

**A Quranic  
Commentary:  
The Way of  
Noble Character**  
**Chapter 13 Ar Ra'd**  
**Verse 1 to**  
**Chapter 17 Al Isra**  
**Verse 111**  
**PodTafseer - Vol 7**



**Achieve Noble Character**

**A Quranic Commentary: The Way of Noble Character –  
Chapter 13 Ar Ra'd, Verse 1 to Chapter 17 Al Isra, Verse 111**

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A Quranic Commentary: The Way of Noble Character – Chapter 13 Ar Ra'd, Verse 1 to Chapter 17 Al Isra, Verse 111

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# Table of Contents

[Acknowledgements](#)

[Compiler's Notes](#)

[Introduction](#)

[Chapter 13 – Ar Ra'd, Verse 1](#)

[Chapter 13 – Ar Ra'd, Verses 2-4](#)

[Chapter 13 – Ar Ra'd, Verse 5](#)

[Chapter 13 – Ar Ra'd, Verse 6](#)

[Chapter 13 – Ar Ra'd, Verse 7](#)

[Chapter 13 – Ar Ra'd, Verses 8-10](#)

[Chapter 13 – Ar Ra'd, Verse 11](#)

[Chapter 13 – Ar Ra'd, Verses 12-13](#)

[Chapter 13 – Ar Ra'd, Verse 14](#)

[Chapter 13 – Ar Ra'd, Verse 15](#)

[Chapter 13 – Ar Ra'd, Verse 16](#)

[Chapter 13 – Ar Ra'd, Verse 17](#)

[Chapter 13 – Ar Ra'd, Verse 18](#)

[Chapter 13 – Ar Ra'd, Verses 19-25](#)

[Chapter 13 – Ar Ra'd, Verse 26](#)

[Chapter 13 – Ar Ra'd, Verses 27-29](#)

[Chapter 13 – Ar Ra’d, Verse 30](#)

[Chapter 13 – Ar Ra’d, Verse 31](#)

[Chapter 13 – Ar Ra’d, Verse 32](#)

[Chapter 13 – Ar Ra’d, Verses 33-34](#)

[Chapter 13 – Ar Ra’d, Verse 35](#)

[Chapter 13 – Ar Ra’d, Verse 36](#)

[Chapter 13 – Ar Ra’d, Verse 37](#)

[Chapter 13 – Ar Ra’d, Verse 38](#)

[Chapter 13 – Ar Ra’d, Verse 39](#)

[Chapter 13 – Ar Ra’d, Verse 40](#)

[Chapter 13 – Ar Ra’d, Verse 41](#)

[Chapter 13 – Ar Ra’d, Verse 42](#)

[Chapter 13 – Ar Ra’d, Verse 43 of 43](#)

[Chapter 14 – Ibrahim, Verses 1-3](#)

[Chapter 14 – Ibrahim, Verse 4](#)

[Chapter 14 – Ibrahim, Verses 5-8](#)

[Chapter 14 – Ibrahim, Verses 9-12](#)

[Chapter 14 – Ibrahim, Verses 13-14](#)

[Chapter 14 – Ibrahim, Verses 15-17](#)

[Chapter 14 – Ibrahim, Verse 18](#)

[Chapter 14 – Ibrahim, Verses 19-20](#)

[Chapter 14 – Ibrahim, Verse 21](#)

[Chapter 14 – Ibrahim, Verse 22](#)

[Chapter 14 – Ibrahim, Verse 23](#)

[Chapter 14 – Ibrahim, Verses 24-27](#)

[Chapter 14 – Ibrahim, Verses 28-30](#)

[Chapter 14 – Ibrahim, Verse 31](#)

[Chapter 14 – Ibrahim, Verses 32-34](#)

[Chapter 14 – Ibrahim, Verse 35](#)

[Chapter 14 – Ibrahim, Verse 36](#)

[Chapter 14 – Ibrahim, Verse 37](#)

[Chapter 14 – Ibrahim, Verse 38](#)

[Chapter 14 – Ibrahim, Verses 39-40](#)

[Chapter 14 – Ibrahim, Verse 41](#)

[Chapter 14 – Ibrahim, Verses 42-45](#)

[Chapter 14 – Ibrahim, Verse 46](#)

[Chapter 14 – Ibrahim, Verse 47](#)

[Chapter 14 – Ibrahim, Verses 48-51](#)

[Chapter 14 – Ibrahim, Verse 52 of 52](#)

[Chapter 15 – Al Hijr, Verse 1](#)

[Chapter 15 – Al Hijr, Verses 2-5](#)

[Chapter 15 – Al Hijr, Verses 6-8](#)

[Chapter 15 – Al Hijr, Verse 9](#)

[Chapter 15 – Al Hijr, Verses 10-12](#)

[Chapter 15 – Al Hijr, Verses 13-15](#)

[Chapter 15 – Al Hijr, Verses 16-18](#)

[Chapter 15 – Al Hijr, Verses 19-22](#)

[Chapter 15 – Al Hijr, Verse 23](#)

[Chapter 15 – Al Hijr, Verses 24-25](#)

[Chapter 15 – Al Hijr, Verses 26-27](#)

[Chapter 15 – Al Hijr, Verses 28-35](#)

[Chapter 15 – Al Hijr, Verses 36-44](#)

[Chapter 15 – Al Hijr, Verses 45-48](#)

[Chapter 15 – Al Hijr, Verses 49-50](#)

[Chapter 15 – Al Hijr, Verses 51-56](#)

[Chapter 15 – Al Hijr, Verses 57-60](#)

[Chapter 15 – Al Hijr, Verses 61-66](#)

[Chapter 15 – Al Hijr, Verses 67-77](#)

[Chapter 15 – Al Hijr, Verses 78-79](#)

[Chapter 15 – Al Hijr, Verses 80-84](#)

[Chapter 15 – Al Hijr, Verses 85-86](#)

[Chapter 15 – Al Hijr, Verse 87](#)

[Chapter 15 – Al Hijr, Verse 88](#)

[Chapter 15 – Al Hijr, Verse 89](#)

[Chapter 15 – Al Hijr, Verses 90-91](#)

[Chapter 15 – Al Hijr, Verses 92-93](#)

[Chapter 15 – Al Hijr, Verse 94](#)

[Chapter 15 – Al Hijr, Verses 95-99 of 99](#)

[Chapter 16 – An Nahl, Verse 1](#)

[Chapter 16 – An Nahl, Verse 2](#)

[Chapter 16 – An Nahl, Verse 3](#)

[Chapter 16 – An Nahl, Verse 4](#)

[Chapter 16 – An Nahl, Verses 5-8](#)

[Chapter 16 – An Nahl, Verse 9](#)

[Chapter 16 – An Nahl, Verses 10-11](#)

[Chapter 16 – An Nahl, Verse 12](#)

[Chapter 16 – An Nahl, Verse 13](#)

[Chapter 16 – An Nahl, Verses 14-16](#)

[Chapter 16 – An Nahl, Verse 17](#)

[Chapter 16 – An Nahl, Verse 18](#)

[Chapter 16 – An Nahl, Verse 19](#)

[Chapter 16 – An Nahl, Verses 20-23](#)

[Chapter 16 – An Nahl, Verses 24-25](#)

[Chapter 16 – An Nahl, Verses 26-29](#)

[Chapter 16 – An Nahl, Verses 30-32](#)

[Chapter 16 – An Nahl, Verses 33-34](#)

[Chapter 16 – An Nahl, Verse 35](#)

[Chapter 16 – An Nahl, Verses 36-37](#)



[Chapter 16 – An Nahl, Verses 38-40](#)

[Chapter 16 – An Nahl, Verses 41-42](#)

[Chapter 16 – An Nahl, Verses 43-44](#)

[Chapter 16 – An Nahl, Verses 45-47](#)

[Chapter 16 – An Nahl, Verses 48-50](#)

[Chapter 16 – An Nahl, Verses 51-52](#)

[Chapter 16 – An Nahl, Verses 53-55](#)

[Chapter 16 – An Nahl, Verse 56](#)

[Chapter 16 – An Nahl, Verses 57-59](#)

[Chapter 16 – An Nahl, Verse 60](#)

[Chapter 16 – An Nahl, Verse 61](#)

[Chapter 16 – An Nahl, Verse 62](#)

[Chapter 16 – An Nahl, Verse 63](#)

[Chapter 16 – An Nahl, Verses 64-65](#)

[Chapter 16 – An Nahl, Verse 66](#)

[Chapter 16 – An Nahl, Verse 67](#)

[Chapter 16 – An Nahl, Verses 68-69](#)

[Chapter 16 – An Nahl, Verse 70](#)

[Chapter 16 – An Nahl, Verses 71-72](#)

[Chapter 16 – An Nahl, Verses 73-74](#)

[Chapter 16 – An Nahl, Verses 75-76](#)

[Chapter 16 – An Nahl, Verse 77](#)

[Chapter 16 – An Nahl, Verse 78](#)

[Chapter 16 – An Nahl, Verse 79](#)

[Chapter 16 – An Nahl, Verses 80-82](#)

[Chapter 16 – An Nahl, Verse 83](#)

[Chapter 16 – An Nahl, Verses 84-86](#)

[Chapter 16 – An Nahl, Verses 87-88](#)

[Chapter 16 – An Nahl, Verse 89](#)

[Chapter 16 – An Nahl, Verse 90](#)

[Chapter 16 – An Nahl, Verses 91-92](#)

[Chapter 16 – An Nahl, Verse 93](#)

[Chapter 16 – An Nahl, Verses 94-95](#)

[Chapter 16 – An Nahl, Verses 96-97](#)

[Chapter 16 – An Nahl, Verses 98-100](#)

[Chapter 16 – An Nahl, Verse 101](#)

[Chapter 16 – An Nahl, Verse 102](#)

[Chapter 16 – An Nahl, Verses 103-105](#)

[Chapter 16 – An Nahl, Verses 106-109](#)

[Chapter 16 – An Nahl, Verse 110](#)

[Chapter 16 – An Nahl, Verse 111](#)

[Chapter 16 – An Nahl, Verses 112-113](#)

[Chapter 16 – An Nahl, Verses 114-115](#)

[Chapter 16 – An Nahl, Verses 116-117](#)

[Chapter 16 – An Nahl, Verses 118-119](#)

[Chapter 16 – An Nahl, Verses 120-123](#)

[Chapter 16 – An Nahl, Verse 124](#)

[Chapter 16 – An Nahl, Verse 125](#)

[Chapter 16 – An Nahl, Verses 126-128 of 128](#)

[Chapter 17 – Al Isra, Verse 1](#)

[Chapter 17 – Al Isra, Verse 2](#)

[Chapter 17 – Al Isra, Verse 3](#)

[Chapter 17 – Al Isra, Verses 4-8](#)

[Chapter 17 – Al Isra, Verses 9-10](#)

[Chapter 17 – Al Isra, Verse 11](#)

[Chapter 17 – Al Isra, Verse 12](#)

[Chapter 17 – Al Isra, Verses 13-14](#)

[Chapter 17 – Al Isra, Verses 15-17](#)

[Chapter 17 – Al Isra, Verses 18-21](#)

[Chapter 17 – Al Isra, Verses 22-25](#)

[Chapter 17 – Al Isra, Verses 26-28](#)

[Chapter 17 – Al Isra, Verse 29](#)

[Chapter 17 – Al Isra, Verses 30-31](#)

[Chapter 17 – Al Isra, Verse 32](#)

[Chapter 17 – Al Isra, Verse 33](#)

[Chapter 17 – Al Isra, Verse 34](#)

[Chapter 17 – Al Isra, Verse 35](#)

[Chapter 17 – Al Isra, Verse 36](#)

[Chapter 17 – Al Isra, Verse 37](#)

[Chapter 17 – Al Isra, Verse 38](#)

[Chapter 17 – Al Isra, Verses 39-40](#)

[Chapter 17 – Al Isra, Verse 41](#)

[Chapter 17 – Al Isra, Verses 42-44](#)

[Chapter 17 – Al Isra, Verses 45-46](#)

[Chapter 17 – Al Isra, Verses 47-48](#)

[Chapter 17 – Al Isra, Verses 49-52](#)

[Chapter 17 – Al Isra, Verse 53](#)

[Chapter 17 – Al Isra, Verses 54-55](#)

[Chapter 17 – Al Isra, Verses 56-57](#)

[Chapter 17 – Al Isra, Verse 58](#)

[Chapter 17 – Al Isra, Verse 59](#)

[Chapter 17 – Al Isra, Verse 60](#)

[Chapter 17 – Al Isra, Verses 61-65](#)

[Chapter 17 – Al Isra, Verses 66-67](#)

[Chapter 17 – Al Isra, Verses 68-69](#)

[Chapter 17 – Al Isra, Verse 70](#)

[Chapter 17 – Al Isra, Verses 71-72](#)

[Chapter 17 – Al Isra, Verses 73-75](#)

[Chapter 17 – Al Isra, Verses 76-77](#)

[Chapter 17 – Al Isra, Verses 78-79](#)

[Chapter 17 – Al Isra, Verse 80](#)

[Chapter 17 – Al Isra, Verse 81](#)

[Chapter 17 – Al Isra, Verse 82](#)

[Chapter 17 – Al Isra, Verse 83](#)

[Chapter 17 – Al Isra, Verse 84](#)

[Chapter 17 – Al Isra, Verse 85](#)

[Chapter 17 – Al Isra, Verses 86-87](#)

[Chapter 17 – Al Isra, Verses 88-89](#)

[Chapter 17 – Al Isra, Verses 90-93](#)

[Chapter 17 – Al Isra, Verses 94-95](#)

[Chapter 17 – Al Isra, Verse 96](#)

[Chapter 17 – Al Isra, Verses 97-99](#)

[Chapter 17 – Al Isra, Verse 100](#)

[Chapter 17 – Al Isra, Verses 101-104](#)

[Chapter 17 – Al Isra, Verses 105-109](#)

[Chapter 17 – Al Isra, Verse 110](#)

[Chapter 17 – Al Isra, Verse 111 of 111](#)

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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 is a detailed commentary (Tafseer) on Chapter 13 Ar Ra'd, Verse 1 to Chapter 17 Al Isra, Verse 111 of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order 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.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Chapter 13 – Ar Ra'd, Verse 1

الْمَرَّةَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ

النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

*“Alif, Lām, Meem, Rā. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.”*

## **“Alif, Lām, Meem, Rā...”**

Even though the actual meaning of these verses found within the Holy Quran are unknown using letters from the alphabet does indicate the importance of education and knowledge.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

***“...These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.”***

True belief in the Holy Quran involves fulfilling its rights.

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.

***“...These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.”***

True belief in the Holy Quran involves fulfilling its rights.

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and

incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“...These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.”***

A muslim will firmly believe in the Holy Quran when they obtain certainty of faith.

