

The Rope of Allah (SWT)

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Achieve Noble Character

The Rope of Allah (SWT)

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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.

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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 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 the importance of holding on to the Rope of Allah, the Exalted. This discussion is based on Chapter 3 Alee Imran, Verses 102-103 of the Holy Quran:

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]. And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.”

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 Rope of Allah (SWT)

Chapter 3 - Alee Imran, Verses 102-103

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖۚ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾
وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاءً فَاَلْفَ
بَيْنَ قُلُوْبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهٖۚ اِخْوَانًا وَّكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا كَذٰلِكَ
يُبَيِّنُ اللّٰهُ لَكُمْ ءَايٰتِهٖۚ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٣﴾

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.”

“O you 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.

“O you who have believed, fear Allāh as He should be feared...”

Some scholars believe this verse was abrogated as some of the Companions, may Allah be pleased with them, rightfully believed that no one was strong enough to fear Allah, the Exalted, the way He deserved to be feared. Thereafter chapter 64 At Taghabun, verse 16, was revealed:

“So fear Allāh as much as you are able...”

But the two verses can be reconciled without abrogation. The second verse only clarified the main verse under discussion, it did not abrogate it. Meaning, both verses mean the same thing, fear Allah, the Exalted, according to one’s full potential. This has been discussed in Tafsir Al Qurtubi, Volume 4, Page 33.

Piety/Fearing Allah, the Exalted, 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 pious 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 piety 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.

“O you who have believed, fear Allāh as He should be feared...”

True belief and piety involves sincerity. 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.

“O you who have believed, fear Allāh as He should be feared...”

This means that one must continuously and sincerely obey Allah, the Exalted, according to their full potential.

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.

“O you who have believed, fear Allāh as He should be feared...”

This can also mean one should not compromise on the teachings of Islam for the sake of people or gaining worldly things.

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.

“O you who have believed, fear Allāh as He should be feared...and do not die except as Muslims. And hold firmly to the rope of Allah...”

This means that one must sincerely obey Allah, the Exalted, according to their full potential. This is only possible when one gains and acts on Islamic knowledge so that they obtain certainty of faith according to their potential. It is hoped that the one who behaves in this manner will safeguard their faith so that they die as a Muslim.

All Muslims have faith in Islam but the strength of their faith varies from person to person. For example, the one who follows the teachings of Islam because their family told them to is not the same as the one who believes in it through evidence. A person who has heard about something will not believe in it in the same way as the one who has witnessed the thing with their own eyes.

As confirmed in a Hadith found in Sunan Ibn Majah, number 224, gaining useful knowledge is a duty on all Muslims. One of the reasons for this is that it is the best way a Muslim can strengthen their faith in Islam. This is important to pursue as the stronger one's certainty of faith the greater the chance they will remain steadfast on the correct path, especially when facing difficulties. In addition, having certainty of faith has been described as one of the best things one can possess in a Hadith found in Sunan Ibn Majah, number 3849. This knowledge should be obtained by studying the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, through a reliable source.

Allah, the Exalted, did not only declare a truth in the Holy Quran but He also provided evidence for it through examples. Not only examples which are to be found in the past nations but examples which have been placed in one's very own life. For example, in the Holy Quran Allah, the Exalted, advises that sometimes a person loves a thing even though it will cause them trouble if they obtained it. Similarly, they might hate a thing while there is much hidden good in it for them. 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.”

There are many examples of this truth in history such as the Pact of Hudaiba. Some Muslims believed this pact, which was made with the non-Muslims of Mecca, would completely favour the latter group. Yet, history clearly shows that it favoured Islam and the Muslims. This event is discussed in the Hadiths found in Sahih Bukhari, numbers 2731 and 2732.

If one reflects on their own life they will find many examples when they believed something was good when it was actually bad for them and vice versa. These examples prove the authenticity of this verse and help one's faith strengthen.

Another example is found in chapter 79 An Naziat, verse 46:

“It will be, on the Day they see it (Judgement Day) as though they had not remained [in the world] except for an afternoon or a morning thereof.”

