle benefits the muslim themselves more than anyone else. Not only will they receive blessings and reward from Allah, the Exalted, and minimize the amount of sins they commit, as a gentle person is less likely to commit sins through their speech and actions, but it benefits them in worldly affairs also. For example, the person who treats their spouse gently will gain more love and respect in return than if they treated their spouse in a harsh manner. Children are more likely to obey and treat their parents with respect when they are treated gently. Colleagues at work are more likely to help the one who is gentle with them. The examples are endless. Only in very rare cases is a harsh attitude required. In most cases, gentle behaviour will be much more effective than a harsh attitude.

The Holy Prophet Muhammad, peace and blessings be upon him, possesses countless good qualities yet, Allah, the exalted, specifically highlighted his gentleness in the Holy Quran as it is a key ingredient required to affect others in a positive way. Chapter 3 Al Imran, verse 159:

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”

A muslim must remember that they will never be better than a Holy Prophet, peace be upon them, nor will the person they interact with be worse than Pharaoh yet, Allah, the Exalted, commanded the Holy Prophet Mosa and the Holy Prophet Haroon, peace be upon them, to deal with Pharaoh in a kind manner. Chapter 20 Taha, verse 44:

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”

Therefore, a muslim should adopt gentleness in all affairs as it leads to much reward and affects others, such as one's family, in a positive way.

“[Moses] said, "O Aaron, what prevented you, when you saw them going astray. From following me? Then have you disobeyed my order?" [Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, "You caused division among the Children of Israel, and you did not observe [or await] my word."””

Even though the Holy Prophet Haroon, peace be upon him, fulfilled his responsibility by warning the children of Israel none the less, he did not go to extreme levels in order to quash their evil practice without the permission of the Holy Prophet Musa, peace be upon him, as this might have led to much violence. Chapter 20 Taha, verse 90:

“And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order.””

He objected to their evil practice in a way which made the truth clear to them without it leading to division or violence.

The Holy Prophet Muhammad, peace and blessings be upon him, has advised the importance of objecting to evil things in a Hadith found in Sunan Abu Dawud, number 4340. This Hadith clearly shows that it is a duty on all muslims to object to all forms of evil according to their strength and

means. The lowest level, as mentioned in this Hadith, is rejecting the evil with one's heart.

This shows internally approving evil actions is one of the ugliest of those things which are forbidden. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4345, that the one who is present when an evil is committed and denounces it is like the one who was not present. But the one who was absent and approved the evil deed is like the one who was present when it was committed.

The first two aspects of objecting to evil, mentioned in the main Hadith under discussion, are through one's physical actions and speech. This is only a duty on a muslim who has the strength to do so for example, they will not be harmed by their actions or words.

It is important to note, objecting to evil with one's hand does not refer to fighting. It refers to correcting the evil actions of others, such as returning the rights of someone which have been unlawfully violated. The one who is in a position to do so yet, refrains from doing so has been warned of a punishment in a Hadith found in Sunan Abu Dawud, number 4338.

The Holy Prophet, peace and blessings be upon him, has advised muslims in a Hadith found in Jami At Tirmidhi, number 2191, that they should not

fear the creation in respect to speaking the truth. In fact, the one who allows the fear of the creation to prevent them from objecting to evil things has been described as the one who hates himself and will be criticized by Allah, the Exalted, on Judgment Day. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4008. It is important to note, this does not refer to the one who remains silent out of fear of being harmed as this is an acceptable excuse but it refers to the person who remains silent because of the status people hold in their eyes.

A Hadith found in Sunan Abu Dawud, number 4341, advises that a person can give up objecting to evil things through their actions and speech when others obey their greed, follow their incorrect opinions and desires and when they prefer the material world over the hereafter. It does not take a scholar to conclude this time has arrived. Chapter 5 Al Ma'idah, verse 105.

“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided...”

But it is important to note, a muslim should continue with this important duty in respect to their dependents as this is a duty on them according to a Hadith found in Sunan Abu Dawud, number 2928, and in respect to those they feel physically and verbally safe from, as this is the superior attitude.

Objecting to evil things which are apparent is what the main Hadith under discussion refers to. Meaning, it does not grant permission to muslims to spy on others in order to find evil things to object to. Spying and anything associated with it in this respect are forbidden. Chapter 49 Al Hujurat, verse 12:

“O you who have believed...do not spy...”

It is important to note, that a muslim must object to evil according to the teachings of Islam and not their own desires. A muslim may believe they are acting for sake of Allah, the Exalted, when they are not. This is proven when they object to evil in a way which contradicts the teachings of Islam. In fact, what is considered a good deed may well become a sin because of this negative attitude.

A muslim must object to evil in a gentle and fair way preferably in private in accordance to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The opposite of these characteristics will only push people away from sincerely repenting and may lead to further sins as a result of angering them.

“[Moses] said, "O Aaron, what prevented you, when you saw them going astray. From following me? Then have you disobeyed my order?" [Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, "You caused division among the Children of Israel, and you did not observe [or await] my word."””

Even though the Holy Prophet Haroon, peace be upon him, fulfilled his responsibility by warning the children of Israel none the less, he did not go to extreme levels in order to quash their evil practice without the permission of the Holy Prophet Musa, peace be upon him, as this might have led to much violence. Chapter 20 Taha, verse 90:

“And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order.””

He objected to their evil practice in a way which made the truth clear to them without it leading to division or violence.

In a Hadith found in Sahih Bukhari, number 2686, the Holy Prophet Muhammad, peace and blessings be upon him, warned that failing to fulfill the important duty of commanding good and forbidding evil can be understood with the example of a boat with two levels full of people. The

people on the lower level keep disturbing the people on the upper level whenever they desire to access water. So they decide to drill a hole in the lower level so that they can access water directly. If the people on the upper level fail to stop them they will all surely drown.

It is important for muslims to never give up commanding good and forbidding evil according to their knowledge in a gentle way. A muslim should never believe that as long as they obey Allah, the Exalted, other misguided people will not be able to affect them in a negative way. A good apple will eventually get affected when placed with rotten apples. Similarly, the muslim who fails to command others to do good will eventually be effected by their negative behavior whether it is subtle or apparent. Even if the wider society has become heedless one should never give up advising their dependents such as their family as not only will their negative behavior affect them more but this is a duty on all muslims according to a Hadith found in Sunan Abu Dawud, number 2928. Even if a muslim is ignored by others they should discharge their duty by persistently advising them in a gentle way which is supported by strong evidence and knowledge. Only in this way will they be protected from their negative effects and pardoned on the Day of Judgment. But if they only care about themselves and ignore the actions of others it is feared that the negative effects of others may well lead to their eventual misguidance.

Chapter 21 - Al Anbiya, Verses 48-50

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِّلْمُنْقِبِينَ ﴿٤٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

“And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous.

Who fear their Lord unseen, while they are of the Hour apprehensive.

And this [Quran] is a blessed message which We have sent down. Then are you with it rejectors?”

“And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous. Who fear their Lord unseen...And this [Quran] is a blessed message which We have sent down. Then are you with it rejectors?”

Just like the past nations would only gain the blessings mentioned in this verse when they fulfilled the rights of their divine scripture similarly, muslims will only benefit from the Holy Quran when they fulfil its rights. As indicated by these verses, this is the essence of righteousness.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according

to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

“And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous. Who fear their Lord unseen...And this [Quran] is a blessed message which We have sent down. Then are you with it rejectors?”

Just like the past nations would only gain the blessings mentioned in this verse when they fulfilled the rights of their divine scripture similarly, muslims will only benefit from the Holy Quran when they fulfil its rights. As indicated by these verses, this is the essence of righteousness.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn

Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

“And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous. Who fear their Lord unseen...And this [Quran] is a blessed message which We have sent down. Then are you with it rejectors?”