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...”*

## Chapter 13 – Ar Ra'd, Verses 2-4

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا <sup>ط</sup> ثُمَّ أَسْتَوَىٰ عَلَىٰ لَعْرَشٍ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ

تُوقِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا  
زُوجَيْنِ أُنثِينَ <sup>ط</sup> يُغْشَىٰ اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ  
وَعَيْرٌ صِنَوَانٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ  
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

*“It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.*

*And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes*

*the night to cover the day. Indeed in that are signs for a people who give thought.*

*And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.”*

***“It is Allah who erected the heavens without pillars that you [can] see...and made subject the sun and the moon, each running [its course] for a specified term...And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.”***

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead

to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“...then He established Himself above the Throne...”***

Some have debated for many generations what this verse means. But it is best not to dive into this as this is one of the things which are beyond the comprehension of the creation. Muslims only need to believe in what has been said. More than this will not be asked about on Judgement Day, otherwise the Muslim nation would have been informed of this. So spending countless hours arguing, debating and publishing books discussing this issue does not make sense. Muslims should instead concentrate more on the things which when clarified will increase their sincere obedience to Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and concentrate on those things which will be questioned about on Judgement Day, such as fulfilling the rights of people. Unfortunately, arguing and debating over these types of issues has distracted Muslims from concentrating on more important things and issues and this is one of the reasons why the general strength of the Muslim nation has declined over time.

This issue is connected to a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 2518. It advises that a Muslim should leave a thing which creates doubt in them and act on the things which create no doubt in them. The vast majority of Muslims are aware of the obligatory duties and the majority of the unlawful things, such as drinking alcohol. So these things create no doubt within Muslims therefore they should act accordingly meaning, fulfil the obligatory duties and abstain from unlawful things.

All other things which are not obligatory and create a doubt in society should therefore be avoided. Allah, the Exalted, will not question why someone did not perform a voluntary deed on Judgement Day. Instead, He will question why they performed a voluntary deed. Therefore, leaving the voluntary action will have no consequences in the hereafter whereas performing a voluntary deed will namely, punishment, reward or forgiveness. It is important for Muslims to act on this short but extremely important Hadith as it will solve and prevent many problems and debates. In fact, this is the advice given in another Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 1205. It advises that both the lawful and unlawful things in Islam have been made clear to mankind and all other matters of voluntary actions which create doubt should be left aside. This attitude will protect one's religion and honour.



***“...then He established Himself above the Throne...”***

The exact nature of this verse is unknown.

Generally speaking, Allah, the Exalted, is the One who over powers all things, who in reality is the only One who possesses power and might. Anyone else who possesses strength only does so because Allah, the Exalted, granted it to them. There is no atom in this world or in the next that can escape the power and authority of Allah, the Exalted.

As all power belongs to Allah, the Exalted, a muslim should therefore always remember that the strength to perform righteous deeds and refrain from sins comes from Allah, the Exalted, alone. This will remove any chance of pride creeping into their heart. An atom's worth of which is enough to take a person to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

Whoever desires for their faith to become mighty must obey the All Mighty, Allah, the Exalted. Only then will they be granted strong faith which will aid them to overcome all difficulties so that they leave this world while Allah, the Exalted, is pleased with them. True obedience only lies in following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Chapter 3 Alee Imran, verse 31:

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

Truly Knowing Allah, the Exalted, is All Mighty should prevent a muslim from sinning. As they should know there is no way to escape the might of Allah, the Exalted. In addition, when a muslim engraves this divine name into their heart it prevents them from committing oppression and wronging others. They become fully aware that even if there is no person powerful enough to seek justice from them Allah, the Exalted, will certainly take them to account and punish them in both worlds. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression to others may cause the All Mighty, Allah, the Exalted, to hurl them into Hell on Judgment Day.

***“...then He established Himself above the Throne...”***

The exact nature of this verse is unknown.

Generally speaking, Allah, the Exalted, is the One who possesses all sovereignty which is free of all defects. It is a sovereignty which has no beginning, no end, no reduction and no limit. Allah, the Exalted, has complete and total control over the creation through management and judgment without any limitations, partners or helpers. The King cannot be hindered or prevented from carrying out His will.

By accepting Allah, the Exalted, as the only King a muslim indirectly accepts their servanthood to Him. Therefore, they must fulfil all His commands and avoid all His prohibitions. A true servant never questions the wise decisions of the King and instead submits with full trust to His choices knowing that the wise King only decrees the best for His servant. Chapter 2 Al Baqarah, verse 216:

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

When a muslim recognises Allah, the Exalted, as the King they will not turn to another when seeking help and instead only seek His support through sincere obedience to Him. They will always remember if they obey the King He will protect them from the creation. But if they obey the creation over Allah, the Exalted, the creation will not be able to protect them from the punishment of the only King. This is indicated in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sunan Abu Dawud, number 2625. He declared that there is no obedience to the creation if it leads to the disobedience of the Creator.

A muslim should adopt this characteristic according to their status by purifying their inner spiritual king namely, the spiritual heart through acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause their servants meaning, their bodily limbs, to obey their spiritual heart in acts of righteousness. The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 4094, that if the spiritual heart is pure the rest of the body will be pure but if the spiritual heart is corrupt the whole body will become corrupt. One should not become a slave of their evil desires and instead become a true king which controls their desires according to the teachings of Islam.

Whoever perfects this will be given a spiritual kingdom in both worlds. The ultimate destination of the one who fulfils the rights of the King by perfecting servanthood has been mentioned in the Holy Quran. They will be granted a high station in the presence of the only Omnipotent King. Chapter 54 Al Qamar, verse 55:

*“In a seat of honour near a Sovereign, Perfect in Ability.”*

***“...He arranges [each] matter...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

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

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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



***“It is Allah who erected the heavens without pillars that you [can] see...and made subject the sun and the moon, each running [its course] for a specified term...He details the signs that you may, of the meeting with your Lord, be certain. And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.”***

Logically speaking, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face

some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“It is Allah who erected the heavens without pillars that you [can] see...and made subject the sun and the moon, each running [its course] for a specified term...He details the signs that you may, of the meeting with your Lord, be certain. And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.”***

The perfect balance within the universe and the amazing way each creation has been created by Allah, the Exalted, indicates that everything was created for a specific purpose and end goal. When one reflects deeper on the things within the Heavens and the Earth they will realise that each thing in itself indicates that nothing is permanent. For example, the day comes but eventually it is replaced by the night. Crops grow to produce a beautiful scene but eventually they wither away. This should remind muslims that as nothing will last in the universe neither will they. And when they do reach their end they will encounter the end goal of all of creation namely, Judgement Day. In addition, many things within the Heavens and the Earth have been organised in a way that reflects the concept of life, death and resurrection. For example, the day comes forth then eventually dies out only to return once again. Crops go through a similar cycle where they come forth, eventually die and the next season return once again. These cycles should remind muslims that someday they too will die and be resurrected for the Day of Judgement.

Muslims must therefore practically prepare for the Day of Judgement by using the blessings they have granted in ways pleasing to Allah, the Exalted.

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

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

***“It is Allah who erected the heavens without pillars that you [can] see...and made subject the sun and the moon, each running [its course] for a specified term...He details the signs that you may, of the meeting with your Lord, be certain. And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.”***

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Muslims must therefore practically prepare for the Day of Judgement by using the blessings they have granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also

prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

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



## Chapter 13 – Ar Ra’d, Verse 5

❁ وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ  
الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

*“And if you are astonished, [at their disbelief Prophet Muhammad, peace and blessings be upon him] - then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally.”*

***“And if you are astonished, [at their disbelief Prophet Muhammad, peace and blessings be upon him]...”***

The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs

were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

***“...then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?"..."”***

When Allah, the Exalted, created people from nothing then resurrecting them from dust is an easier task.

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“...then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?"...”***

Logically speaking, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...Those are the ones who have disbelieved in their Lord...”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be



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

***“...Those are the ones who have disbelieved in their Lord...”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then there would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for.

One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“...Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks...”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the

line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“...Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks...”***

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.

***“...Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks...”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will



cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“...Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 13 – Ar Ra’d, Verse 6

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ  
وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

*“They impatiently urge you to bring about evil before good, while there has already occurred before them similar punishments [to what they demand].  
And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.”*

***“They impatiently urge you to bring about evil before good...And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.”***

The non-muslims of Mecca would demand the punishment descend on them in order to mock the Holy Prophet Muhammad, peace and blessings be upon him. They foolishly misunderstood that there was a difference between Allah, the Exalted, delaying their punishment and the punishment never coming to them.

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying

evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*



***“They impatiently urge you to bring about evil before good, while there has already occurred before them similar punishments [to what they demand]...”***

The fact that divine punishment had already descended on past nations which were in the close proximity to the non-Muslims of Mecca should have been enough to convince them of their doom if they failed to sincerely repent.

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

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

will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

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

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

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

***“...And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing...”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“...and indeed, your Lord is severe in penalty.”***

Allah, the Exalted, takes revenge on those who oppress His weak servants as they do not possess the power to defend nor avenge themselves.

A muslim who understands this divine name will not oppress the servants of Allah, the Exalted, especially those who appear defenceless as in reality their Protector and Avenger is Allah, the Exalted. Allah, the Exalted, will take revenge for His servants during their lives on Earth and especially on Judgement Day. He will establish justice by forcing the oppressor to hand over their righteous deeds to their victim and if necessary, the victim's sins will be shifted to their oppressor. This may well cause the oppressor to be hurled into Hell. This is confirmed in a Hadith found in Sahih Muslim, number 6579.

A muslim must act on this divine name by taking revenge against their own inner Devil which inspires them towards evil by subjecting it to the strict obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. And a muslim must seek revenge on all things which prevent them from the obedience of Allah, the Exalted, by turning away from them.

***“...And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.”***

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He acts and treats His servant according to their perception of Him. This means if a muslim has good thoughts and expects good from Allah, the Exalted, He in turn will not disappoint them. Similarly, if a person harbours negative thoughts about Allah, the Exalted, such as believing they will not be forgiven then Allah, the Exalted, may act according to their belief.

It is important to note, there is a vast difference between true hope in Allah, the Exalted, which this Hadith refers to and wishful thinking. Wishful thinking is when one fails to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and then expects Allah, the Exalted, to forgive them. This is not true hope it is merely wishful thinking. This is like a farmer who fails to plant any seeds, fails to water their crop and still hopes to reap a large harvest. True hope is when one strives to obey Allah, the Exalted, and whenever they slip up they sincerely repent and then hope for the mercy and forgiveness of Allah, the Exalted. This is like a farmer who plants seeds, waters their crop, dedicates effort to keeping the crop healthy and then hopes for a large harvest. The Holy Prophet Muhammad, peace and blessings be upon him, has summarised this explanation in a Hadith found in Jami At Tirmidhi, number 2459.

Generally speaking, a muslim should harbour more fear of Allah, the Exalted, during their life as it prevents sins which is superior to hope which inspires one to perform righteous deeds especially, the voluntary type. But during periods of illness and difficulty and especially at the time of death a muslim should have nothing but hope in the mercy of Allah, the Exalted, even if they have spent their life disobeying Him as this has specifically been commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877.

## Chapter 13 – Ar Ra’d, Verse 7

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ

قَوْمٍ هَادٍ ﴿٧﴾

*“And those who disbelieved say, “Why has a sign not been sent down to him from his Lord?” You are only a warner, and for every people is a guide.”*



***“And those who disbelieved say, “Why has a sign not been sent down to him from his Lord?”...”***

Their uttered this statement in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were

not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims must therefore must concentrate on the two greatest signs of Allah, the Exalted, by sincerely obeying and following them and not neglect them just like the non-muslims of Mecca did.

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 those who disbelieved say, “Why has a sign not been sent down to him from his Lord?”...”***

Their uttered this statement in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

The non-Muslims of Mecca once asked the Holy Prophet Muhammad, peace and blessings be upon him, to turn a mountain in Mecca, Mount Safa, into gold for them and to move away the mountains so that they could grow crops. He was told by Allah, the Exalted, that it was up to him to decide whether to give respite and ignore their foolish request or if he desired Allah, the Exalted, would fulfill their request. But if they disbelieved in Islam after that they would be completely destroyed just like the previous nations who rejected the open signs of Allah, the Exalted, were completely destroyed. The Holy Prophet Muhammad, peace and blessings be upon him, chose to give them respite and ignore their foolish requests as he knew that they would still disbelieve after. Allah, the Exalted, then revealed chapter 17 Al Isra, verse 59 of the Holy Quran:

*“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel*

*as a visible sign, but they wronged her. And We send not the signs except as a warning.”*

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 17:59, Page 104.

***“...You [Prophet Muhammad, peace and blessings be upon him] are only a warner...”***

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

***“...You [Prophet Muhammad, peace and blessings be upon him] are only a warner...”***

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.



In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

***“...You [Prophet Muhammad, peace and blessings be upon him] are only a warner...”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themself to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themself always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

***“...You [Prophet Muhammad, peace and blessings be upon him] are only a warner, and for every people is a guide.”***

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

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

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

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

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

## Chapter 13 – Ar Ra'd, Verses 8-10

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزِدَادُ وَكُلُّ

شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

عَلِمَ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ، وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ

وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

*“Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure.*

*[He is] Knower of the unseen and the witnessed, the Grand, the Exalted.*

*It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day.”*

***“Allah knows what every female carries and what the wombs lose [prematurely] or exceed...[He is] Knower of the unseen and the witnessed...It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it and whether one is hidden by night or conspicuous [among others] by day.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“...And everything with Him is by due measure.”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

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



that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

***“[He is]...the Grand...”***

Allah, the Exalted, is tremendous in attributes and essence beyond the perception and understanding of all.

The one who understands this divine name will observe all things which are not connected to Allah, the Exalted, as small and insignificant. The commands and prohibitions of Allah, the Exalted, will be tremendous in their sight so they hasten in obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience while putting aside all things which can hinder them in this task.

A muslim should act on this divine name by adopting humility as all are humbled before the Greatness of Allah, the Exalted. They should demonstrate humility towards Allah, the Exalted, and towards the creation without showing signs of weakness. In fact, according to a Hadith found in Jami At Tirmidhi, number 2029, whoever humbles themselves for the sake of Allah, the Exalted, will be raised by Him. A muslim should also make their aspirations tremendous by only acting for the pleasure of Allah, the Exalted, and nothing else so that they reach a tremendous station in the presence of an Omnipotent King. Chapter 54 Al Qamar, verse 55:

*“In a seat of honour near a Sovereign, Perfect in Ability.”*

***“[He is]...the Exalted.”***

The divine essence and attributes of Allah, the Exalted, are infinitely high and beyond the reach and comprehension of the entire creation. The one who understands this divine name will only obey Allah, the Exalted, as nothing has a higher authority, power or control than Him.

A muslim must act on this divine name by raising their aims and aspirations so they go beyond this material world and are instead directed towards the hereafter. Higher still is the aspiration which is fully focused on Allah, the Exalted, and nothing else. A muslim should also act on this divine name by raising their moral character so that they surpass bad and base character thereby following in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

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

This noble character should be shown both to Allah, the Exalted, through sincere obedience to Him, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and it must be shown to people by treating them how one desires to be treated by people.