If one turns the pages of history they will clearly observe how great empires came and went. But when they left they passed away in such a way as if they were only on Earth for a moment. All but a few of their signs have faded away as if they were never present on Earth in the first place. Similarly, when one reflects on their own life they will realise that no matter how old they are and no matter how slow certain days might have felt overall their life so far has passed in a flash. Understanding the truthfulness of this verse strengthens one's certainty of faith and this inspires them to prepare for the hereafter before their time runs out.

The Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, are full of such examples. Therefore, one should strive to learn and act on these divine teachings so that they adopt certainty of faith. The one who achieves this will not be shaken by any difficulty they face and will remain steadfast on the path which leads to the gates of Paradise. Chapter 41 Fussilat, verse 53:

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”

“O you who have believed, fear Allāh as He should be feared...and do not die except as Muslims. And hold firmly to the rope of Allah...”

This means that one must continuously and sincerely obey Allah, the Exalted, according to their full potential. It is hoped that the one who behaves in this manner will safeguard their faith so that they die as a Muslim.

In a Hadith found in Sahih Muslim, number 159, the Holy Prophet Muhammad, peace and blessings be upon him, gave a short but far reaching piece of advice. He advised people to sincerely declare their belief in Allah, the Exalted, and then remain steadfast on it.

Remaining steadfast on one's faith means that they must strive in the sincere obedience of Allah, the Exalted, in all aspects of their life. It consists of fulfilling the commands of Allah, the Exalted, which relate to Him, such as the obligatory fasts and those which relate to people, such as treating others kindly. It includes refraining from all the prohibitions of Islam which are between a person and Allah, the Exalted, and those involving others. A Muslim must also face destiny with patience truly believing Allah, the Exalted, chooses what is best for His servants. 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.”

Steadfastness can include refraining from both types of polytheism. The major type is when one worships something other than Allah, the Exalted. The minor type is when one shows off their good deeds to others. This has been warned in a Hadith found in Sunan Ibn Majah, number 3989. Therefore, an aspect of steadfastness is to always act for the sake of Allah, the Exalted.

It includes obeying Allah, the Exalted, at all times instead of obeying and pleasing oneself or others. If a Muslim disobeys Allah, the Exalted, by pleasing themselves or others they should know neither their desires nor people will protect them from Allah, the Exalted. On the other hand, the one who is sincerely obedient to Allah, the Exalted, will be protected from all things by Him even if this protection is not apparent to them.

Remaining steadfast on one's faith includes following the path set out by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and not adopting a path which deviates from this. The one who strives to adopt this path will not need anything else as this is enough to keep them steadfast on their faith.

As people are not perfect they will undoubtedly make mistakes and commit sins. So being steadfast in matters of faith does not mean one has to be perfect but it means they must strive to adhere strictly to the obedience of Allah, the Exalted, as outlined earlier, and to sincerely repent if they commit a sin. This has been indicated in chapter 41 Fussilat, verse 6:

“...so take a straight course to Him and seek His forgiveness...”

This is further supported by a Hadith found in Jami At Tirmidhi, number 1987, which advises to fear Allah, the Exalted, and to erase a (minor) sin which has occurred by performing a righteous deed. In another Hadith found in Imam Malik's Muwatta, book 2, Hadith number 37, the Holy Prophet Muhammad, peace and blessings be upon him, advised Muslims to try their best to remain steadfast on the obedience of Allah, the Exalted, even though they will not be able to do it perfectly. Therefore, a Muslim's duty is to fulfil the potential they have been given through their intention and physical actions in the steadfast obedience of Allah, the Exalted. They have not been commanded to achieve perfection as this is not possible.

It is important to note, that one cannot remain steadfast in the obedience of Allah, the Exalted, through their physical actions without purifying their heart first. As indicated in a Hadith found in Sunan Ibn Majah, number 3984, the limbs of the body will only act in a pure way if the spiritual heart is pure. Purity of heart is only achieved by gaining and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Steadfast obedience requires one to control their tongue as it expresses the heart. Without controlling the tongue steadfast obedience to Allah, the Exalted, is not possible. This has been advised in a Hadith found in Jami At Tirmidhi, number 2407.