Just like the past nations would only gain the blessings mentioned in this verse when they fulfilled the rights of their divine scripture similarly, muslims will only benefit from the Holy Quran when they fulfil its rights. As indicated by these verses, this is the essence of righteousness.

Righteousness cannot be achieved without gaining and acting on Islamic knowledge so that one can fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verse 28:

“...Only those fear Allah, from among His servants, who have knowledge...”

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful

not just unlawful. This is because doubtful things takes a muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified sinful by Islam often leads to evil speech, such as backbiting, lying and slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.

“Who fear their Lord unseen...”

In a long Hadith found in Sahih Muslim, number 99, the Holy Prophet Muhammad, peace and blessings be upon him, explained the meaning of Ihsan, which can be translated to mean excellence. This excellence refers to one's conduct and behavior towards Allah, the Exalted, and the creation. Acting with excellence has been mentioned throughout the Holy Quran, such as chapter 10 Yunus, verse 26:

“For them who have done excellent is the best [reward] - and extra...”

The Holy Prophet Muhammad, peace and blessings be upon him, has explained this verse in Hadiths found in Sahih Muslim, numbers 449 and 450. The word extra in this verse refers to when the inhabitants of Paradise will be blessed with the divine vision of Allah, the Exalted. This reward befits the muslim who acts with excellence. As excellence means to lead one's life as if they can witness Allah, the Exalted, observing their outer and inner being at all times. A person who can observe a powerful authority watching them will never misbehave out of awe of them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once advised someone to always behave as if they were constantly being observed by a righteous man they respected. This has been advised in a Hadith found in Imam Tabarani's, Al Mu'jam Al Kabir, number 5539.

Whoever acts in this manner will very rarely commit sins and always hasten towards good deeds. This attitude creates the fear of Allah, the Exalted, and acts as a shield from the fire of trials in this world and the fire of Hell in the hereafter. This vigilance will ensure one not only fulfills all their duties towards Allah, the Exalted, but it also encourages them to fulfill their responsibilities towards the creation. The peak of which is to sincerely treat others with kindness. This person will fulfill the Hadith found in Jami At Tirmidhi, number 251, which advises that a person cannot be a true believer until they love for others what they love for themselves.

This level of excellence ensures one acts with the right intention, which is the foundation of faith according to the Hadith found in Sahih Bukhari, number 1. Success is guaranteed for the one who performs good deeds and demonstrates good behavior with the right intention namely, to please Allah, the Exalted. The more excellent a person acts the stronger their faith becomes until they become a muslim who is far from heedlessness and is always struggling to beautify their hereafter and worldly life according to the teachings of Islam.

It is feared that the opposite of this reward will be given to those who turned away from Allah, the Exalted. As they lived without fearing the all-encompassing gaze of Allah, the Exalted, they will be veiled from seeing Him in the hereafter. Chapter 83 Al Mutaffifin, verse 15:

“No! Indeed, from their Lord, that Day, they will be partitioned.”

Those who fail to reach the level of acting as if they witness Allah, the Exalted, must act on the second part of the advice given in the main Hadith quoted at the beginning. This person should sincerely believe that Allah, the Exalted, is constantly observing them. Even though this state is lower in rank than the one who acts as if they observe Allah, the Exalted, none the less, it is a great way of adopting true fear of Allah, the Exalted. As mentioned earlier this attitude will prevent one from committing sins and encourage them towards good deeds. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in Imam Tabarani's, Al Mu'jam Al Kabir, number 7935, the one who strives to adopt this mentality will be granted shade on the Day of Judgment by Allah, the Exalted.

The divine presence of Allah, the Exalted, is mentioned throughout the Holy Quran, such as Chapter 57 Al Hadid, verse 4:

"...He is with you wherever you are. And Allah, of what you do, is Seeing."

The Holy Prophet Muhammad, peace and blessings be upon him, has advised to adopt the true awareness of the divine presence of Allah, the Exalted, in many Hadiths. For example, in one divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, declares that He is with whoever remembers Him. This is the reason why it has been reported in Hilyat Al Awliya, volume 1, pages 84 and 85, about the Commander of the Faithful, Ali Bin Abu Talib, may Allah be pleased with him, that he shied away from the glitter and pomp of the material world and only found solace in the

lonely night. Meaning, he sought the companionship of Allah, the Exalted, rather than the companionship of people.

Adopting the awareness of the divine presence of Allah, the Exalted, not only prevents sins and encourages good deeds but it also prevents loneliness and depression. A person is very rarely affected by mental health issues when they are constantly surrounded by a person who loves them and aids them. No one loves the creation more than Allah, the Exalted, and there is no doubt that He is the source of all aid. Therefore, acting with excellence benefits one's faith, actions, emotional state and the wider society.

A muslim must avoid becoming like those who treat Allah, the Exalted, as the most insignificant of those who observe them. This is a serious spiritual illness which leads to all types of sins and evil behavior towards Allah, the Exalted, and the creation.

“Who fear their Lord unseen...”

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 2556, the Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings to the one who behaves righteously even when they are in private and away from the observation of others. This muslim becomes fully aware that the divine vision is constantly observing their inner and outer being. This proves their sincerity towards Allah, the Exalted, as they behave righteously even when they are hidden from the sight of people. As these muslims have gained and acted on Islamic knowledge and strived in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience they have obtained excellence of faith. This is when one acts, such as offering the prayer, as if they can observe Allah, the Exalted, observing them. This has been discussed in a Hadith found in Sahih Muslim, number 99. This prevents them from bothering about the sight of people as they are too focused and vigilant over the divine vision.

“And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous...while they are of the Hour apprehensive. And this [Quran] is a blessed message which We have sent down. Then are you with it rejectors?”

These verses indicate that the thing which encourages one to fulfil the rights of the Holy Quran is their accountability on Judgement Day. From this one can assess whether they possess real faith in the Day of Judgement. Real faith in the Day of Judgement encourages one to practically prepare for it by using the worldly blessings they have been granted in ways pleasing to Allah, the Exalted. How to use the blessings correctly is explained by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

“And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous...while they are of the Hour apprehensive. And this [Quran] is a blessed message which We have sent down. Then are you with it rejectors?”

These verses indicate that the thing which encourages one to fulfil the rights of the Holy Quran is their accountability on Judgement Day. From this one can assess whether they possess real faith in the Day of Judgement. Real faith in the Day of Judgement encourages one to practically prepare for it by using the worldly blessings they have been granted in ways pleasing to Allah, the Exalted. How to use the blessings correctly is explained by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A major reason why muslims who believe in yet fail to practically prepare for the Day of Judgement is wishful thinking.

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who

fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

A specific type of wishful thinking which affected the past nations and even the muslim nation is when a person believes that they can ignore the commands and prohibitions of Allah, the Exalted, and somehow someone on the Day of Judgement will intercede for them and save them from Hell. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact and has been discussed in many Hadiths, such as the one found in Sunan Ibn Majah, number 4308, none the less even with his intercession some muslims whose punishment will be reduced by it will still enter Hell. Even a single moment in Hell is truly

unbearable. So one should abandon wishful thinking and instead adopt true hope by practically striving in the obedience of Allah, the Exalted.

The Devil convinces those who do not believe in Judgement Day that even if it occurs they will make peace with Allah, the Exalted, on that day by claiming that they were not so bad as they avoided major crimes such as murder. They have convinced themselves that their pleas will be accepted and they will be sent to Paradise even though they disbelieved in Allah, the Exalted, during their lives on Earth. This is incredibly foolish as Allah, the Exalted, will not treat the person who believed in Him and tried to obey him like the one who disbelieved in Him. A single verse has erased this type of wishful thinking. Chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

“And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous...while they are of the Hour apprehensive. And this [Quran] is a blessed message which We have sent down. Then are you with it rejectors?”