***“It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it...”***

This verse is connected to chapter 4 An Nisa, verse 114:

*“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”*

In this verse Allah, the exalted, explains how people should conduct themselves when conversing with others so that they derive benefit for themselves and others. The first is that when muslims gather they should discuss how to benefit others which encompasses charity in the form of wealth and physical aid. If a muslim is not in a position to help a needy person then this is an excellent way of gaining reward equal to actually helping them. A Hadith found in Sahih Muslim, number 6800, advises that the one who inspires someone else towards good will be rewarded as if they performed the good action themselves. If one cannot aid someone in difficulty or inspire another to fulfill this task they can at least encourage others to supplicate for the one in need. Supplication for an absent person causes the Angels to pray for the supplicator. This has been advised in a Hadith found in Sunan Abu Dawud, number 1534. This mentality can inspire the group to visit the needy person which provides them with emotional support. This has a powerful psychological impact and provides them with a new mode of strength when dealing with their hardship. The important thing to note is that when one mentions the situation of a needy

person their intention must be to aid them in their hour of need. It should never be for the sake of passing time and making them a target of ridicule.

The second way to gain blessings is when one converses about anything lawful that will provide benefit to someone in this world or the next. This aspect includes advising others to do good and refrain from evil in every aspect of their life.

The third aspect mentioned in this verse involves conversing with others with a constructive mindset which brings people together in a positive way instead of possessing a destructive mindset which causes divisions within society. If a person cannot bring people together in a loving way then the minimum they can do is not cause divisions amongst them. Even this is recorded as a good deed when done for the pleasure of Allah, the Exalted. This has been indicated in a Hadith found in Sahih Bukhari, number 2518.

In fact, a Hadith found in Sunan Abu Dawud, number 4919, advises that reconciling between two opposing muslims for the pleasure of Allah, the Exalted, is superior to voluntary prayer and fasting. Every good thing found within society was the outcome of this pious attitude such as the construction of schools, hospitals and Mosques.

But it is important to note, that a muslim will only obtain the great reward mentioned in this verse when they perform the righteous deeds for the

pleasure of Allah, the Exalted. Each person will be rewarded based on their intention not just their physical action. This is confirmed in a Hadith found in Sahih Bukhari, number 1. The insincere muslim will find that on Judgment Day they will be told to gain their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

***“It is the same [to Him] concerning you whether one conceals [his] speech or publicizes it...”***

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.



***“It is the same [to Him]...whether one is hidden by night or conspicuous [among others] by day.”***

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 2556, the Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings to the one who possesses the following characteristics.

One of these characteristics mentioned in this Hadith is behaving righteously even when one is in private and away from the observation of others. This muslim becomes fully aware that the divine vision is constantly observing their inner and outer being. This proves their sincerity towards Allah, the Exalted, as they behave righteously even when they are hidden from the sight of people. As these muslims have gained and acted on Islamic knowledge and strived in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience they have obtained excellence of faith. This is when one acts, such as offering the prayer, as if they can observe Allah, the Exalted, observing them. This has been discussed in a Hadith found in Sahih Muslim, number 99. This prevents them from bothering about the sight of people as they are too focused and vigilant over the divine vision.

The next characteristic mentioned in the main Hadith under discussion is possessing public noble character. Meaning, this muslim displays noble character to all people irrespective of their faith as they understand that a true muslim and believer is the one who keeps their verbal and physical harm away from the self and possessions of others. This has been advised

in a Hadith found in Sunan An Nasai, number 4998. They prove their love of desiring for others what they desire for themselves through actions not just words as this practical implementation is a characteristic of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515. They not only act righteously towards Allah, the Exalted, as mentioned in the last characteristic but also show noble character to the creation as they are aware a true believer fulfills both halves of faith namely, one's obedience to Allah, the Exalted, and showing good character to the creation.

***“It is the same [to Him]...whether one is hidden by night or conspicuous [among others] by day.”***

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

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

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

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

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

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

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

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

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

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

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

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

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

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

***“It is the same [to Him]...whether one is hidden by night or conspicuous [among others] by day.”***

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

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

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

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

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



## Chapter 13 – Ar Ra’d, Verse 11

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ

مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ، وَمَا

لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

*“For him [each person] are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.”*

***“For him [each person] are successive [angels] before and behind him who protect him by the decree of Allah...And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.”***

Allah, the Exalted, is the One who decrees harm and benefit. Allah, the Exalted, decrees harm to those who remain steadfast on persistent disobedience. But even in this harm there is much good such as wiping away one's sins before reaching Judgment Day. This is confirmed in a Hadith found in Sahih Muslim, number 6561.

A muslim who understands this divine name will strive to receive benefits from Allah, the Exalted, and avoid harm through sincere obedience.

A muslim must act on this divine name by keeping their harm away from others and only provide them with benefits according to their means. This in fact is the characteristic of a true believer according to a Hadith found in Sunan An Nasai, number 4998.

***“For him [each person] are successive [angels] before and behind him who protect him by the decree of Allah...And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain

some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

***“For him [each person] are successive [angels] before and behind him who protect him by the decree of Allah...And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.”***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will

not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

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

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

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

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



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

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.

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

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

Instead of taking the immature path of blaming others for the widespread corruption observed in the world Muslims should truly reflect on their own behaviour and if necessary adjust their attitude. Otherwise, corruption in society will only increase with the passing of time. No one should believe that as they are not in an influential social position they have no effect on

the corruption which occurs in society. As proven by this discussion corruption occurs because of the negative behaviour of the general public and it therefore can only be removed by the good behaviour of the general public. This has been indicated in the main verse under discussion.

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

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

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

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

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.

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

This verse indicates that hoping in a positive change in life includes sincerely obey Allah, the Exalted. If this obedience is missing then the person only possesses wishful thinking not hope.

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

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And

whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

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

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

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.

***“...And when Allāh intends for a people ill, there is no repelling it...”***

Even in the difficulties one faces are many wisdoms.

Often when muslims receive blessings especially, beyond their need, it distracts them from the hereafter and instead focuses their minds on this material world. So in this respect, the wisdom behind a difficulty is to refocus a muslim's attention on what is truly important which is preparing for the hereafter. This is like a person who is so preoccupied with their phone that they cross a road without seeing an oncoming vehicle. Another person violently pulls them away from the oncoming car which causes them distress yet, saves their life. Even though being pulled violently causes distress and even pain but it is only done in order to refocus their attention on the life threatening danger namely, the oncoming car. Similarly, a muslim faces emotional and physical difficulties in order to refocus their attention on more important things such as the hereafter. If a muslim was left to only face times of ease without difficulties there is no doubt that they would become lost in enjoying the excess of this material world. This neglect in the long run would be disastrous for them. So they face a small difficulty in order to protect them from greater difficulties namely, the difficulties of the hereafter. Therefore, muslims should remember this truth every time they face a difficulty so that they leave the difficulty refocused on more important things and act correctly over this blessing instead of demonstrating impatience and heedlessness to this vital benefit. This is in fact one of the biggest favours of Allah, the Exalted.

***“...And when Allāh intends for a people ill, there is no repelling it...”***

Even in the difficulties one faces are many wisdoms.

It is important for muslims to understand a simple thing which can aid them with patiently facing destiny and the difficulties it brings. A person happily takes a bitter medicine which their doctor prescribes fully trusting in their knowledge, experience and choice all the while believing that their doctor knows what is best for them. This is true even though they are only human and prone to errors. Yet, many muslims fail to place this same level of trust in Allah, the Exalted, even though His knowledge is infinite and His choices always the wisest. Muslims should try to accept destiny and the troubles it brings just like they take the bitter medicine without complaining knowing it is best for them. They should understand that the troubles and difficulties they face are best for them even if they do not understand or observe the wisdoms in them just like they do not understand the science behind the bitter medicine they happily take. Even though in most cases, they will never understand the science behind the bitter medicine they take a time will certainly come, whether in this world or in the hereafter, when the wisdom behind the bitter difficulties they faced will be revealed to them. So a muslim should anticipate this time patiently knowing all will be revealed shortly. Pondering deeply over this can increase one's patience when dealing with difficulties. 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.”*



***“...And when Allah intends for a people ill, there is no repelling it.  
And there is not for them besides Him any patron.”***

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 when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.”***

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

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

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

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

***“...And when Allah intends for a people ill, there is no repelling it.  
And there is not for them besides Him any patron.”***

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 when Allah intends for a people ill, there is no repelling it.  
And there is not for them besides Him any patron.”***

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 when Allah intends for a people ill, there is no repelling it.  
And there is not for them besides Him any patron.”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their



provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...And there is not for them besides Him any patron.”***

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]...”*

## Chapter 13 – Ar Ra'd, Verses 12-13

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ



وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ، وَيُرْسِلُ الصَّوَاعِقَ

فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

*“It is He who shows you lightning, [causing] fear and aspiration, and generates the heavy clouds.*

*And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault.”*

***“It is He who shows you lightning, [causing] fear and aspiration, and generates the heavy clouds...and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.”***

One fears the danger lightning brings but also hopes for rain for their crops. These verses indicate that both fear and hope should be placed in Allah, the Exalted, alone, as none can cause benefit or harm without His permission.

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He acts and treats His servant according to their perception of Him. This means if a muslim has good thoughts and expects good from Allah, the Exalted, He in turn will not disappoint them. Similarly, if a person harbours negative thoughts about Allah, the Exalted, such as believing they will not be forgiven then Allah, the Exalted, may act according to their belief.

It is important to note, there is a vast difference between true hope in Allah, the Exalted, which this Hadith refers to and wishful thinking. Wishful thinking is when one fails to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and then expects Allah, the Exalted, to forgive them. This is not true hope it is merely wishful thinking. This is like a farmer who fails to plant any seeds, fails to water their crop and still hopes to reap a large harvest. True hope is when one strives to obey Allah, the Exalted, and whenever they slip up they sincerely repent and then hope for the

mercy and forgiveness of Allah, the Exalted. This is like a farmer who plants seeds, waters their crop, dedicates effort to keeping the crop healthy and then hopes for a large harvest. The Holy Prophet Muhammad, peace and blessings be upon him, has summarised this explanation in a Hadith found in Jami At Tirmidhi, number 2459.

Generally speaking, a muslim should harbour more fear of Allah, the Exalted, during their life as it prevents sins which is superior to hope which inspires one to perform righteous deeds especially, the voluntary type. But during periods of illness and difficulty and especially at the time of death a muslim should have nothing but hope in the mercy of Allah, the Exalted, even if they have spent their life disobeying Him as this has specifically been commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877.

***“It is He who shows you lightning, [causing] fear and aspiration, and generates the heavy clouds...and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.”***

One fears the danger lightning brings but also hopes for rain for their crops. These verses indicate that both fear and hope should be placed in Allah, the Exalted, alone, as none can cause benefit or harm without His permission.

Allah, the Exalted, is the One who decrees harm and benefit. Allah, the Exalted, decrees harm to those who remain steadfast on persistent disobedience. But even in this harm there is much good such as wiping away one's sins before reaching Judgment Day. This is confirmed in a Hadith found in Sahih Muslim, number 6561.

A muslim who understands this divine name will strive to receive benefits from Allah, the Exalted, and avoid harm through sincere obedience.

A muslim must act on this divine name by keeping their harm away from others and only provide them with benefits according to their means. This in fact is the characteristic of a true believer according to a Hadith found in Sunan An Nasai, number 4998.

***“It is He who shows you lightning, [causing] fear and aspiration, and generates the heavy clouds...and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.”***

One fears the danger lightning brings but also hopes for rain for their crops. These verses indicate that both fear and hope should be placed in Allah, the Exalted, alone, as none can cause benefit or harm without His permission.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:



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

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

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

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

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

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

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

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

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

***“And the thunder exalts [Allāh] with praise of Him - and the angels [as well] from fear of Him...”***

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

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

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

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

***“And the thunder exalts [Allāh] with praise of Him - and the angels [as well] from fear of Him...”***

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.

***“...and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.”***

Allah, the Exalted, takes revenge on those who oppress His weak servants as they do not possess the power to defend nor avenge themselves.

A muslim who understands this divine name will not oppress the servants of Allah, the Exalted, especially those who appear defenceless as in reality their Protector and Avenger is Allah, the Exalted. Allah, the Exalted, will take revenge for His servants during their lives on Earth and especially on Judgement Day. He will establish justice by forcing the oppressor to hand over their righteous deeds to their victim and if necessary, the victim's sins will be shifted to their oppressor. This may well cause the oppressor to be hurled into Hell. This is confirmed in a Hadith found in Sahih Muslim, number 6579.

A muslim must act on this divine name by taking revenge against their own inner Devil which inspires them towards evil by subjecting it to the strict obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. And a muslim must seek revenge on all things which prevent them from the obedience of Allah, the Exalted, by turning away from them.

***“...and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.”***

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

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

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



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

***“And the thunder exalts [Allāh] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.”***

According to Imam Al Wahidi's, Asbab Al Nuzul, 13:13, Pages 97-98, this verse was revealed over the following incident.

In the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation from Banu Amir visited the Holy Prophet Muhammad, peace and blessings be upon him. Three men came to the Holy Prophet Muhammad, peace and blessings be upon him, with the intention to betray and martyr him. Amir Bin Al Tufayl planned to distract the Holy Prophet Muhammad, peace and blessings be upon him, in order to give the opportunity to his evil friend Al Arbad to attack him. When Al Arbad failed to launch the attack Amir Bin Al Tufayl gave up the plot and instead verbally threatened the Holy Prophet Muhammad, peace and blessings be upon him, who in turn asked Allah, the Exalted, to take care of Amir Bin Al Tufayl. After the two left Medina Amir rebuked Al Arbad for not launching the attack but he replied that every time he decided to attack he could only see Amir standing in front of the Holy Prophet Muhammad, peace and blessings be upon him. This was in fact nothing but divine protection. On the way home Amir gained an infection his neck which ultimately led to his death. Al Arbad was eventually struck by lightning and died. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 66-79.

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*

## Chapter 13 – Ar Ra’d, Verse 14

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَّيْهِ  
إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِيَبْلُغُهُ، وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

*“To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e., futility].”*

***“To Him [alone] is the supplication [call] of truth...”***

This is an aspect of being sincere 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.

***“To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e., futility].”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the



Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

***“To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e., futility].”***

In a Hadith found in Jami At Tirmidhi, number 3371, the Holy Prophet Muhammad, peace and blessings be upon him, advised that supplication is the essence of worship.

This is because it is a practical demonstration of humility and one's servant hood to Allah, the Exalted, as it is befitting for the servant to ask from the Master.

It is important to know that according to a Hadith found in Jami At Tirmidhi, number 3604, every good supplication is accepted in three ways. It is either fulfilled, the equivalent reward is given in the hereafter or an equivalent evil is removed from one's life.

In chapter 40 Ghafir, verse 60, Allah, the Exalted, guarantees a response to all those who perform supplication. Therefore, one should always bear this in mind and persist in supplications.

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

Even before supplicating one should ensure their earnings are lawful and what they consume is lawful. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly warned in a Hadith found in Jami At Tirmidhi, number 2989, that the supplication of a person who earns and consumes the unlawful will never be accepted.

The first etiquette of supplication is that one should try to face the Qibla when supplicating. This was the tradition of the Holy Prophet Muhammad, peace and blessings be upon him. An example of this action is found in Sunan An Nasai, number 2899.

One should raise their hands begging Allah, the Exalted, to fulfill their desire as this was the practice of the Holy Prophet Muhammad, peace and blessings be upon him. This is confirmed in a Hadith found in Sahih Bukhari, number 1030.

In a Hadith found in Jami At Tirmidhi, number 3556, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, is too shy and generous to turn away a beggar empty handed who raises their hands to Him.