Finally, if any deficiency in the steadfast obedience of Allah, the Exalted, occurs one must make sincere repentance to Allah, the Exalted, and seek the forgiveness of people if it involves their rights. Chapter 46 Al Ahqaf, verse 13:

“Indeed, those who have said, “Our Lord is Allah,” and then remained on a right course - there will be no fear concerning them, nor will they grieve.”

“...and do not die except as Muslims.”

In a Hadith found in Sahih Muslim, number 7232, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people will be resurrected on Judgment Day in the same state they died on Earth.

This means that if a person dies on good they will be resurrected on good. But if they die on evil they will be raised in an evil way.

A Muslim should not live in heedlessness by believing just because they have faith in Islam it guarantees they will die and therefore be raised in a good state on Judgment Day. If they persist on the disobedience of Allah, the Exalted, and then die in this state without sincerely repenting then they will be raised in an evil way. It does not take a scholar to determine what will happen to this person on Judgment Day.

From this Hadith one can understand that the way they will die will be in the same state they have lived. Meaning, if they lived in the obedience of Allah, the Exalted, by sincerely 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, then they will die in a good state and therefore be raised in a good state which includes being raised with the righteous as they practically followed in their footsteps. This has been indicated in a Hadith found in Sahih Bukhari, number 3688.

A Muslim should therefore not walk the path to Hell by disobeying Allah, the Exalted, and believe that they will somehow be raised with the pious and end up in Paradise.

“...and do not die except as Muslims.”

Death is something which is certain to occur but the time is unknown so it therefore makes sense that a Muslim who believes in the hereafter prioritises preparing for it over preparing for things which might not occur, such as marriage, children or their retirement. It is strange how many Muslims have adopted the opposite mentality even though they testify that the world is temporary and uncertain whereas the hereafter is permanent and they are certain to reach it. No matter how one behaves they will be judged regarding their deeds. A Muslim should not be fooled into believing that they can and will prepare for the hereafter in the future as this attitude only causes them to delay further until their death occurs and they leave this world with regrets that will not aid them.

So the important thing is not that people will die as this is unavoidable but the key is acting in such a way that one is fully prepared for it. The only way to prepare for it correctly is by acting on the teachings of Islam namely, fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. This is only possible when one prioritises preparing for the hereafter over preparing for things which might not occur.

“And hold firmly to the rope of Allah...And you were on the edge of a pit of the Fire, and He saved you from it...”

According to the Hadith found in Jami At Tirmidhi, number 3788, the rope of Allah, the Exalted, is the Holy Quran. And by extension it includes the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as the correct practical implementation of the Holy Quran is understood through them. Chapter 4 An Nisa, verse 80:

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

And chapter 59 Al Hashr, verse 7:

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

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 hold firmly to the rope of Allah...And you were on the edge of a pit of the Fire, and He saved you from it...”

The rope of Allah, the Exalted, could also be referring to the covenant taken by mankind. Chapter 7 Al A’raf, verse 172:

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], “Am I not your Lord?” They said, “Yes, we have testified.” [This] - lest you should say on the Day of Resurrection, “Indeed, we were of this unaware.””

All humans were brought forth so that they could take this pledge to Allah, the Exalted. The lesson to understand behind this incident is that all people accepted Allah, the Exalted, as their Lord. Meaning, the One who created them, sustains them and the One who will judge their deeds on the Day of Judgment. It is important for all Muslims to fulfil this pledge through sincere obedience to 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.

This verse indicates that Allah, the Exalted, did not ask the creation if they were His servants instead, He asked them if He was their Lord. This is an indication that the will of Allah, the Exalted, should always come before the will and desire of a person. If a Muslim has a choice

between pleasing Allah, the Exalted, or someone else this pledge should remind them that the pleasure of Allah, the Exalted, must come first.

