

# The Group of Allah (SWT)

**PodSeries - Vol 174**



**Achieve Noble Character**

**The Group of Allah (SWT)**

**ShaykhPod Books**

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## **Acknowledgements**

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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 by 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](mailto:ShaykhPod.Books@gmail.com).

## Introduction

The following short book discusses the characteristics of the Group of Allah, the Exalted. This discussion is based on Chapter 5 Al Ma'idah, Verses 55-56 of the Holy Quran:

*“Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow. And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”*

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.

## The Group of Allah (SWT)

### Chapter 5 – Al Ma'idah, Verses 55-56

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ

رَاكِعُونَ ﴿٥٥﴾

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

*“Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow.*

*And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”*



***“Your ally is none but Allah...”***

Allah, the Exalted, safeguards and preserves the creation and takes care of them with special care. He protects the obedient from the plots and traps of the Devil and He safeguards the disobedient from His immediate punishment in order to give them an opportunity to sincerely repent.

A Muslim should act on this divine name by using the means provided to them by Allah, the Exalted, but always trust in His divine care and choices in every situation and outcome they face even if they do not observe the wisdom behind some choices. This inspires patience and even contentment with the choice of Allah, the Exalted. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

A Muslim should also understand that they will only be protected from misguidance and punishment by the Guardian namely, Allah, the Exalted. This removes any signs of pride and ensures they seek His protection through sincere obedience to Him. A Muslim must act on this divine name by safeguarding every trust they possess such as their blessings by using them according to the teachings of Islam. They should safeguard their actions and speech from the disobedience of Allah, the Exalted. This will ensure they receive more blessings from 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]...”*

***“Your ally is none but Allah...”***

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 when one strives in fulfilling the obligatory duties and performing voluntary righteous deeds He 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.

***“Your ally is...His Messenger...”***

The spiritual help the Holy Prophet Muhammad, peace and blessings be upon him, left behind for his followers are his traditions. By sincerely obeying and following him one can take advantage of this spiritual support in both worlds.

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 Alea 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.

***“Your ally is...His Messenger...”***

In a Hadith found in Sunan Ibn Majah, number 4308, the the Holy Prophet Muhammad, peace and blessings be upon him, advised that he is the first person to intercede and the first person whose intercession will be accepted by Allah, the Exalted, on Judgment Day.

A Muslim should therefore strive to make themselves worthy of the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, by performing the actions which result in this such as supplicating for it after hearing the call to prayer. This has been advised in a Hadith found in Sunan An Nasai, number 679. But this would require one to regularly attend the obligatory prayers at a Mosque instead of offering them at home. The greatest action which will result in the intercession is learning and acting on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A Muslim should not live in heedlessness by rejecting this duty and then expect intercession on Judgment Day as this is closer to wishful thinking which is blame worthy and of no real value compared to true hope in the mercy of Allah, the Exalted.

Unfortunately, some Muslims who have adopted this wishful thinking expect to obtain Paradise through this intercession even though they do not 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. These Muslims must realise that even though the intercession is a fact some Muslims who will have their punishment reduced through intercession 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.



***“Your ally is...those who have believed...”***

In a Hadith found in Sunan An Nasai, number 4998, the Holy Prophet Muhammad, peace and blessings be upon him, advised the signs of a true Muslim and a true believer. A true Muslim is the one who keeps their verbal and physical harm away from others. This in fact, includes all people irrespective of their faith. It includes all types of verbal and physical sins which can cause harm or distress to another. This can include failing to give the best advice to others as this contradicts sincerity towards others which has been commanded in a Hadith found in Sunan An Nasai, number 4204. It includes advising others to disobey Allah, the Exalted, thereby, inviting them towards sins. A Muslim should avoid this behavior as they will be taken account for every person who acts on their bad advice. This has been warned in a Hadith found in Sahih Muslim, number 2351.

Physical harm includes causing problems for other people's livelihood, committing fraud, conning others and physical abuse. All of these characteristics contradict Islamic teachings and must be avoided.

A true believer, according to the main Hadith under discussion, is the one who keeps their harm away from the lives and property of others. Again, this applies to all people irrespective of their faith. This includes stealing, misusing or damaging the property and belongings of others. Whenever one is entrusted with someone else's property they must ensure they only use it with the owner's permission and in a way which is pleasing and agreeable to the owner. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan An Nasai, number 5421, that whoever illegally takes someone

else's property, through a false oath, even if it is as small as a twig of a tree will go to Hell.