One should begin and conclude their supplication by first praising Allah, the Exalted, and then sending blessings upon the Holy Prophet Muhammad, peace and blessings be upon him. This has been advised in a Hadith found in Sunan Abu Dawud, number 1481.

In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 486, a person's supplication remains suspended between the Heavens and the Earth until they send blessings upon the Holy Prophet Muhammad, peace and blessings be upon him.

One should praise Allah, the Exalted, with phrases mentioned in the Holy Quran or the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. The beautiful names of Allah, the Exalted, are found extensively throughout these divine teachings and should be utilised. For example, chapter 59 Al Hashr, verse 24:

*“He is Allah, the Creator, the Producer, the Fashioner; to Him belong the best names...”*

The best supplications are found in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore should be used. For example, chapter 14 Ibrahim, verse 41:

*"Our Lord, forgive me and my parents and the believers the Day the account is established."*

But it is absolutely acceptable to supplicate for specific things as long as they are lawful.

As advised in the Holy Quran one should supplicate to Allah, the Exalted, with humility hoping for His mercy and in fear of His greatness. Chapter 7 Al A'raf, verse 56:

*"...And invoke Him in fear and aspiration..."*

It is vital to supplicate with enthusiasm full well believing Allah, the Exalted, will fulfil one's needs. In addition, as advised in a Hadith found in Jami At Tirmidhi, number 3479, Allah, the Exalted, does not respond to someone who supplicates while heedless or distracted.

The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 3505, that when the following verse of the Holy Quran is recited the supplication is always accepted. Chapter 21 Al Anbiya, verse 87:

*“...There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.”*

One should seal their supplication with the word, Ameen, as this ensures its acceptance. This has been advised in a Hadith found in Sunan Abu Dawud, number 938.

After the supplication is concluded it is a practice of the Holy Prophet Muhammad, peace and blessings be upon him, to wipe one's hands over their face. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1492.

Finally, one should be persistent in supplicating as giving up is a hasty action which can lead to the supplication being unfulfilled. This warning is given in a Hadith found in Jami At Tirmidhi, number 3387.

One should make it a habit to remember Allah, the Exalted, in times of ease so that Allah, the Exalted, will help them in times of difficulty. This is advised in a Hadith found in Musnad Ahmad, number 2803. As advised in a Hadith found in Jami At Tirmidhi, number 3499, Allah, the Exalted, readily accepts the supplication made after the obligatory prayers and in the last part of the night. A Hadith found in Sahih Bukhari, number 6321, advises that in the last part of the night the divine descent occurs at which point Allah, the Exalted, calls out and responds to supplications. There is a Hadith found in Sunan Abu Dawud, number 521, which advises that the supplication between the two call to prayers is never rejected. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that a muslim is closest to Allah, the Exalted, while they are prostrating and they should therefore supplicate to Him at this time. This is confirmed in a Hadith found in Sunan An Nasai, number 1138. As mentioned in a Hadith found in Sunan Abu Dawud, number 1046, there is an hour during every Friday where Allah, the Exalted, readily accepts supplications. When a fasting person breaks their fast their supplication is also accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 1753. One should ask the sick to supplicate for them as it has been advised in a Hadith found in Sunan Ibn Majah, number 1441, that their supplications are like the supplications of the Angels. The supplication made when drinking Zamzam water is always accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 3062. A Hadith found in Sunan Abu Dawud, number 2540, advises that the supplication at the time when it rains is accepted. A Hadith found in Sunan Abu Dawud, number 1534, encourages people to supplicate for others in their absence as they are readily accepted. If one is facing any form of oppression they should supplicate to Allah, the Exalted, as they will be accepted. This has been advised in a Hadith found in Jami At Tirmidhi, number 1905. This same Hadith advises that the supplication of the traveller is never rejected. Finally, one should encourage their parents to supplicate for them as they are readily accepted. This is supported by a Hadith found in Sunan Ibn Majah, number 3862.

Some do not regularly supplicate to Allah, the Exalted, as they claim that He is All Aware and requires no one to inform Him of their desires. Even though, this is a fact it is better to supplicate as this is the tradition of all the Holy Prophets, peace be upon them all, and has been advised in the Holy Quran. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”*

Supplicating is an excellent way to demonstrate one’s humility and servanthood to Allah, the Exalted. In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 3370, nothing is more honourable to Allah, the Exalted, than supplication. Finally, Allah, the Exalted, becomes angry when a person does not supplicate to Him as it may indicate they believe they are independent of Allah, the Exalted, which is not true. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3373.



***“To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e., futility].”***

In reality, all actions which are not done for the sake of Allah, the Exalted, are futile and meaningless.

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds for the sake of people, such as showing off, instead of doing them for the pleasure of Allah, the Exalted, will be told to gain their reward on Judgment Day from the people they acted for which in reality is not possible to do.

It is important to understand that the foundation of all deeds and even Islam itself is one's intention. It is the very thing which Allah, the Exalted, judges people on according to a Hadith found in Sahih Bukhari, number 1. A muslim should ensure they perform all religious and useful worldly actions for the sake of Allah, the Exalted, so that they gain reward from Him in both worlds. A sign of this correct mentality is that this person neither expects nor desires people to appreciate or show gratitude to them for the deeds they perform. If one desires this then it indicates their incorrect intention.

In addition, acting with the correct intention prevents sadness and bitterness as the one who acts for the sake of people will eventually encounter ungrateful people who will make them annoyed and bitter as they feel they wasted their effort and time. Unfortunately, this is seen in parents and relatives as they often fulfill their duties towards their children and relatives for their sake instead of for the pleasure of Allah, the Exalted. But the one who acts for the sake of Allah, the exalted, will fulfill all their duties towards others such as their children and never become bitter or enraged when they fail to show gratitude towards them. This attitude leads to peace of mind and general happiness as they know Allah, the Exalted, is fully aware of their righteous deed and will reward them for it. This is the way all muslims must act otherwise they may well be left empty handed on the Day of Judgment.

***“...as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]...”***

Generally speaking, muslims must avoid this type of behaviour which is nothing but wishful thinking.

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

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker

will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

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

## Chapter 13 – Ar Ra’d, Verse 15

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ



*“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”*

***“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”***

True worship 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.

***“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”***

This verse indicates that everyone, willingly or unwillingly, are under the full control of Allah, the Exalted, and cannot escape His decrees.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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



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

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

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

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

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only

superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

***“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”***

This verse indicates that everyone, willingly or unwillingly, are under the full control of Allah, the Exalted, and cannot escape His decrees. Therefore, everyone will face the consequences of their actions, one way or another.

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 to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”***

This verse indicates that everyone, willingly or unwillingly, are under the full control of Allah, the Exalted, and cannot escape His decrees. Therefore, everyone will face the consequences of their actions, one way or another.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”***

This verse indicates that everyone, willingly or unwillingly, are under the full control of Allah, the Exalted, and cannot escape His decrees. Therefore, everyone will face the consequences of their actions, one way or another.

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 to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”***

This verse indicates that everyone, willingly or unwillingly, are under the full control of Allah, the Exalted, and cannot escape His decrees. Therefore, everyone will face the consequences of their actions, one way or another.

Allah, the Exalted, is the One who dominates over all things outwardly through infinite power and authority and inwardly through infinite knowledge and awareness.

The muslim who understands the outer and inner domination Allah, the Exalted, has over His creation will refrain from all acts of disobedience. They will not oppress others knowing they cannot escape the dominating force of Allah, the Exalted, even if they escape the force of worldly people, such as the police.

A muslim should act on this divine name by dominating over their inner evil and vain desires through the strength provided by Allah, the Exalted, which is only gained through His sincere obedience. This involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. They should use this strength to remove all things which prevents them connecting to Allah, the Exalted.

The One who dominates all things is the only One who can provide a muslim the strength to overcome all difficulties they may face in both worlds. He is the only One who can provide them the strength to perform righteous deeds and abstain from sins. These three elements combined are required for a muslim to gain eternal success and they will be granted to the muslim who sincerely obeys the Dominator, Allah, the Exalted.

***“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”***

This verse indicates that everyone, willingly or unwillingly, are under the full control of Allah, the Exalted, and cannot escape His decrees. Therefore, everyone will face the consequences of their actions, one way or another.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire,

whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

## Chapter 13 – Ar Ra'd, Verse 16

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ  
لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي  
الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ  
خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ



*"Say, "Who is Lord of the heavens and earth?" Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing.""*

***“Say, “Who is Lord of the heavens and earth?” Say, “Allah.”...”***

This verse is connected to chapter 7 Al A’raf, verse 172 of the Holy Quran:

*“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...”*



***“Say, “Who is Lord of the heavens and earth?” Say, “Allah.”...”***

Allah, the Exalted, is the One who possesses all sovereignty which is free of all defects. It is a sovereignty which has no beginning, no end, no reduction and no limit. Allah, the Exalted, has complete and total control over the creation through management and judgment without any limitations, partners or helpers. The King cannot be hindered or prevented from carrying out His will.

By accepting Allah, the Exalted, as the only King a muslim indirectly accepts their servanthood to Him. Therefore, they must fulfil all His commands and avoid all His prohibitions. A true servant never questions the wise decisions of the King and instead submits with full trust to His choices knowing that the wise King only decrees the best for His servant. Chapter 2 Al Baqarah, verse 216:

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

When a muslim recognises Allah, the Exalted, as the King they will not turn to another when seeking help and instead only seek His support through sincere obedience to Him. They will always remember if they obey the King He will protect them from the creation. But if they obey the creation over Allah, the Exalted, the creation will not be able to protect them from the

punishment of the only King. This is indicated in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sunan Abu Dawud, number 2625. He declared that there is no obedience to the creation if it leads to the disobedience of the Creator.

A muslim should adopt this characteristic according to their status by purifying their inner spiritual king namely, the spiritual heart through acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause their servants meaning, their bodily limbs, to obey their spiritual heart in acts of righteousness. The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 4094, that if the spiritual heart is pure the rest of the body will be pure but if the spiritual heart is corrupt the whole body will become corrupt. One should not become a slave of their evil desires and instead become a true king which controls their desires according to the teachings of Islam.

Whoever perfects this will be given a spiritual kingdom in both worlds. The ultimate destination of the one who fulfils the rights of the King by perfecting servanthood has been mentioned in the Holy Quran. They will be granted a high station in the presence of the only Omnipotent King. Chapter 54 Al Qamar, verse 55:

*“In a seat of honour near a Sovereign, Perfect in Ability.”*

***“Say, “Who is Lord of the heavens and earth?” Say, “Allah.”...”***

This verse is connected to chapter 1 Al Fatihah, verse 2:

*“...Allah, Lord of the worlds.”*

Allah, the Exalted, is the Lord of the Worlds as He is the Creator and Sustainer of the entire universe. He has full control over every single entity from the smallest atom to the largest creation such as the divine throne. Except for a few members of the creation every atom in existence recognises and acknowledges this great fact and thus continuously praises Allah, the Exalted. Chapter 17 Al Isra, verse 44:

*“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting...”*

No creature has the power to free themselves of His Lordship whether they believe in Him or not. His Lordship has no equivalent as it includes all of creation. It has no beginning, no end and no decline in authority or control. Allah, the Exalted, in His infinite knowledge knew the weakness of the creation in praising Him, according to His infinite status, so out of mercy He

declared how to praise Him in this verse. Otherwise, how can a finite creature praise the Creator, according to His infinite status, without aid from Allah, the Exalted? This has been confirmed in a Hadith found in Sunan Abu Dawud, number 879.

As Allah, the Exalted, is the Lord of the universe He must be obeyed and never disobeyed. A muslim must only be obedient to others when it involves the obedience of Allah, the Exalted. Acknowledging the Lordship of Allah, the Exalted, includes acknowledging one's servanthood to Him. This in itself is a clear declaration that a muslim must not chart their own course in life but they must simply adhere to the commands of their Lord, Allah, the Exalted. Therefore, a muslim should never declare their servanthood to Allah, the Exalted, by declaring His Lordship through their words and then contradict their declaration through their actions. Chapter 26 Ash Shu'ara, verses 23 and 24:

*"Pharaoh said: "And who is this Lord of the Universe? Moses answered: "The Lord of the heavens and the earth and of all that is between them, if you were only to believe.""*

***“Say, “Who is Lord of the heavens and earth?” Say, “Allāh.” Say, “Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?” Say, “Is the blind equivalent to the seeing? Or is darkness equivalent to light?...””***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain

some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

***“Say, “Who is Lord of the heavens and earth?” Say, “Allāh.” Say, “Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?” Say, “Is the blind equivalent to the seeing? Or is darkness equivalent to light?...””***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will



not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

***“...Say, "Is the blind equivalent to the seeing?..."”***

This could be referring to the difference in perception of a believer and disbeliever in respect to this world and the next.

It is important for Muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to

them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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...”*

***“...Say, "Is the blind equivalent to the seeing?..."”***

This could be referring to the difference in perception of a believer and disbeliever in respect to this world and the next.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to

experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“...Say, “...Or is darkness equivalent to light?...””***

This could be referring to the difference between sincerely obeying Allah, the Exalted, and disobeying Him.

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.

***“...Say, “...Or is darkness equivalent to light?...””***

This could be referring to the difference between sincerely obeying Allah, the Exalted, and disobeying Him.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the



more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...Say, “...Or is darkness equivalent to light?...””***

This could be referring to the difference between sincerely obeying Allah, the Exalted, and disobeying Him.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who have been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and

looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“...Say, “...Or is darkness equivalent to light?...””***

This could be referring to the difference between sincerely obeying Allah, the Exalted, and disobeying Him.

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they

became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“...Or have they attributed to Allāh partners who created like His creation so that the creation [of each] seemed similar to them?” Say, “Allāh is the Creator of all things...”***

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“...and He is the One...”***

Allah, the Exalted, is Single in His entity, attributes and acts. He is neither resembled by nor resembles anything whatsoever and He is without partner or equal.

The muslim who understands this divine name will ensure their actions are only performed sincerely for one single entity namely, Allah, the Exalted. Otherwise, they may find that on Judgment Day they are ordered to seek their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

A muslim should act on this divine name by striving to perfect their faith by loving, hating, giving and withholding for none other than Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.



***“...He is...the Prevailing.”***

Allah, the Exalted, is the One who dominates over all things outwardly through infinite power and authority and inwardly through infinite knowledge and awareness.

The muslim who understands the outer and inner domination Allah, the Exalted, has over His creation will refrain from all acts of disobedience. They will not oppress others knowing they cannot escape the dominating force of Allah, the Exalted, even if they escape the force of worldly people, such as the police.

A muslim should act on this divine name by dominating over their inner evil and vain desires through the strength provided by Allah, the Exalted, which is only gained through His sincere obedience. This involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. They should use this strength to remove all things which prevents them connecting to Allah, the Exalted.

The One who dominates all things is the only One who can provide a muslim the strength to overcome all difficulties they may face in both worlds. He is the only One who can provide them the strength to perform righteous deeds and abstain from sins. These three elements combined

are required for a muslim to gain eternal success and they will be granted to the muslim who sincerely obeys the Dominator, Allah, the Exalted.