These verses indicate that the thing which encourages one to fulfil the rights of the Holy Quran is their accountability on Judgement Day. From this one can assess whether they possess real faith in the Day of Judgement. Real faith in the Day of Judgement encourages one to practically prepare for it by using the worldly blessings they have been granted in ways pleasing to Allah, the Exalted. How to use the blessings correctly is explained by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable

emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

Chapter 23 - Al Mu'minun, Verses 45-49

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِبْدُونَ ﴿٤٧﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

"Then We sent Musa and his brother Aaron with Our signs and a clear authority.

To Pharaoh and his establishment, but they were arrogant and were a haughty people.

They said, "Should we believe two men like ourselves while their people are for us in servitude?"

So they denied them [the Holy Prophets, peace be upon them] and were of those destroyed.

And We certainly gave Musa the Scripture that perhaps they would be guided.”

“Then We sent Musa and his brother Aaron...”

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the

Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3
Alee Imran, verse 31:

"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

“Then We sent Musa and his brother Aaron with Our signs and a clear authority...And We certainly gave Musa the Scripture that perhaps they would be guided.”

The greatest sign and authority brought by any of the Holy Prophets, peace be upon them, is the Holy Quran. Guidance lies in sincerely obeying and following it.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their

desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a Muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true Muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

“Then We sent Musa and his brother Aaron...To Pharaoh and his establishment, but they were arrogant and were a haughty people.”

In a Hadith found in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom's worth of pride in their heart will not enter Paradise. He clarified that pride is when a person rejects the truth and looks down on others.

No amount of good deeds will benefit someone who possesses pride. This is quite obvious when one observes the Devil and how his countless years of worship did not benefit him when he became proud. In fact, the following verse clearly connects pride with disbelief so a Muslim must avoid this evil characteristic at all costs. Chapter 2 Al Baqarah, verse 34:

“And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”

The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate end of others. This is plain ignorance. In reality, it is foolish to be proud of

anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

This is the reason why pride belongs to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090.

A Muslim should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognise that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. A person should not be fooled into believing humility leads to disgrace as no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029.

“Then We sent Musa and his brother Aaron...To Pharaoh and his establishment, but they were arrogant and were a haughty people. They said, "Should we believe two men like ourselves while their people are for us in servitude?"”

In a Hadith found in Sunan Abu Dawud, number 5116, the Holy Prophet Muhammad, peace and blessings be upon him, clearly warned that nobility does not lie in one's lineage as all people are the descendants of the Holy Prophet Adam, peace be upon him, and he was made of dust. Therefore, people should give up boasting about their relatives and lineage.

It is important to understand that even though some ignorant Muslims have adopted the attitude of other nations by creating castes and sects thereby believing some people are superior to others based on these groups Islam declared a simple criterion for superiority namely, piety. Meaning, the more a Muslim fulfills the commands of Allah, the Exalted, refrains from His prohibitions and faces destiny with patience the greater they are in rank in the sight of Allah, the Exalted. Chapter 49 Al Hujurat, verse 13:

“...Indeed, the most noble of you in the sight of Allah is the most righteous of you...”

This verse destroys all other standards which have been created by ignorant people such as one's race, ethnicity, wealth, gender or social status.

In addition, if a Muslim is proud of a pious person in their lineage they should correctly demonstrate this belief by praising Allah, the Exalted, and following in their footsteps. Boasting about others without following in their footsteps will not help someone in either this world or the next. This has been made clear in a Hadith found in Jami At Tirmidhi, number 2945.

Finally, the one who is proud of others but fails to follow in their footsteps is indirectly dishonoring them as the outside world will observe their bad character and assume their righteous ancestor behaved in the same manner. These people should therefore strive harder in the obedience of Allah, the Exalted, because of this reason. These are like those people who adopt the outward traditions and advice of the Holy Prophet Muhammad, peace and blessings be upon him, such as growing a beard or wearing a scarf yet, fail to adopt his inner character. The outside world will only think negatively about the Holy Prophet Muhammad, peace and blessings be upon him, when they observe the bad character of these Muslims.

“Then We sent Musa and his brother Aaron...To Pharaoh and his establishment, but they were arrogant and were a haughty people...So they denied them and were of those destroyed.”

Islam teaches Muslims that they should never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”

As the material world is temporary whatever one gains from it will eventually fade away and they will be held accountable for their actions and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a Muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For example, in some cases a Muslim woman may believe that if she removed her scarf and dressed a certain way she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the

corporate world it is considered important to mingle with colleagues after work hours. So a Muslim might find themselves being invited to a pub or club after work.

In times like this it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.

“Then We sent Musa and his brother Aaron...To Pharaoh and his establishment, but they were arrogant and were a haughty people...So they denied them and were of those destroyed.”

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A Muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a Muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be

thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a Muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

“Then We sent Musa and his brother Aaron...To Pharaoh and his establishment, but they were arrogant and were a haughty people...So they denied them and were of those destroyed.”

It is important for Muslims to understand a simple yet profound lesson namely, they will never succeed in this world or the next in worldly or religious matters through the disobedience of Allah, the Exalted. Since the dawn of time to this age and till the end of time no person has ever achieved true success nor will they ever through the disobedience of Allah, the Exalted. This is quite obvious when one turns the pages of history. Therefore, when a Muslim is in a situation which they desire to achieve a positive and successful outcome from they should never choose to disobey Allah, the Exalted, irrespective of how tempting or easy it may seem to be. Even if one is advised by their close friends and relatives to do so as there is no obedience to the creation if it means disobedience to the Creator. And in truth they will never be able to protect them from Allah, the Exalted, and His punishment in either this world or the next. The same way Allah, the Exalted, grants success to those who obey Him He removes a successful outcome from those who disobey Him even if this removal takes time to witness. A Muslim should not be fooled as this will occur sooner or later. The Holy Quran has made it extremely clear that an evil plan or action only encompasses the doer even if this punishment is delayed. Chapter 35 Fatir, verse 43:

“...but the evil plot does not encompass except its own people...”

Therefore, no matter how difficult the situation and choice Muslims should always choose the obedience of Allah, the Exalted, in both worldly and religious matters as this alone will lead to true success in both worlds even if this success is not obvious immediately.

“Then We sent Musa and his brother Aaron...To Pharaoh and his establishment, but they were arrogant and were a haughty people...So they denied them and were of those destroyed.”

It is important for a Muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a Muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A Muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

"...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.""

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

Chapter 25 - Al Furqan, Verses 35-36

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

فَقُلْنَا أَذْهَبًا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

“And We had certainly given Musa the Scripture and appointed with him his brother Aaron as an assistant.

*And We said, “Go both of you to the people who have denied Our signs.”
Then We destroyed them with [complete] destruction.”*

“And We had certainly given Musa the Scripture and appointed with him his brother Aaron as an assistant. And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction.”

The purpose of sending Holy Prophets, peace be upon them, and divine scriptures is for them to be sincerely obeyed and followed. Muslims must not fail to behave in this manner otherwise they may well share the fate of the past nations who ignored the signs of Allah, the Exalted.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him.

Sincerity towards the Holy Quran includes having deep respect and love for the words of Allah, the Exalted. This sincerity is proven when one fulfils the three aspects of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and teacher. The final aspect is to act on the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted. The sincere Muslim gives priority to acting on its teachings over acting on their desires which contradict the Holy Quran. Modelling one’s character on the Holy Quran is the sign of true sincerity towards the book of Allah, the Exalted. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, which is confirmed in a Hadith found in Sunan Abu Dawud, number 1342.

The next thing mentioned in the main Hadith under discussion is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

“And We had certainly given Musa the Scripture and appointed with him his brother Aaron as an assistant. And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction.”