To conclude a Muslim must support their verbal declaration of belief with actions as they are the physical proof of one's belief which will be needed in order to obtain success on the Day of Judgment. In addition, a Muslim should fulfill the characteristics of true belief in respect to Allah, the Exalted, and people. An excellent way of achieving this in respect to people is to simply treat others how they wish to be treated by people, which is with respect and peace.

***“Your ally is...those who have believed...”***

This verse 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.”*

***“Your ally is...those who have believed...”***

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.

***“...those who establish prayer...and they bow [in congregation].”***

In a Hadith found in Jami At Tirmidhi, number 2618, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the difference between belief and disbelief is abandoning the obligatory prayers.

In this day and age this has become far too common. Many give up their obligatory prayers for trivial reasons all of which are undoubtedly rejected. If the obligation of the prayer has not been removed for the one who is engaging in battle how can it be removed from anyone else? Chapter 4 An Nisa, verse 102:

*“And when you [i.e., the commander of an army] are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms...”*

Neither is the traveller or the sick exempt from offering their obligatory prayers. The traveller has been advised to reduce the amount of cycles in some of the obligatory prayers in order to reduce the burden for them but they have not been exempt from offering them. Chapter 4 An Nisa, verse 101:

*“And when you travel throughout the land, there is no blame upon you for shortening the prayer...”*

The sick have been advised to perform dry ablution if contact with water will harm them. Chapter 5 Al Ma'idah, verse 6:

*“...But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it...”*

In addition, the sick can perform the obligatory prayer in a way which is easier for them. Meaning, if they cannot stand they are allowed to sit and if they cannot sit they can lay down and offer the obligatory prayer. This is confirmed in a Hadith found in Jami At Tirmidhi, number 372. But again, no complete exemption is granted to the sick unless one is mentally ill which prevents them from comprehending the obligation of the prayer.

The other major issue is that some Muslims delay their obligatory prayers and offer them beyond their correct times. This clearly contradicts the Holy Quran as the believers have been described as those who offer their obligatory prayers on time. Chapter 4 An Nisa, verse 103:



*“...Indeed, prayer has been decreed upon the believers a decree of specified times.”*

Many believe that the following verse of the Holy Quran refers to those who unnecessarily delay their obligatory prayers. This has been discussed in Tafseer Ibn Kathir, volume 10, pages 603-604. Chapter 107 Al Ma'un, verses 4-5:

*“So woe to those who pray. [But] who are heedless of their prayer.”*

Here Allah, the Exalted, has clearly cursed those who have adopted this evil trait. How can one find success in this world or the next if they have been removed from the mercy of Allah, the Exalted?

The Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan An Nasai, number 512, that delaying one's obligatory prayers unnecessarily is a sign of hypocrisy. The Holy Quran has made it clear that one of the main reasons people will enter Hell is failing to establish the obligatory prayers. Chapter 74 Al Muddaththir, verses 42-43:

*“[And asking them], "What put you into Saqar?" They will say, "We were not of those who prayed.”*

Abandoning the obligatory prayers is such a serious sin that the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Jami At Tirmidhi, number 2621, that whoever commits this sin has disbelieved in Islam.

In addition, no other good deed will benefit a Muslim until their obligatory prayers are not established. A Hadith found in Sahih Bukhari, number 553, clearly warns that one's good deeds are destroyed if they miss the afternoon obligatory prayer. If this is the case for abandoning one obligatory prayer can one imagine the penalty of abandoning them all?

Observing the obligatory prayers at their correct times has been advised to be one of the most beloved deeds to Allah, the Exalted, in a Hadith found in Sahih Muslim, number 252. From this one can determine that delaying the obligatory prayers beyond their time or completely missing them is one of the most hated deeds by Allah, the Exalted.

It is an important duty for all elders to encourage the children under their care to offer the obligatory prayers from a young age so that they establish them before it becomes legally binding on them. Those adults that delay this and wait until children are older have failed in this extremely important duty. The children who were only encouraged to offer the obligatory prayers when it became obligatory on them very rarely established them quickly. In most cases, it takes years for them to fulfil this important duty correctly. And the blame falls on the elders of the family especially, the parents. This is why the Holy Prophet Muhammad,

peace and blessings be upon him, has advised in a Hadith found in Sunan Abu Dawud, number 495, that families most encourage their children to offer the obligatory prayers when they turn seven years old.