## Chapter 13 – Ar Ra’d, Verse 17

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا  
يُوقَدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ  
وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

*“He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.”*

***“He sends down from the sky, rain, and valleys flow according to their capacity...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one’s guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“He sends down from the sky, rain, and valleys flow according to their capacity...”***

The rain from the sky can be describing divine knowledge which is absorbed by the hearts of people depending on their capacities.

In a Hadith found in Sahih Muslim, number 6853, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever follows a path seeking knowledge Allah, the Exalted, will make the path to Paradise easy for them.

This indicates both a physical path someone takes seeking knowledge, such as attending lectures and classes, and a path whereby someone seeks knowledge without a physical journey. It encompasses all forms of knowledge, such as listening, reading, studying and writing about knowledge. The path to Paradise has many obstacles preventing a muslim from reaching it. Only the one who possesses knowledge of them and how to overcome them will reach Paradise safely. In addition, it easily understood that a person cannot reach a city in this world without knowledge of its location and the route which leads to it. Similarly, Paradise cannot be obtained without knowing these things about it, such as the path leading to it.

But the important thing to note is that a muslim's intention to seek and act on knowledge must be to please Allah, the Exalted. Whoever seeks religious knowledge for a worldly reason, such as showing off, will end up in Hell if they fail to sincerely repent. This has been warned in a Hadith found in Sunan Ibn Majah, number 253.

In addition, a muslim must strive to act on their knowledge as knowledge without action is of no value or benefit. This is like the one who possesses knowledge of a path to safety but does not take it and instead remains in an area full of dangers. This is why knowledge can be split into two categories. The first is when one acts on their knowledge, which leads to piety and an increase in the obedience of Allah, the Exalted. The second is when one fails to act on their knowledge. This type will not increase one's obedience to Allah, the Exalted, in fact, it will only increase them in arrogance believing they are superior to others even though they are like donkeys which carry books that do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]...”*

***“He sends down from the sky, rain, and valleys flow according to their capacity...”***

The rain from the sky can be describing divine knowledge which is absorbed by the hearts of people depending on their capacities. This capacity is also dependent on their intention.

In a Hadith found in Sunan Ibn Majah, number 253, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who obtains religious knowledge in order to show off to scholars, argue with others or attract attention to themselves will go to Hell.

Even though, the foundation of all good in both worldly and religious matters is knowledge muslims must understand that knowledge will only benefit them when they firstly correct their intention. Meaning, they strive to obtain and act on knowledge in order to please Allah, the Exalted. All other reasons will only lead to a loss of reward and even punishment if a muslim fails to sincerely repent.

In reality, knowledge is like rain water which falls on different types of trees. Some trees grow by this water in order to benefit others such as a fruit tree. Whereas, other trees grow by this water and become a nuisance to others such as a thorny tree. Even though, the rain water is the same in both cases but the outcome is very different. Similarly, religious knowledge is



the same for people but if one adopts the incorrect intention then it will become a means of their destruction. Conversely, if one adopts the correct intention it will become a means of their salvation.

Muslims should therefore correct their intention in all matters as they will be judged on this. This is confirmed in a Hadith found in Sahih Bukhari, number 1. And they should remember that one of the first people to enter Hell will be a scholar who only obtained knowledge in order to show off to others. This has been warned in a Hadith found in Sahih Muslim, number 4923.

To conclude, only obtaining and acting on useful knowledge with the correct intention is true beneficial knowledge.

Whoever conceals knowledge without a valid reason will be bridled with fire on Judgment Day. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2649. Therefore, muslims must share the useful knowledge their gain with others. It is simply foolish not to as this is one of the righteous deeds which will benefit a muslim even after they die. This has been advised in a Hadith found in Sunan Ibn Majah, number 241. Those who hoarded knowledge were forgotten by history but those who shared it with others became known as the scholars and teachers of mankind.

***“He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth...”***

Just like an intelligent person does not get fooled by the useless foam which is found on top of water and ores a muslim must adopt the correct perception so that they do not get fooled by the superficial glamour and pomp of this material world.

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in

attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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...”*

***“He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth...”***

Just like an intelligent person does not get fooled by the useless foam which is found on top of water and ores a muslim must adopt the correct perception so that they do not get fooled by the superficial glamour and pomp of this material world.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and

perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth...”***

Just like an intelligent person does not get fooled by the useless foam which is found on top of water and ores a muslim must adopt the correct perception so that they do not get fooled by the superficial glamour and pomp of this material world.

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 Mosa, 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.”*



***“He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth...”***

The foam which flows above the flowing water and is found on the surface of precious ores such as gold appear to be superior in rank compared to the water underneath it or the ores it is found on the surface of. But in reality, what is truly precious is what is hidden underneath the foam. This is similar to people. Some stand out from the general population because of their fame and fortune while others are hidden. In reality, what makes someone precious to Allah, the Exalted, is not standing out from the rest because of worldly things. It is instead being obedient to Him by fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is these people whose efforts, affects and name remains on the Earth and is solidified in the Heavens while those who appear superior to others through worldly things simply become footnotes in history.

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.

***“He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth...”***

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Many people have come and gone who have stood up for some sort of cause whether it was to do with women's rights, human rights, the poor, or something else, yet only a small per cent of these people had a positive impact on society. The majority had no positive effect and instead became footnotes in history. One of the reasons for this is a lack of sincerity. If one turns the pages of history they will observe that those who acted with the correct intention meaning, to truly benefit society without any ulterior

motives were granted success even if they were not muslims. Benefit to others is something Allah, the Exalted, loves and He therefore grants success to all those who sincerely strive for this end.

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

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

So if one desires to succeed in the material world or more importantly in matters of faith they should strive to correct their intention. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised that

Allah, the Exalted, judges people based on their intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1.

***“He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth...”***

The rain from the sky could be referring to divine knowledge which is absorbed in the hearts of the people. The foam could be a representation of doubt which dissipates when one absorbs and acts on this knowledge. Therefore, this verse indicates the importance of certainty of faith.

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...”*

***“He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth...”***

This verse also indicates a subtle truth namely, no matter how much falsehood may occasionally rise about the truth the truth will always ultimately prevail.

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.

***“...Thus does Allāh present examples.”***

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2645, that when Allah, the Exalted, desires to give someone good He provides them with Islamic knowledge.

There is no doubt that every muslim irrespective of the strength of their faith desires good in both worlds. Even though many muslims incorrectly believe that this good which they desire lies in fame, wealth, authority, companionship and their career this Hadith makes it crystal clear that true lasting good lies in gaining and acting on Islamic knowledge. It is important to note a branch of religious knowledge is useful worldly knowledge whereby one earns lawful provision in order to fulfil their necessities and the necessities of their dependents. Even though the Holy Prophet Muhammad, peace and blessings be upon him, has pointed out where good lies yet it is a shame how many muslims do not place much value in this. They in most cases only strive to obtain the bare minimum of Islamic knowledge in order to fulfil their obligatory duties and fail to acquire and act on more such as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead they dedicate their efforts on worldly things believing true good is found there. Many muslims fail to appreciate that the righteous predecessors had to journey for weeks on end just to learn a single verse or Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas today one can study Islamic teachings without leaving their home. Yet, many fail to make use of this blessing given to the modern day muslims. Out of His infinite mercy Allah, the Exalted, through his Holy Prophet Muhammad, peace and blessings be upon him, has not only pointed out where true good lies but He has also

placed this good at one's finger tips. Allah, the Exalted, has informed mankind of where an eternal buried treasure is located which can solve all the problems they may encounter in both worlds. But muslims will only obtain this good once they struggle to acquire and act on it.

***“...Thus does Allāh present examples.”***

A person will only benefit from this examples when they gain and act on Islamic knowledge.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.



## Chapter 13 – Ar Ra'd, Verse 18

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا  
فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ  
وَمَا أُولَٰئِكَ بِمَأْمُونَةٍ أَوْ مَكِينٍ وَمَأْوَاهُمُ النَّارُ وَبِئْسَ الْمِهَادُ

*“For those who have responded to their Lord is the best [reward], but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”*

***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, 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.

***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, involves practically obeying Him.

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and

incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, involves practically obeying Him.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come

together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, involves practically obeying Him.

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.

***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, involves practically obeying Him.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less

worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, involves practically obeying Him.

In a Hadith found in Jami At Tirmidhi, number 2559, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Paradise is surrounded by hardships and Hell is surrounded by desires.

This means the path which leads to Paradise contains difficulties and hardships. In most cases, a person cannot obtain good in this world without going through some sort of difficulty, such as exerting one's energy, then how can one believe they can obtain Paradise without facing difficulties? If one turns the pages of history they will observe the righteous always faced difficulties but as they knew the path of Paradise contained difficulties they maintained their focus on the destination instead of the difficulties. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once declared that no one had been tested more than him in a Hadith found in Jami At Tirmidhi, number 2472. Therefore, muslims must realize a fact that facing some difficulties in this world is an extremely small price to pay to obtain the permanent bliss of Paradise. Therefore, they should remain patient through all difficulties while focusing on the destination.

The path to Hell is full of desires. This indicates the importance of maintaining one's obedience to Allah, the Exalted, at all times by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Even though it is not unlawful to enjoy lawful pleasures in this world a muslim should minimize these as much as possible as these lawful desires often lead to unlawful desires. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who behaves in such a manner will safe guard their faith and honor. A muslim should never obey their desires or the desires of others if it means they will disobey Allah, the Exalted, as the pleasure of fulfilling desires vanishes quickly whereas the regret and the potential punishment will last long.

To conclude, a desire fulfilled will not make one feel better if they end up in Hell. And a difficulty one faces will not make them feel bad if they end up in Paradise.

***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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

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

***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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



***“For those who have responded to their Lord is the best [reward], but those who did not respond to Him...Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, Muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears

the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“...but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby...”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, "Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their

failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“...but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account...”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

*“...during a Day the extent of which is fifty thousand years.”*

It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

***“...but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

Responding to Allah, the Exalted, involves practically obeying Him.

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory

duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.



***“...but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 13 – Ar Ra'd, Verses 19-25

❖ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُكَرُؤُلُؤَالأَلْبَابِ

١٩

الَّذِينَ يُوْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ٢٠

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

٢١

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا

وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ٢٢

جَنَّتْ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ

يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ٢٣

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ٢٤

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

*“Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.*

*Those who fulfill the covenant of Allah and do not break the contract.*

*And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account.*

*And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home.*

*Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers, their spouses and their descendants.*

*And the angels will enter upon them from every gate, [saying].*

*“Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home.”*

*But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home.”*

***“Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.”***

This verse criticises ignorance and its people.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

***“Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.”***

This verse criticises weakness of faith.

A great obstacle to the obedience of Allah, the Exalted, is weakness of faith. It is a blameworthy characteristic which gives rise to other negative characteristics, such as failing to act on one's knowledge, fearing others, placing the obedience of people above the obedience to Allah, the Exalted, having hope in forgiveness without striving for it and other undesired characteristics. The greatest affliction of weakness of faith is that it allows one to commit sins, such as neglecting the obligatory duties. The root cause of weakness of faith is ignorance of Islam.

One should strive to gain knowledge in order to strengthen their faith. With time they will eventually reach certainty of faith which is so strong that it safeguards a person through all tests and trials and ensures they fulfil their duties both religious and worldly. This knowledge is obtained when one studies the teachings of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Specifically, those teachings which discuss the promises of reward for those who are obedient and the punishment for those who are disobedient to Allah, the Exalted. This creates fear of punishment and hope of reward in a muslim's heart which acts like a pull and push mechanism towards the obedience of Allah, the Exalted.

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*



Another thing which can strengthen one's faith is to persist in righteous deeds and abstain from all sins. As faith is belief supported by actions it weakens when sins are committed and strengthens when good deeds are performed. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan An Nasai, number 5662, that a muslim is not a believer when they drink alcohol.

***“Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.”***

A muslim will only benefit from what has been revealed namely, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, when they sincerely obey and follow them.

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

***“Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.”***

As indicated by this verse, those who possess sound understanding have adopted the correct perception in respect to this world and the next.

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt.

But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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...”*

***“Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.”***

As indicated by this verse, those who possess sound understanding have adopted the correct perception in respect to this world and the next.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.



***“Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.”***

As indicated by this verse, those who possess sound understanding have adopted the correct perception in respect to this world and the next.

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 Mosa, 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.”*

***“Those who fulfill the covenant of Allāh...But those who break the covenant of Allāh after contracting it...for them is the curse, and they will have the worst home.”***

This verse is connected to chapter 7 Al A'raf, verse 172 of the Holy Quran:

*“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...”*

***“Those who...do not break the contract.”***

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

This includes all the trusts one possesses from Allah, the Exalted, and people. Every blessing one possesses has been entrusted to them by Allah, the Exalted. The only way to fulfill these trusts is by using the blessings in the way which is pleasing to Allah, the Exalted. This will ensure they gain further blessings as this is true gratitude. Chapter 14 Ibrahim, verse 7:

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

The trusts between people are important to fulfill also. The one who has been entrusted with someone else's belongings should not misuse them and only use them according to the wishes of the owner. One of the greatest trusts between people is keeping conversations secret unless there is some obvious benefit in informing others. Unfortunately, this is often overlooked amongst Muslims.

***“Those who...do not break the contract.”***

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

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

***“And those who join that which Allāh has ordered to be joined...But those who...sever that which Allāh has ordered to be joined...for them is the curse, and they will have the worst home.”***

Upholding the ties of kinship is a vital aspect of Islam which cannot be abandoned if one desires success in both worlds. A true sign of one's faith is not spending all day worshipping Allah, the Exalted, in a Mosque but it is to fulfill the rights of Allah, the Exalted, and to fulfill the rights of the creation. One of the most important rights of the creation is to uphold the ties of kinship. One can feign piety by dressing Islamically but they cannot deceive Allah, the Exalted. When one turns the pages of history they will always observe that the pious servants of Allah, the Exalted, maintained their ties of kinship. Even when their relative's mistreated them they still responded with kindness. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

In a Hadith found in Sahih Muslim, number 6525, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, will always aid the one who strives to maintain their ties of kinship even if their relatives make things difficult for them.



Replying good with good is not special whereas, replying good to evil is the sign of a sincere believer. The former behavior is even seen in animals. In most cases, when one treats an animal kindly it will in turn show affection back. It is confirmed in a Hadith found in Sahih Bukhari, number 5991, that the one who truly upholds the bonds of kinship is the one who maintains ties even when their relatives sever them. The Holy Prophet Muhammad, peace and blessings be upon him, was constantly terrorized by most of his relatives but he always showed kindness towards them.

It is commonly known that one cannot achieve success without the closeness of Allah, the Exalted. But in a Hadith found in Sahih Bukhari, number 5987, Allah, the Exalted, has clearly declared that He will sever bonds with the one who cuts their ties of kinship over worldly reasons. Bear in mind, this is true irrespective of how much one struggles to fulfill the rights of Allah, the Exalted, in the form of worship such as, the obligatory prayers. If Allah, the Exalted, cuts ties with a muslim how can they achieve His closeness and eternal success?

In addition, in most cases Allah, the Exalted, delays the punishment of sins in order to give people the opportunity to repent. But breaking the ties of kinship over worldly reasons is punished swiftly. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 4212.

Unfortunately, severing ties is commonly seen in the world today. People easily sever ties of kinship over petty worldly reasons. They fail to recognize that any loss which occurs in the material world is temporary but

if they are disconnected from Allah, the Exalted, they will face prolonged suffering in both worlds.