The purpose of sending Holy Prophets, peace be upon them, and divine scriptures is for them to be sincerely obeyed and followed. Muslims must not fail to behave in this manner otherwise they may well share the fate of the past nations who ignored the signs of Allah, the Exalted.

Islam teaches Muslims that they should never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”

As the material world is temporary whatever one gains from it will eventually fade away and they will be held accountable for their actions and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a Muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For example, in some cases a Muslim woman may believe that if she removed her scarf and dressed a certain way she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after work hours. So a Muslim might find themselves being invited to a pub or club after work.

In times like this it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.

“And We had certainly given Musa the Scripture and appointed with him his brother Aaron as an assistant. And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction.”

The purpose of sending Holy Prophets, peace be upon them, and divine scriptures is for them to be sincerely obeyed and followed. Muslims must not fail to behave in this manner otherwise they may well share the fate of the past nations who ignored the signs of Allah, the Exalted.

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A Muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a Muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a Muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

“And We had certainly given Musa the Scripture and appointed with him his brother Aaron as an assistant. And We said, “Go both of you to the people who have denied Our signs.” Then We destroyed them with [complete] destruction.”

The purpose of sending Holy Prophets, peace be upon them, and divine scriptures is for them to be sincerely obeyed and followed. Muslims must not fail to behave in this manner otherwise they may well share the fate of the past nations who ignored the signs of Allah, the Exalted.

It is important for Muslims to understand a simple yet profound lesson namely, they will never succeed in this world or the next in worldly or religious matters through the disobedience of Allah, the Exalted. Since the dawn of time to this age and till the end of time no person has ever achieved true success nor will they ever through the disobedience of Allah, the Exalted. This is quite obvious when one turns the pages of history. Therefore, when a Muslim is in a situation which they desire to achieve a positive and successful outcome from they should never choose to disobey Allah, the Exalted, irrespective of how tempting or easy it may seem to be. Even if one is advised by their close friends and relatives to do so as there is no obedience to the creation if it means disobedience to the Creator. And in truth they will never be able to protect them from Allah, the Exalted, and His punishment in either this world or the next. The same way Allah, the Exalted, grants success to those who obey Him He removes a successful outcome from those who disobey Him even if this removal takes time to witness. A Muslim should not be fooled as this will occur sooner or later. The Holy Quran has made it extremely clear that an evil plan or action only encompasses the doer even if this punishment is delayed. Chapter 35 Fatir, verse 43:

“...but the evil plot does not encompass except its own people...”

Therefore, no matter how difficult the situation and choice Muslims should always choose the obedience of Allah, the Exalted, in both worldly and religious matters as this alone will lead to true success in both worlds even if this success is not obvious immediately.

“...and appointed with him his brother Aaron as an assistant.”

Since the passing of the righteous predecessors the strength of the Muslim nation has weakened dramatically. It is logical that the greater the number of people in a group the stronger the group will become yet Muslims have somehow defied this logic. The strength of the Muslim nation has only decreased as the number of Muslims have increased. One of the main reasons this has occurred is connected to chapter 5 Al Ma'idah, verse 2 of the Holy Quran:

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”

Allah, the Exalted, clearly commands Muslims to aid each other in any matter which is good and not support each other in any matter which is bad. This is what the righteous predecessors acted on but many Muslims have failed to follow in their footsteps. Many Muslims now observe who is doing an action instead of observing what they are doing. If the person is linked to them for example, a relative, they support them even if the thing is not good. Similarly, if the person has no relationship with them they turn away from supporting them even if the thing is good. This attitude completely contradicts the traditions of the righteous predecessors. They would support others in good irrespective of who was doing it. In fact, they went so far on acting on this verse of the Holy Quran that they would even support those they did not get on with as long as it was a good thing.

The other thing connected to this is that many Muslims fail to support each other in good as they believe the person they are supporting will gain more prominence than them. This condition has even affected scholars and Islamic educational institutes. They make lame excuses not to aid others in good as they do not have a relationship with them and they fear their own institution will be forgotten and those they help will gain further respect in society. But this is completely wrong as one only needs to turn the pages of history to observe the truth. As long as one's intention is to please Allah, the Exalted, supporting others in good will increase their respect within society. Allah, the Exalted, will cause the hearts of the people to turn to them even if their support is for another organisation, institution or person. For example, when the Holy Prophet Muhammad, peace and blessings be upon him, departed this world Umar Bin Khattab, may Allah be pleased with him, could have easily challenged for the Caliphate and would have found plenty of support in his favour. But he knew the right thing to do was to nominate Abu Bakkar Siddique, may Allah be pleased with him, as the first Caliph of Islam. Umar Bin Khattab, may Allah be pleased with him, did not worry about being forgotten by society if he supported another person. He instead obeyed the command in the verse mentioned earlier and supported what was right. This is confirmed in the Hadiths found in Sahih Bukhari numbers 3667 and 3668. The honour and respect of Umar Bin Khattab, may Allah be pleased with him, within society only increased by this action. This is obvious to those who are aware of Islamic history.

Muslims must reflect on this deeply, change their mentality and strive to aid others in good irrespective of who is doing it and not hold back fearing their support will cause them to be forgotten within society. Those who obey Allah, the Exalted, will never be forgotten in both this world and the next. In fact, their respect and honour will only grow in both worlds.

“...and appointed with him his brother Aaron as an assistant.”

This verse also indicates the importance of good companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for Muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a Muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a Muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

Chapter 37 - As Saffat, Verses 114-122

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ ﴿١١٥﴾

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾

وَأَيَّدْنَاهُمَا الْكُتُبَ الْمُسْتَبِينَ ﴿١١٧﴾

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرِينِ ﴿١١٩﴾

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

إِنَّهُمْ مِمَّنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾

*“And We did certainly confer favor upon Moses and Aaron.
And We saved them and their people from the great affliction.
And We supported them so it was they who overcame.
And We gave them the explicit Scripture [i.e., the Torah].
And We guided them on the straight path.
And We left for them [favorable mention] among later generations.
Peace upon Moses and Aaron.
Indeed, We thus reward the doers of good.
Indeed, they were of Our believing servants.”*

“And We did certainly confer favor upon Moses and Aaron.”

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the Exalted, will only become a burden for its possessor in both worlds. A muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”

A muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”

“And We did certainly confer favor upon Moses and Aaron. And We saved them and their people from the great affliction. And We supported them so it was they who overcame.”

This event teaches muslims that whenever they encounter a difficult situation they should remain firm on the obedience of Allah, the Exalted, trusting that He will provide them a way out of it even if this seems impossible at the time just like He done for the Holy Prophet Musa, peace be upon him, and his nation. Chapter 65 At Talaq, verse 2:

“...And whoever fears Allah - He will make for him a way out.”

A muslim should understand that Allah, the Exalted, chooses the best for His servants even if the wisdoms behind the difficulty are not obvious. It is a person's reaction which either leads to blessings or the anger of Allah, the Exalted. One only needs to reflect on the countless examples in their own life where they believed something was bad only to change their mind later on and vice versa. This is just like when a person takes a bitter medicine prescribed to them by a doctor. Even though the medicine is bitter they still take it believing it will benefit them. It is strange how a muslim can trust a doctor whose knowledge is limited and who is not absolutely certain the bitter medicine will benefit them and fail to trust Allah, the Exalted, whose knowledge is infinite and when He only decrees the best for His servants.

A muslim should understand the difference between wishful thinking and trust in Allah, the Exalted. The person who does not obey Allah, the Exalted, and then expects Him to help them in difficulties is a wishful thinker. The one who will gain the help of Allah, the Exalted, which is indicated in this great event, is the one who sincerely strives in the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience and then trusts His judgment without complaining or questioning His choice.

“And We did certainly confer favor upon Moses and Aaron. And We saved them and their people from the great affliction. And We supported them so it was they who overcame.”