This question is also an indication of the infinite mercy of Allah, the Exalted, as He hinted the answer to the creation by wording it as He did. This shows Muslims that even though Allah, the Exalted, is the Lord who will judge their deeds yet, He is also infinitely merciful.

The effect of this covenant is deeply embedded in the hearts of all mankind. In fact, this is the nature which has been indicated in a Hadith found in Sahih Muslim, number 6755. From this one can understand that it is important for people not to search for the truth after making their minds up beforehand and then search for evidence which supports their predetermined belief. Only those who open their minds without making a predetermined decision will unlock this covenant which has been embedded deep in their hearts. In fact, having an open mind is important in all issues not just in matters of faith as it helps one to find the truth and the best path. This attitude strengthens society and always encourages peace between people. But the stubbornness of those who predetermine their choices will always create wedges between members of a society which can affect people on a national level. It is important for Muslims not to always believe they are correct in worldly matters otherwise they will adopt this stubborn attitude. This will prevent them from accepting the opinions of others which will lead to arguments, enmity and fractured relationships. Therefore, this attitude should be avoided at all costs.

Finally, the fact that this covenant is deeply embedded in a person's heart indicates that it is a duty on Muslims to uncover it. This will lead

one to certainty of faith which is much stronger than faith based on hearsay meaning, being told by one's family that they are a Muslim. Certainty of faith allows a Muslim to overcome all difficulties successfully in this world while fulfilling their religious and worldly duties. One only fails in tests and their duties because of weakness in their faith. Certainty of faith is only obtained by gaining and acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 53:

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

This verse was revealed about the two major tribes in Medina during the time of the Holy Prophet Muhammad, peace and blessings be upon him, the Aws and Khazraj. Prior to the coming of Islam they were fierce and devout enemies of each other causing long conflicts and battles to occur between them. When the majority of them accepted Islam their enmity for each other disappeared and they loved and helped each other for the sake of Allah, the Exalted, with sincerity. This has been discussed in Tafsir Ibn Kathir, Volume 2, Page 230.

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.

The first is to love for the sake of Allah, the Exalted. This includes desiring what is best for others in both worldly and religious matters. This must be practically shown through one's actions meaning, supporting others financially, emotionally and physically within one's means. Counting one's favors to others not only cancels the reward but also proves their lack of love for the sake of Allah, the Exalted, as this person only loves gaining praise and other forms of compensation from people. Chapter 2 Al Baqarah, verse 264:

“O you who have believed, do not invalidate your charities with reminders [of it] or injury...”

Any type of negative feelings towards others over worldly reasons, such as envy, contradicts loving others for the sake of Allah, the Exalted, and must be avoided.

To sum up, this noble quality includes loving for others what one loves for themselves through actions not just words. This is an aspect of being a true believer according to a Hadith found in Jami At Tirmidhi, number 2515.

The next characteristic mentioned in the main Hadith under discussion 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.

The next characteristic mentioned in the main Hadith under discussion is giving for the sake of Allah, the Exalted. This refers to every blessing one can give to others, such as physical and emotional support not just wealth. When one gives they will do so according to the teachings of Islam meaning, in matters pleasing to Allah, the Exalted, such as giving sincere advice. In fact, this is an aspect of being sincere to others which has been commanded in a Hadith found in Sunan An Nasai, number 4204. It includes giving and sharing these blessings with others without counting one's favors as this proves they gave in order to receive something from others. Chapter 76 Al Insan, verse 9:

“[Saying], "We feed you only for the face [i.e., approval] of Allah. We wish not from you reward or gratitude.”

The final characteristic mentioned in the main Hadith under discussion is withholding for the sake of Allah, the Exalted. This includes withholding the blessings one possesses, such as wealth, from others in matters which are displeasing to Allah, the Exalted. This Muslim will not observe who is requesting something from them instead they only assess the reason behind the request. If the reason contradicts the teachings of Islam they will withhold the blessing and not take part in the activity. Chapter 5 Al Ma'idah, verse 2:

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

This includes withholding one's speech and actions in matters which are not pleasing to Allah, the Exalted, such as backbiting or manifesting one's anger. This Muslim will not speak and act according to their desires and only precede in a situation when it pleases Allah, the Exalted, otherwise, they will withhold and refrain from preceding forward.