Another major issue many Muslims face is that they may offer the obligatory prayers but fail to do so correctly. For example, many do not complete the stages of the prayer correctly and instead rush through it. In fact, a Hadith found in Sahih Bukhari, number 757, clearly warns that the one who prays like this has not prayed at all. Meaning, they are not recorded as a person who offered their prayer and therefore their obligation has not been fulfilled. A Hadith found in Jami At Tirmidhi, number 265, clearly warns that the prayer of the one who does not settle in each position of the prayer is not accepted.

The Holy Prophet Muhammad, peace and blessings be upon him, described the one who does not bow or prostrate correctly in the prayer as the worse thief. This has been warned in a Hadith found in Muwatta Malik, Book number 9, Hadith number 75. Unfortunately, many Muslims who have spent decades offering their obligatory and many voluntary prayers like this will find that none of them have counted and thus they will be treated as one who did not fulfil their obligation. This is confirmed in a Hadith found in Sunan An Nasai, number 1313.

The Holy Quran indicates the importance of offering the obligatory prayers with congregation usually at a Mosque. Chapter 2 Al Baqarah, verse 43:

*“...and bow with those who bow [in worship and obedience].”*

In fact, due to this verse and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, some reliable scholars have declared this obligatory on Muslim men. For example, one Hadith found in Sunan Abu Dawud, number 550, clearly warns that the Muslims who would not offer their obligatory prayers with congregation at the Mosque were considered hypocrites by the Companions, may Allah be pleased with them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, even threatened to burn the houses of the men who failed to perform their obligatory prayers at the Mosque with congregation without a valid excuse. This is confirmed in a Hadith found in Sahih Muslim, number 1482. Those Muslims who are in a position to perform this important deed should do so. They should not fool themselves into claiming they are performing other righteous deeds such as helping their family with house chores. Even though, this is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sahih Bukhari, number 676, but it is important not to rearrange the importance of his traditions according to one's desires. Whoever does this is not following his traditions they are only following their own desires even if they are performing a righteous deed. In fact, this same Hadith concludes by advising that when it was time for the obligatory prayer the Holy Prophet Muhammad, peace and blessings be upon him, would leave for the Mosque.

***“...and give zakah...”***

Severe warnings over failing to donate the obligatory charity have been given in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. For example, a Hadith found in Sahih Bukhari, number 1403, warns that the person who does not donate their obligatory charity will encounter a large poisonous snake which will continuously bite them on the Day of Judgement. Chapter 3 Alee Imran, verse 180:

*“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”*

According to a Hadith found in Sunan Ibn Majah, number 4019, when the members of a society withhold the obligatory charity Allah, the Exalted, will withhold rain and if it was not for the animals He would not let it rain at all. This major sin is therefore one potential cause of the long periods of drought some nations face.

Not offering the obligatory charity is a sign of extreme greed as it is only an extremely tiny portion of one's wealth namely, 2.5%. It is clear that the miser is far from Allah, the Exalted, the people and close to Hell. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1961.

Muslims must understand that donating the obligatory charity does not only protect them from punishment but it leads to blessings in one's life which far outweigh the wealth they donated. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has made it clear in a Hadith found in Sahih Muslim, number 6592, that charity does not decrease one's wealth. This means that when one donates Allah, the Exalted, compensates them. For example, He provides them with business opportunities which cause them to gain more wealth than they donated. This repayment is confirmed in many places of the Holy Quran for example, chapter 57 Al Hadid, verse 11:

*“Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?”*

In addition, this Hadith could indicate that as each person's provision is pre-recorded whatever wealth which is destined to be spent on them will never change irrespective of how much wealth a person donates. This is confirmed in a Hadith found in Sahih Muslim, number 6748.

A Muslim must therefore avoid the wrath of Allah, the Exalted, by donating a very small fraction of their wealth in the form of the obligatory charity while hoping for a reward which is much greater both in this world and the next.

***“...and they bow.”***

This could indicate sincerely submitting to 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.



***“Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow.”***

When a few Jewish scholars such as Abdullah Bin Salaam, may Allah be pleased with him, accepted Islam they complained to the Holy Prophet Muhammad, peace and blessings be upon him, about how the rest of the Jewish community completely shunned them. Then this verse was revealed. This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 5:55, Page 69.