These verses also indicate the importance of good companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a

great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

“And We did certainly confer favor upon Moses and Aaron. And We saved them and their people from the great affliction. And We supported them so it was they who overcame.”

These verses are connected to chapter 47 Muhammad, verse 7:

“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”

This verse means that if one aids Islam then Allah, the Exalted, will help them in both worlds. It is strange how countless people desire the help of Allah, the Exalted, yet do not fulfil the first part of this verse through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The excuse most people give is that they do not have time to perform righteous deeds. They desire the help of Allah, the Exalted, yet will not make time to do the things which please Him. Does this make sense? Those who do not fulfil the obligatory duties and then expect the aid of Allah, the Exalted, in their moment of need are quite foolish. And those who do fulfil the obligatory duties yet refuse to go beyond them will find that the aid they receive is limited. How one behaves is how they are treated. The more time and energy dedicated to Allah, the Exalted, the more support they will receive. It really is that simple.

A muslim needs to understand that the majority of the obligatory duties, such as the five daily prayers, only takes a small amount of time in one's day. A muslim cannot expect to barely dedicate an hour a day to offering the obligatory prayers and then neglect Allah, the Exalted, for the rest of the day and still expect His continuous support through all difficulties. A person would dislike a friend who treated them in such a manner. How then can one treat Allah, the Exalted, the Lord of the worlds, like this then?

Some only dedicate extra time to pleasing Allah, the Exalted, when they encounter a worldly problem then demand Him to fix it as if they done Allah, the Exalted, a favour by performing voluntary good deeds. This foolish mentality clearly contradicts servanthood to Allah, the Exalted. It is amazing how this type of person finds time to do all their other leisurely activities, such as spending time with family and friends, watching TV and attending social functions yet finds no time to dedicate to pleasing Allah, the Exalted. They cannot seem to find time to recite and adopt the teachings of the Holy Quran. They do not seem to find time to study and act on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These people somehow find wealth to spend on their unnecessary luxuries yet seem to find no wealth to donate in voluntary charity.

It is important to understand that a muslim will be treated according to how they behave. Meaning, if a Muslim dedicates extra time to please Allah, the Exalted, then they will find the support they need to journey through all difficulties safely. But if they fail to fulfil the obligatory duties or only fulfil them without dedicating any other time to pleasing Allah, the Exalted, then they will find a similar response from Allah, the Exalted. Put simply, the

more one gives the more they shall receive. If one does not give much they should not expect much in return.

“And We did certainly confer favor upon Moses and Aaron. And We saved them and their people from the great affliction. And We supported them so it was they who overcame.”

Even though tests and trials have affected believers since the dawn of time particularly in the time of the Holy Prophet Muhammad, peace and blessings be upon him, yet it seems like the modern day tests only lead to more difficulties and humiliation for muslims. Whereas, the tests which the righteous predecessors faced only led to their honour in both worlds. The main reason for this difference in the outcome and result of tests is that when the righteous predecessors faced tests in fact, greater tests than the modern day muslims, which is confirmed in a Hadith found in Sunan Ibn Majah, number 4023, they faced their tests and difficulties while sincerely obeying Allah, the Exalted, in the form of fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with destiny. This resulted in them safely passing the test and receiving great honour and blessings from Allah, the Exalted, in both worlds. Whereas, many muslims in this day and age face tests but do not remain steadfast on the obedience of Allah, the Exalted. They fail to understand that success and honour through tests is only granted to those who remain steadfast on the obedience of Allah, the Exalted, whereas, being disobedient only leads to disgrace. Therefore, muslims should not worship Allah, the Exalted, on an edge whereby they are only obedient to Him in times of ease and turn away from Him angrily and disobediently in times of difficulty. This is not real servant hood or obedience to Allah, the Exalted. Simply put, no action will aid muslims in the long run if it is not based on the obedience of Allah, the Exalted. Disobedience will only lead from one difficulty to another, one disgrace to another. Chapter 4 An Nisa, verse 147:

“What would Allah do with [i.e., gain from] your punishment if you are grateful and believe?...”

“And We did certainly confer favor upon Moses and Aaron. And We saved them and their people from the great affliction. And We supported them so it was they who overcame.”

Even though the number of muslims have increased over time it is obvious that the strength of muslims has only decreased. Each muslim irrespective of the strength of their faith believes in the authenticity of the Holy Quran as doubting it would cause them to lose their faith. In the following verse Allah, the Exalted, has given the key to obtaining superiority and success which would remove the weakness and grief muslims are experiencing all around the world. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

Allah, the Exalted, has made it clear that muslims only need to become true believers in order to achieve this superiority and success in both worlds. True belief involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes the duties towards Allah, the Exalted, and those towards people, such as loving for others what one loves for themselves which has been advised in a Hadith found in Jami At Tirmidhi, number 2515. This requires one to learn and act on Islamic teachings. Through this attitude was success and superiority granted to the Companions, may Allah be pleased with them. And if muslims desire to achieve it then they must

return to this rightly guided attitude. As muslims believe in the Holy Quran they should understand this simple teaching and act on it.

“And We did certainly confer favor upon Moses and Aaron. And We saved them and their people from the great affliction. And We supported them so it was they who overcame.”

In a Hadith found in Sunan Abu Dawud, number 4297, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a day would soon come when other nations would attack the muslim nation and even though they would be great in number they would be deemed insignificant by the world. Allah, the Exalted, would remove the fear of muslims from the hearts' of the other nations. This would occur because of the muslim nation's love for the material world and their hatred for death.

The Companions, may Allah be pleased with them, were small in number yet, they overcame entire nations whereas the muslims today are greater in number yet, have no social or political influence in the world. This is because the Companions, may Allah be pleased with them, lived their lives according to the teachings of Islam thereby, favouring and preparing for the hereafter over enjoying the lawful pleasures of this world. Whereas, most of the muslims today have adopted the opposite mind-set. It is important to understand that the root of all sins is the love of the material world. This is because any sin which is committed is done out of love and desire for it. The material world can be split into four aspects: fame, fortune, authority and one's social life, such as their relatives and friends. It is in the excess pursuit of these things which lead to sins, such as earning unlawful wealth out of love for fortune. It is why a Hadith found in Jami At Tirmidhi, number 2376, warns that love for wealth and authority is more destructive to one's faith than the destruction two hungry wolves would cause if they were let loose on a herd of sheep. Whenever people seek the excess of these aspects of the material world it always leads to disobedience of Allah, the

Exalted. When this occurs the mercy of Allah, the Exalted, is removed which leads to nothing but trouble.

Even though, some muslims believe pursuing the excess things of the material world is harmless it is something the Holy Prophet Muhammad, peace and blessings be upon him, warned against in many Hadiths such as the one found in Sahih Bukhari, number 3158. He warned that he did not fear poverty for muslims. What he feared was that muslims would pursue the excess of this material world, such as excess wealth, and this would cause them to compete with each other over it and this would lead to their destruction. As warned in this Hadith this was the behaviour of the past nations.

As the material world is limited it is obvious that people would have to compete over it if they desired more than their necessities. This competition would cause them to adopt the characteristics which contradict the character of a true muslim, such as envy and enmity for others. They would stop caring for each other as they are too busy competing in gathering and hoarding the material world. And they would contradict the advice given in a Hadith found in Sahih Bukhari, number 6011, which advises that muslims should act like one body when any part of the body suffers from an illness the rest of the body shares in the pain. This competition would drive a muslim to stop loving for others what they love for themselves which is a characteristic of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515, as they desire to outdo their fellow muslims in worldly things. Persisting on this competition will cause a muslim to love, hate, give and withhold all for the sake of the material world instead of for the sake of Allah, the Exalted, which is an aspect of perfecting one's faith according to a Hadith found in Sunan Abu Dawud, number 4681. This

competition is the difference between the Companions, may Allah be pleased with them, and many of the muslims today.