To conclude, adopting these characteristics leads to perfection of faith as they are based on one's emotions and are therefore extremely difficult to control. Whoever is blessed with controlling them will find fulfilling the other duties of Islam easier. These duties consist of fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience.

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

A Hadith found in Sahih Muslim, number 6541, discusses some aspects of creating unity within society. The Holy Prophet Muhammad, peace and blessings be upon him, firstly advised Muslims not to envy each other.

This is when a person desires to obtain the very blessing someone else possesses meaning, they desire for the owner to lose the blessing. And it involves disliking the fact that the owner was given the blessing by Allah, the Exalted, instead of them. Some only desire this to occur in their hearts without showing it through their actions or speech. If they dislike their thought and feeling it is hoped that they will not be held accountable for their envy. Some exert efforts through their speech and actions in order to confiscate the blessing from the other person which is undoubtedly a sin. The worse kind is when a person strives to remove the blessing from the owner even if the envier does not obtain the blessing.

Envy is only lawful when a person does not act on their feelings, dislikes their feeling and if they strive to obtain a similar blessing without the owner losing the blessing they possess. Even though this type is not sinful yet it is disliked if the envy is over a worldly blessing and only praiseworthy if it involves a religious blessing. For example, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned two examples of the praiseworthy type in a Hadith found in Sahih Muslim,

number 1896. The first is when a person envies the one who acquires and spends lawful wealth in ways pleasing to Allah, the Exalted. The second is when a person envies the one who uses their wisdom and knowledge in the correct way and teaches it to others.

The evil type of envy, as mentioned earlier, directly challenges the choice of Allah, the Exalted. The envious person behaves as if Allah, the Exalted, made a mistake giving a particular blessing to someone else instead of them. This is why it is a major sin. In fact, as warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 4903, envy destroys good deeds just like fire consumes wood.

An envious Muslim must strive to act on the Hadith found in Jami At Tirmidhi, number 2515. It advises that a person cannot be a true believer until they love for others what they love for themselves. An envious Muslim should therefore, strive to remove this feeling from their heart by showing good character and kindness towards the person they envy, such as praising their good qualities and supplicating for them until their envy becomes love for them.

Another thing advised in the main Hadith quoted at the beginning is that Muslims should not hate each other. This means one should only dislike something if Allah, the Exalted, dislikes it. This has been described as an aspect of perfecting one's faith in a Hadith found in Sunan Abu Dawud, number 4681. A Muslim should therefore, not dislike things or people according to their own desires. If one dislikes another according to their own desires they should never allow it to affect their speech or actions as it is sinful. A Muslim should strive to remove the feeling by

treating the other according to the teachings of Islam meaning, with respect and kindness. A Muslim should remember that other people are not perfect just like they are not perfect. And if others possess a bad characteristic they will undoubtedly possess good qualities also. Therefore, a Muslim should advise others to abandon their bad characteristics but continue to love the good qualities they possess.

Another point must be made on this topic. A Muslim who follows a particular scholar who advocates a specific belief should not act like a fanatic and believe their scholar is always right thereby hating those who oppose their scholar's opinion. This behaviour is not disliking something/someone for the sake of Allah, the Exalted. As long as there is a legitimate difference of opinion amongst the scholars a Muslim following a particular scholar should respect this and not dislike others who differ from what the scholar they follow believes.

The next thing mentioned in the main Hadith under discussion is that Muslims should not turn away from each other. This means they should not sever ties with other Muslims over worldly issues thereby refusing to support them according to the teachings of Islam. According to a Hadith found in Sahih Bukhari, number 6077, it is unlawful for a Muslim to sever ties with another Muslim over a worldly issue for more than three days. In fact, the one who severs ties for more than a year over a worldly issue is considered like the one who has killed another Muslim. This has been warned in a Hadith found in Sunan Abu Dawud, number 4915. Severing ties with others is only lawful in matters of faith. But even then a Muslim should continue to advise the other Muslim to sincerely repent and only avoid their company if they refuse to change for the better. They should still support them on lawful things when they are requested to do so as this act of kindness may inspire them to sincerely repent from their sins.