A reason for breaking the ties of kinship which is commonly seen within the Islamic community is when one reaches a higher social status through their occupation. This inspires them to discard their relatives as they believe they are not worthy of interacting with them anymore. Their love for their wealth and social status pushes them to the doors of paranoia which convinces them that their relatives only wish to take their wealth from them.

The Holy Quran indicates that these bonds will be questioned about on the Day of Judgment. Chapter 4 An Nisa, verse 1:

*“...And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever over you, an Observer.”*

This verse also clearly indicates that one cannot obtain piety without upholding the ties of kinship. So those who believe they can achieve it through excess worship and fasting are proven wrong and must therefore change their behaviour.

Islam teaches muslims to uphold all ties of kinship by aiding their relatives in matters which are good whenever and wherever possible. They have been ordered to adopt a constructive mindset which unites relatives for the benefit of society rather than a destructive mentality which only causes divisions within families. According to a Hadith found in Sunan Abu Dawud, number 4919, creating divisions amongst people leads to one's destruction.

Those who sever their ties of kinship have been cursed in the Holy Quran. Chapter 47 Muhammad, verses 22-23:

*“So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed...”*

How can one achieve their lawful desires in this world or in the next when they are encompassed with the curse of Allah, the Exalted, and deprived of His mercy?

Islam does not order one to go beyond their means in supporting their relatives nor does it ask them to sacrifice the limits of Allah, the Exalted, for their relatives as there is no obedience to the creation if it means disobedience to the Creator. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2625. Therefore, one should never join their relatives in acts of evil. In this case, a muslim should command their relatives to do

good and gently forbid them from evil while maintaining respect for them.  
Chapter 5 Al Ma'idah, verse 2:

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

Countless benefits are obtained by the one who maintains the ties of kinship for the sake of Allah, the Exalted. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who maintains ties will be blessed with extra grace in their provision and in their life. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1693. This means that their provision irrespective of how little it is will be enough for them and it will provide them with peace of mind and body. Grace in life means they will find time to fulfill all their religious and worldly duties. These are two blessings Muslims spend their whole life and wealth trying to obtain but many fail to recognize that Allah, the Exalted, has placed both of them in maintaining ties of kinship.

Maintaining ties of kinship is so important that the Holy Prophet Muhammad, peace and blessings be upon him, ordered Muslims to fulfill this vital duty even with their non-Muslim relatives. A Hadith advising this is found in Sahih Muslim, number 2324.

One of the traps of the Devil is that he aims to create dissension between relatives and within society which leads to broken families and social divisions. His ultimate goal is to weaken Islam as a nation. Unfortunately, some have become infamous for harboring grudges which go on for decades and pass on from generation to generation. A person will treat a relative well for decades but over one mistake and argument the latter will vow never to speak to them again. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Muslim, number 6526, that it is unlawful for a muslim to cut off ties from another muslim over a worldly issue for more than three days. If this is the command regarding severing ties with a non-relative can one imagine the seriousness of severing ties with relatives? This question has been answered in Sahih Bukhari, number 5984. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that the one who severs ties with a relative over worldly reasons will not enter Paradise.

One must reflect on the verses and Hadiths which discuss this important topic and realize that if after decades of sins Allah, the Exalted, does not close His doors or sever links with people why do people so easily turn their backs on their relatives over small worldly issues? This must change if one desires for their connection to Allah, the Exalted, to remain intact.

***“And those who join that which Allāh has ordered to be joined...But those who...sever that which Allāh has ordered to be joined...for them is the curse, and they will have the worst home.”***

All muslims must uphold the ties to other muslims. This applies to all muslims whether they are related or not and if they know each other or not. Many rights of muslims have been mentioned in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and each muslim should strive to learn and fulfil them. For example, in a Hadith found in Sahih Bukhari, number 1240, the Holy Prophet Muhammad, peace and blessings be upon him, listed five rights a muslim owes another muslim.

Firstly, they are to respond to the greeting of peace even if replying contradicts their desire. More importantly a muslim must fulfill the Islamic greeting of peace practically by showing peace and kindness towards others through their speech and actions. This is the true meaning of the Islamic greeting of peace.

A muslim should try to visit sick muslims in order to provide them physical and psychological support. It would be difficult to visit all sick muslims but if each muslim at least visited their sick relatives then the vast majority of the sick would obtain this support. All forms of vain or sinful speech and actions must be avoided such as, gossiping otherwise a muslim will only earn sins instead of blessings.

A muslim when possible should attend the funeral of other muslims as each attendee supplicates for the deceased to be forgiven. Therefore, the more muslims in attendance the better. Just like one desires others to attend their funeral and supplicate for them they too should do this for others. In this particular deed is a good reminder for a muslim that they too will eventually die. Hopefully, this will alter their behaviour for the better so that they better prepare for their own death by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

The next thing mentioned in the main Hadith under discussion is that muslims should accept the invitation for meals and social events as long as no unlawful or disliked activities take place, which in this day and age is quite rare. An important point to note is that some muslims attend social events where unlawful or disliked things occur and cite this Hadith to support their actions. One should not misinterpret the divine teachings in order to fulfil their own desires as this is clear misguidance and an invitation to divine punishment.

Finally, the main Hadith concludes by advising muslims to supplicate for the muslim who praises Allah, the Exalted, after they sneeze.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated an extremely important duty in a Hadith found in Sahih Bukhari, number 2714, which is to offer good and sincere advice to other muslims.

Firstly, it is important to note good advice should be offered to all irrespective of their faith. This is clearly advised in a Hadith found in Sunan An Nasai, number 4204. Muslims should advise others the way they wish people to advise them. One should never let their ill feelings prevent them from fulfilling this duty as one who purposely offers bad advice will find that people give them incorrect advice. Offering sincere advice is so important that as mentioned in a Hadith found in Jami At Tirmidhi, number 1925, the Holy Prophet Muhammad, peace and blessings be upon him, would take a pledge from people to fulfil this duty along with fulfilling the obligatory duties such as the prayer. The fact that sincerely advising others has been placed with these obligatory duties highlights its importance. So a muslim should never overlook this fact.

Every person, irrespective of faith, loves to obtain the things which would benefit them and protect them from harmful things. The Holy Prophet Muhammad, peace and blessings be upon him, clearly declared in a Hadith found in Jami At Tirmidhi, number 2515, that a person cannot be a true believer until they love for other muslims what they love for themselves. This should be shown through one's actions by striving to ensure others obtain those things they love for themselves by any means available to them. A muslim should not merely claim this through their words.

Another right all muslims have is that one should sincerely supplicate for them. This is an aspect of being merciful to each other which has been mentioned in the Holy Quran. Chapter 48 Al Fath, verse 29:



*“Muhammad is the Messenger of Allah; and those with him are...merciful among themselves...”*

In fact, when a muslim supplicates for another they themselves benefit from it. According to a Hadith found in Sahih Muslim, number 6927, when a muslim secretly supplicates for other muslims an Angel supplicates for them.

Another important right is that a muslim should love and hate for other muslims what they love and hate for themselves. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has made this a condition of sincere belief in a Hadith found in Jami At Tirmidhi, number 2515.

A muslim should be happy at the lawful joy of another muslim and hope it lasts for them. They should get sad when another muslim faces a difficulty and help them through it even if it is just a supplication on their behalf. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 6011, that muslims are like one body. If a part of the body is ill then the rest of the body shares in the pain.

A muslim should never cause unjustified harm to another muslim or non-muslim through their words or actions as this is the very definition of a muslim given by the Holy Prophet Muhammad, peace and blessings be

upon him, in a Hadith found in Jami At Tirmidhi, number 2627. In fact, keeping people safe from one's harm is an act of charity a person does to themselves. This has been advised in a Hadith found in Sahih Muslim, number 250. This is an act of charity to oneself as it protects them from the punishment of Allah, the Exalted.

The rights of other muslims include removing any obstacles from their path. This includes physical obstacles as well as figurative obstacles which can cause them harm. In fact, a Hadith found in Sahih Muslim, number 6670, advises that a person will be granted Paradise for removing a tree which was blocking the path used by fellow muslims.

It is the right of a muslim that other muslims help them when they are oppressed by any means necessary such as, financial help, and help those muslims who commit oppression by warning them about the consequences of this behaviour. This is confirmed in a Hadith found in Sahih Bukhari, number 6952. It is important to note, advice should only be given if the adviser is safe from the oppressor's harm.

A muslim is not allowed to sever ties with another muslim for more than three days over a worldly reason. This has been made clear in many Hadiths such as the one found in Jami At Tirmidhi, number 1932. Turning away from another muslim in such a manner is such a serious issue that the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan Ibn Majah, number 1740, that Allah, the Exalted, forgives all muslims every Monday and Thursday except those who have forsaken another muslim until they reconcile.

Another right is that a muslim should not behave arrogantly with other muslims. Instead, they should demonstrate humility which always leads to affection and the spread of love within society. This has been advised in a Hadith found in Sunan Abu Dawud, number 4895. Conversely, arrogance and pride only lead to social barriers and segregation of societies. If a muslim is treated with arrogance they should not reply in the same manner instead they should hold to patience and forgiveness.

In fact, being humble towards others irrespective of their social status is a characteristic of the Holy Prophet Muhammad, peace and blessings be upon him. As advised in a Hadith found in Sunan An Nasai, number 1415, he would never dislike walking with the poor and needy in order to fulfil their needs.

It is important for a muslim to never pay any attention to rumours or gossip about other muslims as in most cases they are either completely untrue or contain a few facts mixed with allot of fiction. In many cases, even the truth has been twisted out of context in order to fulfil someone's evil desires. A muslim should disregard what has been said and advise the gossiper to sincerely repent. They should never repeat the gossip to others nor mention the gossiper to others. By concealing this they should hope Allah, the Exalted, will conceal their faults in both worlds. This has been advised in a Hadith found in Jami At Tirmidhi, number 1930.

In addition, a muslim should never backbite or slander other muslims as this is a major sin. In fact, one Hadith found in Sahih Muslim, number 290, warns that the tale bearer will not enter Paradise.

It is a duty of a muslim to strive within their means to aid other muslims from any distress. It is confirmed in a Hadith found in Sunan Ibn Majah, number 225, that whoever does this will be relieved of a hardship on the Day of Judgment. The same Hadith advises that whoever relieves the financial burden of another muslim Allah, the Exalted, will relieve them in both worlds. So muslims should be kind towards those who are indebted to them.

Another right a muslim has over other muslims is that if a muslim wrongs another muslim and then seeks forgiveness from them the victim should forgive them for the sake of Allah, the Exalted. This will result in Allah, the Exalted, forgiving the victim of their sins. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 6592, that whoever forgives others for the sake of Allah, the Exalted, will be blessed with more honour.

In addition, a muslim should treat other muslims according to their status which has been advised in a Hadith found in Jami At Tirmidhi, number 1921. Meaning, elders should be treated with respect and the young with mercy. This Hadith warns that those who do not behave in this manner do not belong to the way of the Holy Prophet Muhammad, peace and blessings be upon him. In fact, a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 357, advises that a part of respecting Allah, the Exalted, is showing respect to the elderly. All people are a part of the creation of Allah, the Exalted, so respecting them according to the teachings of Islam is in fact respecting the Creator namely, Allah, the Exalted.

Islam teaches muslims that what they give is what they shall receive. According to a Hadith found in Jami At Tirmidhi, number 2022, when a young person honours and respects an elderly person because of their age Allah, the Exalted, will appoint someone to honour them if and when they reach elderly age.

Another right a muslim owes to other muslims is to be cheerful with them as long as sins are avoided. In fact, smiling to another muslim in order to comfort them is recorded as a charity. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1956.

The one who is easy to deal with, soft and mild mannered towards other muslims has been given the glad tidings of protection from the fire of Hell in

a Hadith found in Jami At Tirmidhi, number 2488. A part of being cheerful is speaking kindly to others. This is so important that the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 7512, that this is a deed which protects one from the fire of Hell. In fact, a person who acts on this has been promised a beautiful chamber in Paradise in a Hadith found in Jami At Tirmidhi, number 1984.

It is a duty on muslims to correct the problems between other muslims according to their capacity. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2509, that doing this is better than voluntary prayer, fasting or charity.

Another right a muslim has over other muslims is that one should conceal their faults. It has been advised in a Hadith found in Jami At Tirmidhi, number 1930, that Allah, the Exalted, will cover the faults of a muslim who conceals the faults of others for the sake of Allah, the Exalted. A Hadith found in Sunan Ibn Majah, number 2546, warns that whoever exposes the faults of others will have their faults exposed by Allah, the Exalted. This does not mean a muslim should ignore the sins of others. But it means they should gently and privately advise the sinner to sincerely repent and not mention their sin to others. Even if a muslim desires to teach others not to commit a similar sin they should follow the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and advise others without naming people. An example of this is recorded in a Hadith found in Sahih Bukhari, number 6979. A muslim should therefore screen the defects of others just as Allah, the Exalted, screens their defects and the mistakes of all others.

A muslim should always avoid any situation which causes suspicion and doubt in the mind of other muslims. This is in order to protect them from sins which others who are suspicious might commit such as backbiting and slander. Extending this protection to other muslims is a part of loving good for them just as one loves good for themself. In a Hadith found in Sahih Bukhari, number 3101, the Holy Prophet Muhammad, peace and blessings be upon him, once met his wife during the night. At the same time two Companions, may Allah be pleased with them, walked by hurriedly. The Holy Prophet Muhammad, peace and blessings be upon him, called and informed them he was meeting his wife and not a strange woman. The Companions, may Allah be pleased with them, made it clear that an incorrect thought did not even cross their minds. The Holy Prophet Muhammad, peace and blessings be upon him, only responded in this manner in order to teach all muslims that one should clarify any activity which could be seen as suspicious in order to protect the thoughts of other muslims.

This is connected to another pious characteristic. It is when one avoids doing things which are lawful in order to prevent other muslims feeling bad. For example, a husband not publically showing affection to his wife in front of other muslims, such as his sister. Even though, this is completely lawful but doing it in front of his sister might make her feel bad especially if her husband does not do things like that with her. This is a higher level of noble character which is not obligatory but a great virtue.

Another right muslims have over other muslims is that they should be greeted with the Islamic greeting of peace. This should include the muslims one knows and those a muslim does not know. Many Hadiths discuss the importance and virtue of doing this good deed. For example, a Hadith found in Sunan Ibn Majah, number 68, links spreading the greeting of peace to other muslims to gaining entry into Paradise. Chapter 4 An Nisa, verse 86:

*“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]...”*

A Hadith found in Jami At Tirmidhi, number 2706, advises that a muslim should extend the greeting of peace when they meet another muslim and when they leave them.

It is important to note, the Islamic greeting of peace is an indication that a muslim should not only welcome a muslim with peaceful words but they must maintain kind words throughout every conversation. In addition, this spreading of peace should be shown through a muslim’s actions not just words. This is the true meaning of extending the Islamic greeting of peace to others.

A muslim should also follow the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, by shaking hands with other muslims



when they extend the greeting of peace to them. In fact, the muslims who do this and avoid any sins during their conversation will have their minor sins forgiven before they separate. This is confirmed in a Hadith found in Sunan Abu Dawud, number 5212.