If muslims desire to regain the strength and influence Islam once had they must strive and prioritise preparing for the hereafter over striving for obtaining and hoarding the excess of this material world. This must occur from an individual level until it affects the whole nation.

“And We did certainly confer favor upon Moses and Aaron...And We gave them the explicit Scripture.”

The purpose of sending Holy Prophets, peace be upon him, and divine scriptures is for them to be sincerely followed and obeyed.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him.

Sincerity towards the Holy Quran includes having deep respect and love for the words of Allah, the Exalted. This sincerity is proven when one fulfils the three aspects of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and teacher. The final aspect is to act on the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted. The sincere muslim gives priority to acting on its teachings over acting on their desires which contradict the Holy Quran. Modelling one's character on the Holy Quran is the sign of true sincerity towards the book of Allah, the Exalted. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, which is confirmed in a Hadith found in Sunan Abu Dawud, number 1342.

The next thing mentioned in the main Hadith under discussion is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

“And We did certainly confer favor upon Moses and Aaron...And We guided them on the straight path.”

Allah, the Exalted, is the One who guides His servants to what is beneficial for them in both worlds and guides them away from anything which harms them. Chapter 91 Ash Shams, verse 8:

“And inspired it [with discernment of] its wickedness and its righteousness.”

The muslim who understands this divine name will seek guidance in worldly and religious matters from none other than Allah, the Exalted, through the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever seeks guidance from anything else will not find lasting success.

A muslim should act on this divine name by guiding others towards the obedience of Allah, the Exalted, and what is beneficial to them in both worldly and religious matters according to their knowledge. This will ensure they become a true believer meaning, the one who loves for others what they desire for themselves. This has been advised in a Hadith found in Jami At Tirmidhi, number 2515.

“And We did certainly confer favor upon Moses and Aaron...And We guided them on the straight path.”

It is important to choose the correct role model in life as they can lead someone to the straight path or deviate them from it.

If one turns the pages of history they will observe many people who achieved great worldly success and in some cases benefited mankind yet, they will also observe at least one thing which taints their achievements. But if one observes the life of the Holy Prophet Muhammad, peace and blessings be upon him, they will observe nothing except success and countless things which benefit mankind. Even though, there are people who falsely criticise the Holy Prophet Muhammad, peace and blessings be upon him, it is quite evident from his highly accurate and detailed biography which has been verified by reliable muslim and non-muslim historians that this criticism is based on nothing but falsehood. This is why muslims must put aside all role models and instead study and adopt the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the only way to achieve real untainted success in both one's worldly and religious life. Chapter 3 Alee Imran, verse 31:

“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”

There is no goal greater than this in this world. In fact, this is what people irrespective of their faith strive to achieve. And Allah, the Exalted, has placed all of it in the footsteps of his Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

It is simple, if a person desires worldly and religious success they should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. But if they choose a path other than his whatever tainted success they achieve will eventually become a burden for them and it may lead to a punishment on a Great Day.

“And We did certainly confer favor upon Moses and Aaron...And We left for them [favorable mention] among later generations.”

In a Hadith found in Sunan Ibn Majah, number 4102, the Holy Prophet Muhammad, peace and blessings be upon him, advised how to obtain the love of Allah, the Exalted, and the love of people.

The love of Allah, the Exalted, is obtained when one avoids the excess of this material world which are beyond their needs. Meaning, a muslim should strive in this world in order to fulfill their necessities and the necessities of their dependents according to the teachings of Islam. And they should strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Anything from the material world which aids one in these things is not in reality a worldly thing. Therefore, avoiding them is not required. But one must avoid those things which either hinder or prevent them from fulfilling these duties. This is how a muslim can keep the world in their hand and not in their heart. This is how a muslim obtains the love of Allah, the Exalted, as this attitude causes them to strive in His obedience which attracts the love of Allah, the Exalted. This is confirmed in a Hadith found in Sahih Bukhari, number 6502.

Finally, a muslim can obtain the love of people by avoiding and desiring their worldly possessions. In reality, a person only behaves negatively towards others when they feel others actively desire their possessions or when others actively compete for the worldly things they themselves desire.

Meaning, the fear of losing what one possesses and losing out on the things which their desire through competition with others can lead to negative feelings towards others. If a muslim instead occupies themselves with acting on the first part of this Hadith it will prevent them from competing for the excess worldly things others desire as the vast majority of these desires are for unnecessary worldly things. And if a muslim keeps their harm away from the self and possessions of others which according to a Hadith found in Sunan An Nasai, number 4998, is the sign of a true believer, then they will gain the love of people also.

“And We did certainly confer favor upon Moses and Aaron...And We left for them [favorable mention] among later generations.”

When one is sincere to others Allah, the Exalted, blesses them in this way.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the general public.

This includes desiring the best for them at all times and showing this through one's words and actions. It includes advising others to do good, forbidding them from evil, to be merciful and kind to others at all times. This can be summed up by a single Hadith found in Sahih Muslim, number 170. It warns that one cannot be a true believer until they love for others what they desire for themselves.

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can understand its importance as it has been placed with two vital obligatory duties.

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this puts themselves in difficulty. For example, one may sacrifice purchasing certain things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

“...Satan certainly seeks to sow discord among them...”

One way of uniting people is to veil the faults of others and advise them privately against sins. The one who acts in this way will have their sins veiled by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible one should advise and teach the aspects of religion and the important aspects of the world to others so that both their worldly and religious lives improve. A proof of one's sincerity to others is that they support them in their absence for example, from the slander of others. Turning away from others and only worrying about oneself is not the attitude of a muslim. In fact, this is how most animals behave. Even if one cannot change the whole society they can still be sincere in helping those in their life, such as their relatives and friends. Simply put, one must treat others how they desire people to treat them. Chapter 28 Al Qasas, verse 77:

“...And do good as Allah has done good to you...”

“And We did certainly confer favor upon Moses and Aaron...And We left for them [favorable mention] among later generations.”

This could also mean that their mission of spreading the message of truth continued after them. Meaning, their positive effect on society continued to spread even after they passed away.

Many people have come and gone who have stood up for some sort of cause whether it was to do with women's rights, human rights, the poor, or something else, yet only a small per cent of these people had a positive impact on society. The majority had no positive effect and instead became footnotes in history. One of the reasons for this is a lack of sincerity. If one turns the pages of history they will observe that those who acted with the correct intention meaning, to truly benefit society without any ulterior motives were granted success even if they were not muslims. Benefit to others is something Allah, the Exalted, loves and He therefore grants success to all those who sincerely strive for this end.

Those who did not achieve a positive effect on society lacked this good intention as they desired something else, such as fame. In most cases their bad intention is quite evident as their words and actions clearly contradict each other. For example, some claim to stand up for the rights of women then happily take part in advertising campaigns which show women to be nothing except ornaments to be gawked at. If their actions supported their claims they would have instead taught the advertising companies that a woman's intelligence, good character and inner strength are what should be displayed to the world through their advertising campaigns.

Many of these people who claim to stand up for different causes are in a position of political and social influence and they possess much wealth yet, their positive influence on society is minimal and very short lived. On the other hand, those who may not have possessed such influence changed the attitude of millions through their sincerity. They only desired to benefit society; they did not seek anything else. Because of their sincerity their positive influence and remembrance endured long after they departed this world whereas, those whose intention was corrupt were quickly forgotten even while they were still alive.

So if one desires to succeed in the material world or more importantly in matters of faith they should strive to correct their intention. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, judges people based on their intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1.

“Peace upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants.”

This is obtained through the sincere obedience of Allah, the Exalted.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards Allah, the Exalted.