Another thing mentioned in the main Hadith under discussion is that Muslims are commanded to be like brothers to one another. This is only achievable if they obey the previous advice given in this Hadith and strive to fulfil their duty towards other Muslims according to the teachings of Islam, such as helping others in matters of good and warning them from evil matters. Chapter 5 Al Ma'idah, verse 2:

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

A Hadith found in Sahih Bukhari, number 1240, advises that a Muslim should fulfil the following rights of other Muslims: they are to return the Islamic greeting of peace, to visit the sick, to take part in their funeral prayers and to reply to the sneezer who praises Allah, the Exalted. A Muslim must learn and fulfil all the rights other people, especially other Muslims, have over them.

Another thing mentioned in the main Hadith under discussion is that a Muslim should not wrong, forsake or hate another Muslim. The sins a person commits should be hated but the sinner should not be as they may sincerely repent at any time.

The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4884, that whoever humiliates another Muslim Allah, the Exalted, will humiliate

them. And whoever protects a Muslim from humiliation will be protected by Allah, the Exalted.

The negative characteristics mentioned in the main Hadith quoted at the beginning can develop when one adopts pride. According to a Hadith found in Sahih Muslim, number 265, pride is when one looks down on others in contempt. The proud person sees themselves as perfect while seeing others as imperfect. This prevents them from fulfilling the rights of others and encourages them to dislike others.

Another thing mentioned in the main Hadith is that true piety is not in one's physical appearance, such as wearing beautiful clothes, but it is an internal characteristic. This internal characteristic manifests outwardly in the form of fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has declared in a Hadith found in Sahih Muslim, number 4094, that when the spiritual heart is purified the whole body becomes purified but when the spiritual heart is corrupt the whole body becomes corrupt. It is important to note that Allah, the Exalted, does not judge based on outward appearances, such as wealth, but He considers the intentions and actions of people. This is confirmed in a Hadith found in Sahih Muslim, number 6542. Therefore, a Muslim must strive to adopt internal piety through learning and acting on the teachings of Islam so that it manifests outwardly in the way they interact with Allah, the Exalted, and the creation.

The next thing mentioned in the main Hadith under discussion is that it is a sin for a Muslim to hate another Muslim. This hatred applies to worldly things and not disliking others for the sake of Allah, the Exalted. In fact,

loving and hating for the sake of Allah, the Exalted, is an aspect of perfecting one's faith. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4681. But even then a Muslim must show respect to others in all cases and dislike only their sins without actually hating the person. In addition, their dislike must never cause them to act against the teachings of Islam as this would prove their hatred is based on their own desires and not for the sake of Allah, the Exalted. The root cause of despising others for worldly reasons is pride. It is vital to understand that an atom's worth of pride is enough to take one to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 265.

The next thing mentioned in the main Hadith is that a Muslim's life, property and honour are all sacred. A Muslim must not violate any of these rights without a just reason. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has declared in a Hadith found in Sunan An Nasai, number 4998, that a person cannot be a true Muslim until they protect other people, including non-Muslims, from their harmful speech and actions. And a true believer is the one who keeps their evil away from the lives and property of others. Whoever violates these rights will not be forgiven by Allah, the Exalted, until their victim forgives them first. If they do not then justice will be established on Judgment Day whereby the good deeds of the oppressor will be given to the victim and if necessary the sins of the victim will be given to the oppressor. This may cause the oppressor to be hurled into Hell. This is warned in a Hadith found in Sahih Muslim, number 6579.

To conclude, a Muslim should treat others exactly how they want people to treat them. This will lead to much blessings for an individual and create unity within their society.