Whenever a Muslim finds themselves on a lawful path they should firstly show true gratitude to Allah, the Exalted, by using the blessings He alone granted them in the way prescribed by Islam. The other important thing is that a Muslim should never look down on others believing that their path is somehow superior to the path of others especially those who are on a lawful path also. This only leads to pride which will lead one to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266. Instead, they should firstly understand that they are unaware of the final outcome of their life or the lives of others. Someone on an unlawful path can easily sincerely repent and be saved before death.

Secondly, in the case of others on a lawful path a Muslim should understand that each person has been granted the best path for them which differs from the best possible path of others. For example, one Muslim may spend most of their time in a Mosque and another Muslim may spend most of their time on lawful worldly things, such as an occupation. The first Muslim is not better than the second as each person is on the best path for them. If they swapped places it would

most likely lead them to destruction. For example, if they swapped the one who now spends time in a Mosque could adopt pride and thus be destroyed. So it is better for them to be involved in lawful worldly things. On the other hand, the other Muslim who now dedicates most of their time to the material world could get lost in it and head towards the unlawful. So it would be better for this Muslim to spend most of their time in a Mosque.

Therefore, Muslims should never be jealous nor look down upon each other as each person is on the best possible path for them, as long as this path is lawful. This attitude will always lead to humility and mutual love for each other and according to a Hadith found in Jami At Tirmidhi, number 2510, sincerely loving each other for the sake of Allah, the Exalted, is a characteristic which leads one to Paradise. It is important to note, this discussion does not mean one should not try to improve themselves by acting on the teachings of Islam. It means they should be happy for others who are journeying down a lawful path.

***“And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”***

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 whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”***

It is important for Muslims to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience as Allah, the Exalted, has guaranteed a good life in both worlds for the one who behaves in this manner. Chapter 16 An Nahl, verse 97:

*“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”*

This good life will protect a Muslim from severe grief, depression and other extreme moods and mental disorders which can destroy a person's life. Even though, Muslims will face difficulties which will sadden them but if they obey Allah, the Exalted, this sadness will never become extreme and effect their entire life on a long term basis. This is because a Muslim who strives in the obedience of Allah, the Exalted, has an excellent reason to continue moving forward through their difficulty without giving up and turning to depression and even suicide. For example, they look forward to the countless reward which will be granted to the patient. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Whereas, the Muslim who does not strive in the obedience of Allah, the Exalted, and only claims the title of being a Muslim with their tongue will not be granted this attitude and a good life. And whenever they face difficulties it will drive them to extreme moods and mental disorders which will destroy their entire life.

***“And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”***

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 Alea 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 whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”***

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 whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”***

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 whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”***

This verse is 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 whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”***

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 whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”***

It is important for Muslims to understand that they should not define a situation as good or bad according to worldly definitions. For example, according to a worldly definition being wealthy is good whereas being poor is bad. Instead, Muslims should ascribe good and bad to events and things according to the teachings of Islam. Meaning, anything which takes one closer to the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, is good even if it is seen as bad from a worldly point of view. And anything which takes one away from the obedience of Allah, the Exalted, is bad even if it appears good.

There are many examples throughout the teachings of Islam which demonstrate this. For example, Qarun was an extremely wealthy person who lived in the time of the Holy Prophet Musa, peace be upon him. Many people then and now may consider his wealth to be a good thing but as it led him to pride it became a means of his destruction. So in his case being wealthy was a bad thing. Chapter 28 Al Qasas, verses 79-81.

*“So he came out before his people in his adornment. Those who desired the worldly life said, “Oh, would that we had like what was given to Qārūn. Indeed, he is one of great fortune. But those who had been given knowledge said, “Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.” And We caused the earth to swallow him and his home. And*

*there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.”*

On the other hand, the third rightly guided Caliph of Islam, Usman Bin Affan, may Allah be pleased with him, was also wealthy yet he used his wealth in the correct way. In fact, once after donating a large amount of wealth he was told by the Holy Prophet Muhammad, peace and blessings be upon him, that nothing could harm his faith after that day. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3701. So in his case wealth was a good thing.

To conclude, a Muslim should remember that every difficulty they face has wisdoms behind it even if they do not observe them. So they should not believe something is good or bad from a worldly point of view. Meaning, if the thing encourages them towards the obedience of Allah, the Exalted, then it is good even if it looks bad. 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.”*

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