Sincerity towards Allah, the Exalted, includes fulfilling all the duties given by Him in the form of commands and prohibitions, solely for His pleasure. As confirmed in a Hadith found in Sahih Bukhari, number 1, all will be judged by their intention. So if one is not sincere towards Allah, the Exalted, when performing good deeds they will gain no reward in this world or in the next. In fact, according to a Hadith found in Jami At Tirmidhi, number 3154, those who performed insincere deeds will be told on Judgement Day to seek their reward from those who they acted for, which will not be possible. Chapter 98 Al Bayyinah, verse 5.

"And they were not commanded except to worship Allah, [being] sincere to Him in religion....."

If one is lax in fulfilling their duties towards Allah, the Exalted, it proves a lack of sincerity. Therefore, they should sincerely repent and struggle to fulfil them all. It is important to bear in mind Allah, the Exalted, never burdens one with duties they cannot perform or handle. Chapter 2 Al Baqarah, verse 286.

"Allah does not charge a soul except [with that within] its capacity...."

Being sincere towards Allah, the Exalted, means that one should always choose His pleasure over the pleasure of themselves and others. A Muslim should always give priority to those actions which are for the sake of Allah, the Exalted, over all else. One should love others and dislike their sins for the sake of Allah, the Exalted, and not for the sake of their own desires. When they help others or refuse to take part in sins it should be for the sake of Allah, the Exalted. The one who adopts this mentality has perfected their faith. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

“Peace upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants.”

This is obtained through the sincere obedience of Allah, the Exalted.

In a divine Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 6502, Allah, the Exalted, declares that a muslim can only draw close to Him through fulfilling their obligatory duties. And they can achieve the love of Allah, the Exalted, through voluntary righteous deeds.

This description splits the servants of Allah, the Exalted, into two categories. The first group draws near to Allah, the Exalted, by fulfilling their obligatory duties in respect to Allah, the Exalted, such as the obligatory prayer, and in respect to people, such as the obligatory charity. This can be summed up by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with destiny.

The second category of those who are brought near to Allah, the Exalted, are superior to the first group as they not only fulfil their obligatory duties but strive in voluntary righteous deeds. This clearly shows that this is the only path to the proximity of Allah, the Exalted. Whoever takes a path other than this will not achieve this vital goal. This completely rejects the concept of obtaining sainthood without striving in obedience to Allah, the Exalted.

The person who claims this is simply a liar. The Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Sahih Muslim, number 4094, that when the spiritual heart is pure the rest of the body becomes pure. This leads to righteous deeds. So if a person does not perform righteous deeds, such as their obligatory duties, then their body is impure which means their spiritual heart is impure as well. This person can never reach the proximity of Allah, the Exalted.

It is important to note, the greatest voluntary righteous deeds one can perform are those based on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Anyone who chooses to perform voluntary righteous deeds not based on his traditions has been fooled by the Devil as no path will take one close to Allah, the Exalted, except the path and actions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins....”

The pious muslims who belong in the second higher group are also those who avoid unnecessary things of this material world. This attitude aids them in focusing their efforts on performing voluntary righteous deeds. It is this group who have perfected their faith by loving, hating, giving and withholding all for the sake of Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.

The next thing mentioned in the main Hadith under discussion is that when one strives in fulfilling the obligatory duties and performing voluntary righteous deeds Allah, the Exalted, blesses their five senses so that they use them in obedience to Him. This righteous servant will very rarely commit sins. This increase in guidance has been indicated in Chapter 29 Al Ankabut, verse 69:

“And those who strive for Us - We will surely guide them to Our ways...”

This muslim reaches the level of excellence which has been discussed in a Hadith found in Sahih Muslim, number 99. This is when a muslim performs actions, such as the prayer, as if they observe Allah, the Exalted. The one who reaches this level will guard their mind and body from sins. This is the one who when they speak they speak for Allah, the Exalted, when they are silent they are silent for Allah, the Exalted. When they act they act for Him and when they are still they are for His sake. This is an aspect of monotheism and understanding the Oneness of Allah, the Exalted.

The next thing mentioned in the main Hadith under discussion is that this muslim's supplication will be fulfilled and they will be granted the refuge and protection of Allah, the Exalted. This is a clear lesson for those who desire lawful worldly things. They should not seek to obtain them using any means except through the sincere obedience of Allah, the Exalted. No spiritual teacher or anyone else will be able to grant things to a person

unless the person strives in the obedience of Allah, the Exalted and they are destined to obtain those things.

To conclude this Hadith makes it clear that the proximity of Allah, the Exalted, is only gained through sincere obedience to Him in the form of fulfilling His commands, refraining from His prohibitions and being patient with destiny. This is the path of the Holy Prophet Muhammad, peace and blessings be upon him, and the only path of success in both worlds.

“Peace upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants.”

The doers of good adopt excellence of faith.

In a long Hadith found in Sahih Muslim, number 99, the Holy Prophet Muhammad, peace and blessings be upon him, explained the meaning of Ihsan, which can be translated to mean excellence. This excellence refers to one’s conduct and behavior towards Allah, the Exalted, and the creation. Acting with excellence has been mentioned throughout the Holy Quran, such as chapter 10 Yunus, verse 26:

“For them who have done excellent is the best [reward] - and extra...”

The Holy Prophet Muhammad, peace and blessings be upon him, has explained this verse in Hadiths found in Sahih Muslim, numbers 449 and 450. The word extra in this verse refers to when the inhabitants of Paradise will be blessed with the divine vision of Allah, the Exalted. This reward befits the muslim who acts with excellence. As excellence means to lead one’s life as if they can witness Allah, the Exalted, observing their outer and inner being at all times. A person who can observe a powerful authority watching them will never misbehave out of awe of them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once advised someone to always behave as if they were constantly being observed by a

righteous man they respected. This has been advised in a Hadith found in Imam Tabarani's, Al Mu'jam Al Kabir, number 5539.

Whoever acts in this manner will very rarely commit sins and always hasten towards good deeds. This attitude creates the fear of Allah, the Exalted, and acts as a shield from the fire of trials in this world and the fire of Hell in the hereafter. This vigilance will ensure one not only fulfills all their duties towards Allah, the Exalted, but it also encourages them to fulfill their responsibilities towards the creation. The peak of which is to sincerely treat others with kindness. This person will fulfill the Hadith found in Jami At Tirmidhi, number 251, which advises that a person cannot be a true believer until they love for others what they love for themselves.

This level of excellence ensures one acts with the right intention, which is the foundation of faith according to the Hadith found in Sahih Bukhari, number 1. Success is guaranteed for the one who performs good deeds and demonstrates good behavior with the right intention namely, to please Allah, the Exalted. The more excellent a person acts the stronger their faith becomes until they become a muslim who is far from heedlessness and is always struggling to beautify their hereafter and worldly life according to the teachings of Islam.

It is feared that the opposite of this reward will be given to those who turned away from Allah, the Exalted. As they lived without fearing the all-encompassing gaze of Allah, the Exalted, they will be veiled from seeing Him in the hereafter. Chapter 83 Al Mutaffifin, verse 15:

“No! Indeed, from their Lord, that Day, they will be partitioned.”

Those who fail to reach the level of acting as if they witness Allah, the Exalted, must act on the second part of the advice given in the main Hadith quoted at the beginning. This person should sincerely believe that Allah, the Exalted, is constantly observing them. Even though this state is lower in rank than the one who acts as if they observe Allah, the Exalted, none the less, it is a great way of adopting true fear of Allah, the Exalted. As mentioned earlier this attitude will prevent one from committing sins and encourage them towards good deeds. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in Imam Tabarani’s, Al Mu’jam Al Kabir, number 7935, the one who strives to adopt this mentality will be granted shade on the Day of Judgment by Allah, the Exalted.