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

With the passing of time people often become divided and lose the strong connection they once had with one another. There are many causes of this but a major cause is the foundation on which their connection was formed by their parents and relatives. It is commonly known that when the foundation of a building is weak the building will either get damaged over time or even collapse. Similarly, when the foundation of bonds connecting people are not correct the bonds between them will eventually weaken or even break. When the Holy Prophet Muhammad, peace and blessings be upon him, brought the Companions, may Allah be pleased with them, together he formed the bonds between them for the sake of Allah, the Exalted. Whereas, most Muslims today bring people together for the sake of tribalism, brotherhood and to show off to other families. Even though, the majority of the Companions, may Allah be pleased with them, were not related but as the foundation of the bonds connecting them was correct namely, for the sake of Allah, the Exalted, their bonds grew from strength to strength. Whereas, many Muslims nowadays are related by blood yet, with the passing of time become separated as the foundation of their bonds was based on falsehood namely, tribalism and similar things.

Muslims must understand that if desire for their bonds to endure and to earn reward for fulfilling the important duty of upholding the ties of kinship and the rights of non-relatives then they must only forge bonds for the sake of Allah, the Exalted. The foundation of this is that people only connect with one another and act together in a way which is pleasing to Allah, the Exalted. This has been commanded in the Holy Quran. Chapter 5 Al Ma'idah, verse 2:

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

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

In a Hadith found in Sahih Muslim, number 6586, the Holy Prophet Muhammad, peace and blessings be upon him, declared that the Muslim nation is like one body. If any part of the body suffers pain the rest of the body shares in its pain.

This Hadith, like many others, indicates the importance of not becoming so self-absorbed into one's own life thereby behaving as if the universe revolves around them and their problems. The Devil inspires a Muslim to focus so much on their own life and their problems that they lose focus on the bigger picture which leads to impatience and causes them to become heedless of others thereby failing their duty in supporting others according to their means. A Muslim should always bear this in mind and strive to aid others as much as they can. This extends to beyond financial help and includes all verbal and physical help such as good and sincere advice.

Muslims should regularly observe the news and those who are in difficult situations all over the world. This will inspire them to avoid becoming self-centered and instead aid others. In reality, the one who only cares about themselves is lower in rank than an animal as even they care about their offspring. In fact, a Muslim should be better than animals by practically caring for others beyond their own family.

Even though a Muslim cannot remove all the problems of the world but they can play their part and help others according to their means as this is what Allah, the Exalted, commands and expects.

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

An important aspect of unity is showing sincerity and supporting the leaders of the community.

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 leaders of society. This includes kindly offering them the best advice and supporting them in their good decisions by any means necessary, such as financial or physical help. According to a Hadith found in Imam Malik’s Muwatta, book number 56, Hadith number 20, fulfilling this duty pleases Allah, the Exalted. Chapter 4 An Nisa, verse 59:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."

This makes it clear that it is a duty to obey the leaders of society. But it is important to note, this obedience is a duty as long as one does not disobey Allah, the Exalted. There is no obedience to the creation if it leads to the disobedience of the Creator. In cases like this, revolting against leaders should be avoided as it only leads to the harm of innocent people. Instead, the leaders should be gently advised good and forbidden evil according to the teachings of Islam. One should advise

others to act accordingly and always supplicate for the leaders to remain on the correct path. If the leaders remain straight the general public will remain straight, also.

To be deceitful towards the leaders is a sign of hypocrisy, which one must avoid at all times. Sincerity also includes striving to obey them in matters which unite society on good and warning against anything which causes disruption in society.

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

When Muslims fulfill this verse by uniting under the banner of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then it will eliminate all the things which destroy unity such as love for tribalism, sects and worldly brotherhoods. Therefore, this verse encourages the concept of equality within society.

In a Hadith found in Sahih Muslim, number 6543, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, does not judge people based on their outward appearance or their wealth instead He observes and judges people's inward intention and their physical actions.