It is a duty on all muslims to defend the rights of other muslims as much as they can without committing sins or harming themselves. For example, they should protect the honour of other muslims which are often violated behind their backs in the form of backbiting and slander. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 1931, that whoever protects the honour of another muslim will be protected from the fire of Hell on Judgment Day.

If another muslim shows bad manners it is a duty on other muslims to maintain good manners with them. In addition, they should advise them in private to change their character for the better. Doing so in public can lead to their embarrassment and it is a duty of a muslim not to embarrass other muslims. In addition, a person who is embarrassed will more likely become angered and they therefore are less likely to accept the good advice which has been given to them.

***“...and fear their Lord...”***

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.

***“...and are afraid of the evil of [their] account.”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

*“...during a Day the extent of which is fifty thousand years.”*

It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

***“...and are afraid of the evil of [their] account.”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“And those who are patient...”***

In a Hadith found in Sahih Bukhari, number 1302, the Holy Prophet Muhammad, peace and blessings be upon him, advised that real patience is shown at the onset of a difficulty.

It is important to understand that true patience is shown throughout a calamity meaning, from the very onset of the difficulty onwards. Accepting the reality of a difficulty, such as the death of a loved one, eventually, with the passing of time occurs with everyone. This is acceptance not true patience.

Muslims should therefore ensure they encounter difficulties while patient believing that everything which Allah, the Exalted, chooses is for the best even if they fail to observe the wisdoms behind the choices. Instead, they should reflect on the many times when they believed something was good yet, it ended up being bad and vice versa. Understanding the extreme short sightedness and limited knowledge of humans and the infinite knowledge and wisdom of Allah, the Exalted, can aid a muslim to show patience from the onset of a difficulty. 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.”*

In addition, it is important for muslims to continue showing patience till the end of their life. This is because a person can easily lose the reward of patience even if they were patient from the onset by demonstrating impatience further down the line. This is an extremely deadly trap of the Devil. He patiently waits for decades just to ruin the reward of a muslim. The Holy Quran makes it clear that a muslim will gain reward for what they bring to Judgment Day, meaning, take with them when they die it does not declare they will gain reward after simply doing a deed, such as showing patience at the onset of a difficulty. Chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*



***“And those who are patient...”***

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

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

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. 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.”*

A patient muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The one who truly accepts this fact will not exult and grow proud over anything

they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1</sup> before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a muslim should firmly believe it was decreed and nothing could have changed the outcome. And a muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It advises that every situation is best for the believer. If they encounter a

problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy 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.”*

A muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content muslim.

Deep reflection on this will inspire a muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

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

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

*“...and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel.””*

If a muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.

***“And those who are...seeking the face [i.e., acceptance] of their Lord...”***

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.



***“And those who are...seeking the face [i.e., acceptance] of their Lord...”***

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds for the sake of people, such as showing off, instead of doing them for the pleasure of Allah, the Exalted, will be told to gain their reward on Judgment Day from the people they acted for which in reality is not possible to do.

It is important to understand that the foundation of all deeds and even Islam itself is one's intention. It is the very thing which Allah, the Exalted, judges people on according to a Hadith found in Sahih Bukhari, number 1. A muslim should ensure they perform all religious and useful worldly actions for the sake of Allah, the Exalted, so that they gain reward from Him in both worlds. A sign of this correct mentality is that this person neither expects nor desires people to appreciate or show gratitude to them for the deeds they perform. If one desires this then it indicates their incorrect intention.

In addition, acting with the correct intention prevents sadness and bitterness as the one who acts for the sake of people will eventually encounter ungrateful people who will make them annoyed and bitter as they feel they wasted their effort and time. Unfortunately, this is seen in parents and relatives as they often fulfill their duties towards their children and relatives for their sake instead of for the pleasure of Allah, the Exalted. But the one who acts for the sake of Allah, the exalted, will fulfill all their duties towards others such as their children and never become bitter or

enraged when they fail to show gratitude towards them. This attitude leads to peace of mind and general happiness as they know Allah, the Exalted, is fully aware of their righteous deed and will reward them for it. This is the way all muslims must act otherwise they may well be left empty handed on the Day of Judgment.

***“And those who...establish prayer...”***

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 those who...spend from what We have provided for them  
secretly...”***

In a long Hadith found in Sahih Bukhari, number 6806, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned seven groups of people who will be granted shade on the Day of Judgment by Allah, the Exalted.

One of these groups includes a person who donates secret charity. Even though donating charity publically can invite and encourage others to do the same, which increases one's reward depending on how many people follow their behaviour which is confirmed in a Hadith found in Sahih Muslim, number 2351, yet, donating charity in secret avoids the dangerous sin of showing off, which destroys one's deed. When a muslim donates in secret it indicates their sincerity to only please Allah, the Exalted.

It is important to note, this Hadith did not set a limit of how much charity must be donated. So a muslim has no excuse if they fail to act on this advice as Allah, the Exalted, observes the quality of a deed meaning, a person's sincerity, not quantity. This has been confirmed in a Hadith found in Sahih Bukhari, number 1.

In addition, charity in Islam is not only restricted to donating wealth. In fact, it encompasses all good deeds, such as commanding good and forbidding

evil. This has been advised in a Hadith found in Sahih Muslim, number 1671. As long as one of these righteous deeds is done in secret without the person mentioning it to others it is hoped they will fulfil this Hadith and be granted shade on Judgment Day.

***“And those who...spend from what We have provided for them...publicly...”***

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

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

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

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

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

***“And those who...spend from what We have provided for them  
secretly and publicly...”***

In a Hadith found in Sahih Muslim, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that the one who spends in ways pleasing to Allah, the Exalted, will be rewarded according to what they give. And he warned not to hoard otherwise Allah, the Exalted, will withhold His blessings.

It is important to note, that one must only obtain and spend lawful wealth as any righteous deed which has a foundation in the unlawful will be rejected by Allah, the Exalted, irrespective of one's intention. This has been warned in a Hadith found in Sahih Muslim, number 2342.

In addition, this spending is not only through charity but includes spending on one's own necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. This is in fact a righteous deed according to a Hadith found in Sahih Bukhari, number 4006. A muslim should spend in a balanced way whereby they help others without becoming needy themselves. Chapter 17 Al Isra, verse 29:

*“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”*

A muslim should donate regularly according to their means even if it is a little as Allah, the Exalted, observes one's quality meaning, their sincerity, not the quantity of a deed. Regularly donating a little is far better and more beloved to Allah, the Exalted, than donating a larger amount once in a while. This has been advised in a Hadith found in Sahih Bukhari, number 6465.

It is important to note, as mentioned in the main Hadith under discussion when one gives according to their means Allah, the Exalted, will reward them according to His infinite status. But the one who holds back will find a similar response from Allah, the Exalted. If a muslim hoards their wealth they will leave it behind for others to enjoy while they are held accountable for it. If they misuse their wealth it will become a curse and burden for them in this world and a punishment in the next.

***“And those who...spend from what We have provided for them  
secretly and publicly...”***

This spending involves using every blessing one has been granted in ways pleasing to Allah, the Exalted.

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

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

***“And those who...spend from what We have provided for them  
secretly and publicly...”***

This spending involves using every blessing one has been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.



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

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

***“And those who...prevent evil with good...”***

A Hadith found in Sahih Bukhari, number 6853, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never took revenge for himself but instead pardoned and overlooked.

Muslims have been given permission to defend themselves in a proportionate and reasonable way when they are left with no other options. But they should never step over the line as this is a sin. Chapter 2 Al Baqarah, verse 190:

*“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”*

As stepping over the mark is difficult to avoid a muslim should therefore adhere to patience, overlook and forgive others as it is not only the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, but also leads to Allah, the Exalted, forgiving their sins. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

Forgiving others is also more effective in changing the character of others in a positive way which is the purpose of Islam and a duty on muslims as taking revenge only leads to further enmity and anger between the people involved.

Finally, those who have the bad habit of not forgiving others and always hold onto grudges, even over minor issues, may well find that Allah, the Exalted, does not overlook their faults and instead scrutinizes each of their small sins. A muslim should learn to let things go as this leads to forgiveness and peace of mind in both worlds.

***“And those who...prevent evil with good...”***

It is easy to reply evil with evil. But what makes a muslim special is when they reply evil with good. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him. It is important to understand that behaving in this manner will never reduce a person's rank in anyway. Otherwise the Holy Prophet Muhammad, peace and blessings be upon him, would not have acted in this way. In fact, a Hadith found in Jami At Tirmidhi, number 2029, advises that when one replies evil with good, such as forgiving others, Allah, the Exalted, raises them in honour. So this attitude does not only benefit others but more importantly it benefits the muslim themselves. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

In addition, as advised by this verse if someone adopts this attitude they will find that those who do not treat them well will eventually become ashamed of their actions and change their attitude. Even the most toughest hearts eventually become affected when treated in this manner. For example, when a husband mistreats his wife then it is best for her to rise above a negative reply and instead reply in a nice manner. This will cause the husband to respect and love his wife more. When a colleague at work shows bad manners it is best to show them the quality of a true muslim by replying with good manners. When one behaves like this the people around them will respect and love them more which will cause their life to become

easier. But when a person replies evil with evil they will always face more evil from others which will only make their life harder in both worlds. This is quite obvious if one reflects over this for a moment. It is important to note, when others exceed the limits then one should defend themselves and detach from the person. But in most cases bad character should be replied with good character.

***“And those who...prevent evil with good...”***

In a Hadith found in Jami At Tirmidhi, number 1987, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a muslim should follow up a sin with a righteous deed so that it wipes out the sin. This refers to minor sins only as major sins require sincere repentance. If one adds sincere repentance to their righteous deed then it will erase any sin, minor or major. But a part of acting rightly is to strive not to repeat the sin again as sinning with the intention of following it up with a righteous deed is a dangerous misleading mentality. One should strive not to commit sins and when they do occur to sincerely repent.

***“Those who fulfill the covenant of Allāh and do not break the contract. And those who join that which Allāh has ordered to be joined and fear their Lord and are afraid of the evil of [their] account. And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home.”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and

incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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



***“Those who fulfill the covenant of Allāh and do not break the contract. And those who join that which Allāh has ordered to be joined and fear their Lord and are afraid of the evil of [their] account. And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home.”***

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.

***“Those who fulfill the covenant of Allāh and do not break the contract. And those who join that which Allāh has ordered to be joined and fear their Lord and are afraid of the evil of [their] account. And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home.”***

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.

***“Those who fulfill the covenant of Allāh and do not break the contract. And those who join that which Allāh has ordered to be joined and fear their Lord and are afraid of the evil of [their] account. And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home.”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the

more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...those will have the good consequence of [this] home. Gardens of perpetual residence...”***

It is important to note, that one will only enter Paradise through the mercy of Allah, the Exalted. This has been confirmed in a Hadith found in Sahih Bukhari, number 5673. This is because every righteous deed is only possible through the mercy of Allah, the Exalted, in the form of knowledge, inspiration, strength and opportunity to do the deed. This understanding prevents one from adopting pride which is vital to avoid as only an atom's worth of pride is needed to take a person to Hell. This has been warned in a Hadith found in Sahih Muslim, number 267.

In addition, a muslim must understand that this mercy of Allah, the Exalted, in the form of righteous deeds is in reality a light which one must gather in this world if they desire to obtain a guiding light in the hereafter. If a muslim lives in heedlessness and refrains from gathering this light in the world by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience then how can they expect to receive this guiding light in the hereafter?

All muslims desire to inhabit Paradise with the greatest servants of Allah, the Exalted, such as the Holy Prophet Muhammad, peace and blessings be upon him. But it is important to understand that simply wishing for this without action will not make it come true otherwise the Companions, may Allah be pleased with them, would have done this. Simply put, the more one strives in learning and acting on the traditions of the Holy Prophet



Muhammad, peace and blessings be upon him, the closer they will be to him in the hereafter.

The greatest blessing of Paradise is physically observing Allah, the Exalted, which is discussed in a Hadith found in Sahih Bukhari, number 7436. If a muslim desires to obtain this unimaginable blessing they must practically strive to achieve the level of excellence mentioned in a Hadith found in Sahih Muslim, number 99. This is when one performs actions, such as the prayer, as if they can observe Allah, the Exalted, overlooking them. This attitude ensures one's persistent and sincere obedience to Allah, the Exalted. It is hoped that the one who strives for this level of faith will receive the blessing of physically observing Allah, the Exalted, in the hereafter.

***“Those who fulfill the covenant of Allāh and do not break the contract. And those who join that which Allāh has ordered to be joined and fear their Lord and are afraid of the evil of [their] account. And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home. Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers, their spouses and their descendants...”***

These verses make it clear that a muslim will only benefit from a noble lineage when they strive to practically follow in their footsteps by sincerely obeying Allah, the Exalted.

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

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

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

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

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

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

***“Those who fulfill the covenant of Allāh and do not break the contract. And those who join that which Allāh has ordered to be joined and fear their Lord and are afraid of the evil of [their] account. And those who are patient, seeking the face [i.e., acceptance] of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home. Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers, their spouses and their descendants...”***

In a Hadith found in Sunan Abu Dawud, number 4031, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person who imitates a people is counted as one of them.

All muslims irrespective of the strength of their faith desire to be counted and end up with the righteous in the next world. But this Hadith clearly warns that a muslim will only be considered a righteous person and end up with them if they imitate the righteous. This imitation is a practical thing not only a declaration through words. This imitation is correctly done by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

But those who verbally declare their love for the righteous and fail to imitate them and instead imitate the characteristics found in hypocrites and the sinful will be considered and judged as one of them. This does not mean they will lose their faith but it means they will be judged as disobedient

muslims. How can a disobedient muslim be counted as an obedient muslim and end up with the righteous? This is only wishful thinking which has no value in Islam. Chapter 59 Al Hashr, verse 20:

*“Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].”*

***“Gardens of perpetual residence...And the angels will enter upon them from every gate, [saying]. “Peace [i.e., security] be upon you...””***

Those who desire to receive this salutation of peace in the hereafter must strive to spread peace on Earth.

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

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

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

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

***“Gardens of perpetual residence...And the angels will enter upon them from every gate, [saying]. "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home.””***

In a Hadith found in Musnad Ahmad, number 2803, the Holy Prophet Muhammad, peace and blessings be upon him, advised the importance of understanding that every difficulty a person faces will be followed by ease. This reality has also been mentioned in the Holy Quran for example, chapter 65 At Talaq, verse 7:

*“...Allah will bring about, after hardship, ease [i.e., relief].”*

It is important for muslims to understand this reality as it gives rise to patience and even contentment. Being uncertain over the changes in circumstances can lead one to impatience, ingratitude and even towards unlawful things, such as unlawful provision. But the one who firmly believes all difficulties will eventually be replaced with ease will patiently wait for this change fully trusting in the teachings of Islam. This patience is much loved by Allah, the Exalted, and greatly rewarded. Chapter 3 Alee Imran, verse 146:

*“...And Allah loves the steadfast.”*



This is the reason Allah, the Exalted, has mentioned numerous examples within the Holy Quran when difficult situations were followed by ease and blessings. For example, the following verse of the Holy Quran mentions the great difficulty the Holy Prophet Nuh, peace be upon him, faced from his people and how Allah, the Exalted, saved him from the great flood. Chapter 21 Al Anbiya, verse 76:

*“And [mention] Noah, when he called [to Allah] before [that time], so We responded to him and saved him and his family from the great affliction [i.e., the flood].”*

Another example is found in chapter 21 Al Anbiya, verse 69:

*“We [i.e., Allah] said, “O fire, be coolness and safety upon Abraham.”*

The Holy Prophet Ibrahim, peace be upon him, faced a great difficulty in the form of a great fire but Allah, the Exalted, made it cool and peaceful for him.