The divine presence of Allah, the Exalted, is mentioned throughout the Holy Quran, such as Chapter 57 Al Hadid, verse 4:

“...He is with you wherever you are. And Allah, of what you do, is Seeing.”

The Holy Prophet Muhammad, peace and blessings be upon him, has advised to adopt the true awareness of the divine presence of Allah, the Exalted, in many Hadiths. For example, in one divine Hadith found in Sahih

Bukhari, number 7405, Allah, the Exalted, declares that He is with whoever remembers Him. This is the reason why it has been reported in Hilyat Al Awliya, volume 1, pages 84 and 85, about the Commander of the Faithful, Ali Bin Abu Talib, may Allah be pleased with him, that he shied away from the glitter and pomp of the material world and only found solace in the lonely night. Meaning, he sought the companionship of Allah, the Exalted, rather than the companionship of people.

Adopting the awareness of the divine presence of Allah, the Exalted, not only prevents sins and encourages good deeds but it also prevents loneliness and depression. A person is very rarely affected by mental health issues when they are constantly surrounded by a person who loves them and aids them. No one loves the creation more than Allah, the Exalted, and there is no doubt that He is the source of all aid. Therefore, acting with excellence benefits one's faith, actions, emotional state and the wider society.

A muslim must avoid becoming like those who treat Allah, the Exalted, as the most insignificant of those who observe them. This is a serious spiritual illness which leads to all types of sins and evil behavior towards Allah, the Exalted, and the creation.

“Peace upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants.”

Whoever desires to obtain peace must spread it on Earth.

In a Hadith found in Sahih Bukhari, number 12, the Holy Prophet Muhammad, peace and blessings be upon him, advised a good quality found within Islam. Namely, to spread the Islamic greeting of peace to people one knows and to those they do not know.

It is important to act on this good characteristic as nowadays muslims often only spread the Islamic greeting of peace to those they know. It is important to spread it to all as this leads to love between people and strengthens Islam. In fact, this characteristic leads to Paradise according to a Hadith found in Sahih Muslim, number 194.

A muslim should never forget that they will receive a minimum of ten rewards for every greeting of peace they extend to others even if others fail to reply to them. This has been advised in a Hadith found in Sunan Abu Dawud, number 5195.

Finally, a muslim should fulfill the Islamic greeting of peace correctly by demonstrating this peace in their other speech and actions towards others by keeping their verbal and physical harm away from the self and possessions of others. This is in fact, the definition of a true muslim and believer according to a Hadith found in Sunan An Nasai, number 4998.

“Peace upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants.”

Whoever desires to obtain peace must spread it on Earth.

Throughout the divine scriptures there are many examples which indicate that a person shall be treated according to how they act. For example, in one verse of the Holy Quran Allah, the Exalted, declares that He will remember the person who remembers Him. Chapter 2 Al Baqarah, verse 152.

“So remember Me; I will remember you.”

Another example is found in chapter 2 Al Baqarah, verse 40:

“...fulfill My covenant [upon you] that I will fulfill your covenant [from Me]...”

Finally, in a Hadith found in Jami At Tirmidhi, number 1924, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever shows mercy to others will be shown mercy by Allah, the Exalted.

It is quite obvious that people strive in this material world as they desire peace of mind and contentment. In light of the earlier discussion, peace in one's life is often achieved when a person allows others to live in peace. If one reflects on their own life they will realise that people can be split into two categories: those who mind their business and allow others to live in peace and those who do not. It does not take a genius to figure out that those who let others live in peace are the ones who gain peace. Whereas, members of the other group never find peace irrespective of how many worldly blessings they may possess. This is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 3976, that a muslim cannot perfect their Islam until they avoid things which do not concern them. Those who ignore this advice and busy themselves with interfering with other people are the ones who never find peace. As they deprive others of peace in turn Allah, the Exalted, deprives them of it.

Therefore, a large step towards achieving peace of mind is to let others live in peace. It is important to note, this does not mean one should abandon commanding good and forbidding evil as this is an important duty. But it means that those things which are not sinful should be left alone as constantly chiding others on issues which are not unlawful only leads to enmity and the loss of peace in peoples' lives. There was a day and age when people loved being advised by others on all lawful and unlawful matters even if this meant they were being chided as they desired to reform themselves for the better. But that day has long passed. Nowadays, most

people dislike being chided over the unlawful let alone those things which are lawful yet undesirable. So it is best to avoid this attitude if one desires to gain a bit of peace in their life.

To conclude, the one who lets others live in peace shall be granted peace by Allah, the Exalted.

“Peace upon Moses and Aaron. Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants.”

These verses also indicate the humility possessed by the Holy Prophet Nuh, peace be upon him. Even though he is one of the most senior Holy Prophets, peace be upon them, yet he regarded himself as just one of the slaves of Allah, the Exalted, which has been captured in these verses.

The servants of Allah, the Exalted, have understood that anything good they possess is solely because Allah, the Exalted, granted it to them. And any evil they are saved from is because Allah, the Exalted, protected them. Is it not foolish to be proud of something that does not belong to someone? Just like a person does not boast about a sports car which does not belong to them muslims must realize nothing in reality belongs to them. This attitude ensures one remains humble at all times. The humble servants of Allah, the Exalted, fully believe in the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 5673, which declares that the righteous deeds of a person will not take them to Paradise. Only the mercy of Allah, the Exalted, can cause this to occur. This is because every righteous deed is only possible when Allah, the Exalted, provides one with the knowledge, strength, opportunity and inspiration to perform it. Even the acceptance of the deed is dependent on the mercy of Allah, the Exalted. When one bares this in mind it saves them from pride and inspires them to adopt humility. One should always remember that being humble is not a sign of weakness as Islam has encouraged one to defend themselves if necessary. In other words, Islam teaches muslims to be humble without weakness. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 2029, that whoever humbles themselves

before Allah, the Exalted, will be raised by Him. So in reality, humility leads to honor in both worlds. One only needs to reflect on the most humble of the creation to understand this fact namely, the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, has clearly ordered people by ordering the Holy Prophet Muhammad, peace and blessings be upon him, to adopt this important quality. Chapter 26 Ash Shu'ara, verse 215:

“And lower your wing [i.e., show kindness] to those who follow you of the believers.”

The Holy Prophet Muhammad, peace and blessings be upon him, led a humble life. For example, he happily carried out the domestic duties at home thereby proving these chores are gender-neutral. This is confirmed in Imam Bukhari's, Adab Al Mufrad, number 538.

Chapter 25 Al Furqan, verse 63, shows that humility is an inner characteristic that manifests outwards such as the way one walks. This is discussed in another verse chapter 31 Luqman, verse 18:

“And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly...”

Allah, the Exalted, has made it clear that Paradise is for the humble servants who possess no trace of pride. Chapter 28 Al Qasas, verse 83:

“That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.”

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 1998, that whoever possesses an atom’s worth of pride will not enter Paradise. Only Allah, the Exalted, has the right to be proud as He is the Creator, Sustainer and Owner of the entire universe.

It is important to note, pride is when one believes they are superior to others and rejects the truth when it is presented to them as they dislike accepting the truth when it comes from other than them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4092.

Over 300 Free eBooks on Good Character

<https://ShaykhPod.com/Books>

Other ShaykhPod Media

Daily Blogs: www.ShaykhPod.com/Blogs

Pics: <https://shaykhpod.com/category/pics>

General Podcasts: <https://shaykhpod.com/general-podcasts>

PodWoman: <https://shaykhpod.com/podwoman>

PodKid: <https://shaykhpod.com/podkid>

Urdu Podcasts: <https://shaykhpod.com/urdu-podcasts>

Live Podcasts: <https://shaykhpod.com/live>

Subscribe to Receive Daily Blogs & Updates Via Email:

<http://shaykhpod.com/subscribe>



Achieve **N**oble **C**haracter