The first thing to note is that a Muslim should always correct their intention when performing any deed as Allah, the Exalted, will only reward them when they perform righteous deeds for His sake. Those who perform deeds for the sake of other people and things will be told to gain their reward from those who they acted for on Judgment Day, which will not be possible. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

In addition, this Hadith indicates the importance of equality in Islam. A person is not superior to others by worldly things such as their ethnicity

or wealth. Even though, many Muslims have erected these barriers such as social castes and sects thereby believing some are better than others Islam has clearly rejected this concept and declared that in this respect all people are equal in the sight of Islam. The only thing which makes one Muslim superior to another is their piety meaning, how much they fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience. Chapter 49 Al Hujurat, verse 13:

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

A Muslim should therefore busy themselves in obeying Allah, the Exalted, by fulfilling His rights and the rights of people and not believe that something they possess or belong to will somehow save them from punishment. The Holy Prophet Muhammad, peace and blessings be upon him, has made it clear in a Hadith found in Sahih Muslim, number 6853, that the Muslim who lacks in righteous deeds meaning, the obedience of Allah, the Exalted, will not be increased in rank because of their lineage. In reality, this applies to all worldly things such as wealth, ethnicity, gender or social brotherhoods and castes.

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

It is important to note, that all differences between Muslims are not blameworthy. A blameworthy difference is one in which individual Muslims or groups of Muslims are encouraged to avoid sincerely acting on the clear and fundamental injunctions of the Holy Quran in light of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The disagreements amongst the rightly-guided scholars are always on secondary issues and not the fundamental injunctions of Islam. So these are not blameworthy as even the Companions, may Allah be pleased with them, occasionally disagreed with each other in this manner. These secondary issues when discussed correctly never lead to disunity between Muslims as they do not become a source of enmity between Muslims. In reality, this type of disagreement is a source of mercy for the nation as it allows the rulings of Islam to be eased for the wider community. If all the rightly-guided scholars agreed on every secondary issue within Islam then practicing Islam for the wider community would have become harder as the guidelines of Islam would have become extremely narrow.

Another point must be made on this topic. A Muslim who follows a particular scholar who advocates a specific belief should not act like a fanatic and believe their scholar is always right thereby hating those who oppose their scholar's opinion. This behaviour is not disliking something/someone for the sake of Allah, the Exalted. As long as there is a legitimate difference of opinion amongst the scholars a Muslim following a particular scholar should respect this and not dislike others who differ from what the scholar they follow believes. When the ignorant followers fail to understand this it can lead to disunity. But this blame is

on the ignorant followers not on the rightly-guided scholars who respectfully disagree with others only on secondary Islamic issues.

“...And remember the favor of Allāh upon you...And you were on the edge of a pit of the Fire, and He saved you from it...”

One can only correctly remember the favour of Allah, the Exalted, when they show gratitude for it.

A Muslim must ensure they fulfill all three aspects of gratitude so that they avoid becoming a denier of Allah, the Exalted, as the one who is ungrateful in reality, scorns the One who granted them the blessings. Chapter 2 Al Baqarah, verse 152:

“...And be grateful to Me and do not deny Me.”

The three aspects of gratitude are to internally acknowledge Allah, the Exalted, as the sole Creator and Provider of all blessings. An aspect of this is to correct one's intention so that they only perform actions to please Allah, the Exalted. The next aspect is to praise Allah, the Exalted, via the tongue. And the final and highest aspect is to practically show gratitude through one's actions by using each blessing as prescribed by Islam in order to please 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]; but if you deny, indeed, My punishment is severe.'”

As true gratitude leads to an increase in blessings Muslims should fear that showing ingratitude may cause the blessings they possess to either be taken away from them or for their blessings to be used against them by becoming a burden and a curse for them in both worlds. It is important to note, even if a Muslim becomes truly grateful they will still face tests and difficulties as they are guaranteed. But if they behave in the correct way they will be guided through every situation so that they obtain peace of mind and body in this world and a great reward in the hereafter. This is similar to the patient who is operated on but feels no pain as they have been anesthetized.

“...Thus does Allāh make clear to you His verses that you may be guided.”

A Muslim will only benefit from the clear verses of Allah, the Exalted, so that they achieve right guidance after they fulfill the rights of the Holy Quran.

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.

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