These examples and many more have been mentioned in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, so that muslims understand that a moment of difficulty will eventually be followed by ease for those who obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

Therefore, it is important for muslims to study these Islamic teachings in order to observe the countless cases where Allah, the Exalted, granted ease to His obedient servants after they faced difficulties. If Allah, the Exalted, has saved His obedient servants from great difficulties mentioned in the divine teachings then He can and will save the obedient muslims facing smaller difficulties also.

***“Gardens of perpetual residence...And the angels will enter upon them from every gate, [saying]. "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home.”***

In a Hadith found in Jami At Tirmidhi, number 2559, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Paradise is surrounded by hardships and Hell is surrounded by desires.

This means the path which leads to Paradise contains difficulties and hardships. In most cases, a person cannot obtain good in this world without going through some sort of difficulty, such as exerting one's energy, then how can one believe they can obtain Paradise without facing difficulties? If one turns the pages of history they will observe the righteous always faced difficulties but as they knew the path of Paradise contained difficulties they maintained their focus on the destination instead of the difficulties. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once declared that no one had been tested more than him in a Hadith found in Jami At Tirmidhi, number 2472. Therefore, muslims must realize a fact that facing some difficulties in this world is an extremely small price to pay to obtain the permanent bliss of Paradise. Therefore, they should remain patient through all difficulties while focusing on the destination.

The path to Hell is full of desires. This indicates the importance of maintaining one's obedience to Allah, the Exalted, at all times by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Even though it is not unlawful to enjoy lawful pleasures in this world a muslim should minimize these as much as possible as these lawful

desires often lead to unlawful desires. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who behaves in such a manner will safe guard their faith and honor. A muslim should never obey their desires or the desires of others if it means they will disobey Allah, the Exalted, as the pleasure of fulfilling desires vanishes quickly whereas the regret and the potential punishment will last long.

To conclude, a desire fulfilled will not make one feel better if they end up in Hell. And a difficulty one faces will not make them feel bad if they end up in Paradise.

***“But those who...spread corruption on earth - for them is the curse, and they will have the worst home.”***

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

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

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

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

***“But those who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and spread corruption on earth - for them is the curse...”***

Cursing is when one supplicates for the mercy of Allah, the Exalted, to be removed from something or someone else. Only Allah, the Exalted, is aware of who deserves to be cursed and deprived of His mercy. Therefore, one should avoid this foolish habit. Cursing someone who does not deserve it is a foul act and the one who desires the mercy of Allah, the Exalted, to be removed from someone else may find that it is removed from them instead. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has made it clear in a Hadith found in Jami At Tirmidhi, number 2019, that a true believer does not curse. The muslims who have the habit of cursing are so disliked by Allah, the Exalted, that they will be deprived of being witnesses and intercessors on the Day of Judgment. Allah, the Exalted, will dislike showing them off to the rest of creation on the Last Day. This is confirmed in a Hadith found in Sahih Muslim, number 6610.

Finally, a Hadith found in Sahih Bukhari, number 6652, highlights the severity of cursing a believer. The Holy Prophet Muhammad, peace and blessings be upon him, declared that cursing a believer is like killing them.

Even if one deserves to be cursed it is safer and wiser to abstain and instead utter words which will please Allah, the Exalted, such as His remembrance.

***“But those who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.



The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 13 – Ar Ra’d, Verse 26

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي

الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾

*“Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.”*

***“Allah extends provision for whom He wills and restricts [it]...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“Allah extends provision for whom He wills and restricts [it]...”***

Allah, the Exalted, is the One who contracts and expands. It can mean that Allah, the Exalted, is the only One who contracts the life and provision of someone through tests and trials. And He is the only One who can expand these things through divine blessings and relief from difficulties. In each case, Allah, the Exalted, provides His servants with what is best for them. For example, the faith of some will only remain strong if their lives are contracted for if they reached a time of expansion they would step out of bounds which would lead them to Hell. Conversely, the faith of some will only remain strong if they experience expansion in life as difficulties can cause their faith to be shaken which causes impatience and can lead them to Hell. 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.”*

Therefore, the muslim who understands this divine name will be grateful for whatever situation they are experiencing knowing it is best for them and in each case they will adhere to the obedience of Allah, the Exalted. During times of contraction they will remain patient and in times of expansion they will remain grateful. According to a Hadith found in Sahih Muslim, number 7500, the one who behaves in this manner will always obtain blessings in all situations.

One should act on this divine name by contracting away from all the things which displease Allah, the Exalted, and expand their efforts towards the things which please Allah, the Exalted. They should contract their own lives by minimising indulging in the excess of this material world and expand the lives of others by striving to benefit them according to their means.

***“Allah extends provision for whom He wills and restricts [it]...”***

In a Hadith found in Sahih Muslim, number 6748, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, allocated all things, such as provision, to all creatures over fifty thousand years before He created the Heavens and the Earth.

It is important to understand that there are two aspects in respect to all situations, such as gaining one's provision. The first aspect is what Allah, the Exalted, has decided meaning, destiny; this will occur and nothing in creation can prevent this from occurring. As this is out of a person's hands it makes no sense to stress over this aspect as they have no influence on destiny irrespective of what they or anybody else does.

The second aspect is one's own efforts. This aspect a person has full control over and they should therefore concentrate on this aspect by using the means they have been provided such as their physical strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, which they have no control over, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to gain lawful provision in order to fulfill their needs and the needs of their dependents while avoiding the unlawful, excess, waste and extravagance.

To conclude, a muslim should never waste time stressing over things they have no control or influence over instead they should use the means they possess and act on those things which they have control over according to the teachings of Islam. This is what Allah, the Exalted, has commanded.



***“Allah extends provision for whom He wills and restricts [it]...”***

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 Mosa, 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.”*

***“...And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.”***

It is important for Muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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 they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.”***

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“...And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.”***

In a Hadith found in Jami At Tirmidhi, number 2377, the Holy Prophet Muhammad, peace and blessings be upon him, declared that he was not concerned over the excess of this material world and his example in this world is of a rider who takes a short rest under the shade of a tree and then leaves it behind by moving on.

In reality, each person is a traveller who stays in this world for a very limited time compared to where they came from meaning, the world of the souls and to where they are heading which is the eternal hereafter. In fact, this world in comparison is like waiting at a bus stop. In this Hadith this world has been compared to a shadow. This is because a shadow does not last long and fades away quickly without people even taking notice which is exactly how a person's days and nights pass away. The Holy Prophet Muhammad, peace and blessings be upon him, did not mention a traveller's inn or a hotel as these are solid structures which indicate permanence. A fading shadow better describes this material world. This is because no matter how old a person is they always admit that their life flashed by and felt like a moment. Chapter 79 An Naziat, verse 46:

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

The Holy Prophet Muhammad, peace and blessings be upon him, indicated a rider not someone walking as the one who is walking would rest more under the shade of the tree than a rider. This further indicates the limited time people spend in this world.

Taking a rest in the shade indicates the importance of one correctly using the material world in order to obtain the provisions they need just like the rider takes the provision they need namely, rest. A muslim should therefore prepare for their immediate departure from this world by preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

This does not mean one should abandon this world as this Hadith clearly indicates one should make use of the material world in order to prepare for the hereafter. The rider takes a rest and muslims must gather the things which will benefit them in the hereafter instead of dedicating their time to unnecessary things which will leave them empty handed on Judgment Day. Chapter 89 Al Fajar, verses 23-24:

*"And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."*



***“...And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.”***

Some muslims often claim that one's faith and the material world need to walk hand in hand with each other without a person being extreme in either. It is strange how most of those who claim this and use this statement as a way to enjoy the lawful luxuries and pleasures of this world do not truly understand nor adhere to it. This statement is true but applies to those worldly and religious matters which are pleasing to Allah, the Exalted. For example, occasionally exercising in order to keep the body healthy which is a trust given to a person. It does not mean one can enjoy the lawful pleasures of this world in excess while neglecting following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, by gaining and acting on Islamic knowledge even if they fulfil the standard obligatory duties. As gaining knowledge in itself is a duty on all muslims according to a Hadith found in Sunan Ibn Majah, number 224.

In addition, walking hand in hand would suggest that one dedicates equal attention, effort and time to each thing. How many muslims can honestly say that they dedicate equal effort, energy and time to the material world and preparing for the hereafter? If they do not, and most do not, then how exactly are they fulfilling this statement?

A muslim should not fool themselves as their time on Earth is limited and they will not be given a second chance once they depart from it. Therefore, they should honestly strive to fulfil this statement by at least dedicating equal time, effort and energy to both the material world and preparing for the

hereafter. It is important to note, that some would argue that treating a temporary abode and an everlasting abode equal is not wise.

## Chapter 13 – Ar Ra'd, Verses 27-29

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ

يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنْابَ ﴿٢٧﴾

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ

الْقُلُوبُ ﴿٢٨﴾

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

*“And those who disbelieved say, “Why has a sign not been sent down to him from his Lord?” Say “Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him].”*

*Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.*

*Those who have believed and done righteous deeds - a good state is theirs and a good return.”*

***“And those who disbelieved say, “Why has a sign not been sent down to him from his Lord?”...””***

Their uttered this statement in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were

not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims must therefore must concentrate on the two greatest signs of Allah, the Exalted, by sincerely obeying and following them and not neglect them just like the non-muslims of Mecca did.

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 those who disbelieved say, “Why has a sign not been sent down to him from his Lord?”...””***

Their uttered this statement in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

The non-Muslims of Mecca once asked the Holy Prophet Muhammad, peace and blessings be upon him, to turn a mountain in Mecca, Mount Safa, into gold for them and to move away the mountains so that they could grow crops. He was told by Allah, the Exalted, that it was up to him to decide whether to give respite and ignore their foolish request or if he desired Allah, the Exalted, would fulfill their request. But if they disbelieved in Islam after that they would be completely destroyed just like the previous nations who rejected the open signs of Allah, the Exalted, were completely destroyed. The Holy Prophet Muhammad, peace and blessings be upon him, chose to give them respite and ignore their foolish requests as he knew that they would still disbelieve after. Allah, the Exalted, then revealed chapter 17 Al Isra, verse 59 of the Holy Quran:

*“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel*



*as a visible sign, but they wronged her. And We send not the signs except as a warning.”*

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 17:59, Page 104.

***“...Say, "Indeed, Allāh leaves astray whom He wills and guides to Himself whoever turns back [to Him].””***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a

Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

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

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“...Say, "Indeed, Allāh leaves astray whom He wills and guides to Himself whoever turns back [to Him].””***

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.

***“...Say, "Indeed, Allāh leaves astray whom He wills and guides to Himself whoever turns back [to Him].””***

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.

***“...Say, "Indeed, Allāh leaves astray whom He wills and guides to Himself whoever turns back [to Him].””***

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

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

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

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

***“Those who have believed...”***

True belief 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.

### ***“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.

***“...and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured. Those who have believed and done righteous deeds - a good state is theirs...”***

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

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

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

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



***“...and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured. Those who have believed and done righteous deeds - a good state is theirs...”***

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He acts and treats His servant according to their perception of Him. This means if a muslim has good thoughts and expects good from Allah, the Exalted, He in turn will not disappoint them. Similarly, if a person harbours negative thoughts about Allah, the Exalted, such as believing they will not be forgiven then Allah, the Exalted, may act according to their belief.

It is important to note, there is a vast difference between true hope in Allah, the Exalted, which this Hadith refers to and wishful thinking. Wishful thinking is when one fails to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and then expects Allah, the Exalted, to forgive them. This is not true hope it is merely wishful thinking. This is like a farmer who fails to plant any seeds, fails to water their crop and still hopes to reap a large harvest. True hope is when one strives to obey Allah, the Exalted, and whenever they slip up they sincerely repent and then hope for the mercy and forgiveness of Allah, the Exalted. This is like a farmer who plants seeds, waters their crop, dedicates effort to keeping the crop healthy and then hopes for a large harvest. The Holy Prophet Muhammad, peace and blessings be upon him, has summarised this explanation in a Hadith found in Jami At Tirmidhi, number 2459.

Generally speaking, a muslim should harbour more fear of Allah, the Exalted, during their life as it prevents sins which is superior to hope which inspires one to perform righteous deeds especially, the voluntary type. But during periods of illness and difficulty and especially at the time of death a muslim should have nothing but hope in the mercy of Allah, the Exalted, even if they have spent their life disobeying Him as this has specifically been commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877.

***“...and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured. Those who have believed and done righteous deeds - a good state is theirs...”***

The remembrance of Allah, the Exalted, is sincerely obeying Him.

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 whose hearts are assured by the remembrance of Allāh.  
Unquestionably, by the remembrance of Allāh hearts are assured.  
Those who have believed and done righteous deeds - a good state is  
theirs...”***

The remembrance of Allah, the Exalted, is sincerely obeying Him.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one

interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured. Those who have believed and done righteous deeds - a good state is theirs...”***

The remembrance of Allah, the Exalted, is sincerely obeying Him. This involves using the blessings one has been granted in ways pleasing to Him.

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

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

them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.



***“...and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured. Those who have believed and done righteous deeds - a good state is theirs...”***

The remembrance of Allah, the Exalted, is sincerely obeying Him. This involves using the blessings one has been granted in ways pleasing to Him. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of

which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

***“...and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured. Those who have believed and done righteous deeds - a good state is theirs...”***

The remembrance of Allah, the Exalted, is sincerely obeying Him.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that

they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“...and whose hearts are assured by the remembrance of Allāh.  
Unquestionably, by the remembrance of Allāh hearts are assured.  
Those who have believed and done righteous deeds - a good state is  
theirs...”***

The remembrance of Allah, the Exalted, is sincerely obeying Him.

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and

incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“Those who have believed and done righteous deeds - a good state is theirs and a good return.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.



***“Those who have believed and done righteous deeds - a good state is theirs and a good return.”***

In a Hadith found in Jami At Tirmidhi, number 2559, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Paradise is surrounded by hardships and Hell is surrounded by desires.

This means the path which leads to Paradise contains difficulties and hardships. In most cases, a person cannot obtain good in this world without going through some sort of difficulty, such as exerting one's energy, then how can one believe they can obtain Paradise without facing difficulties? If one turns the pages of history they will observe the righteous always faced difficulties but as they knew the path of Paradise contained difficulties they maintained their focus on the destination instead of the difficulties. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once declared that no one had been tested more than him in a Hadith found in Jami At Tirmidhi, number 2472. Therefore, muslims must realize a fact that facing some difficulties in this world is an extremely small price to pay to obtain the permanent bliss of Paradise. Therefore, they should remain patient through all difficulties while focusing on the destination.

The path to Hell is full of desires. This indicates the importance of maintaining one's obedience to Allah, the Exalted, at all times by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Even though it is not unlawful to enjoy lawful pleasures in this world a muslim should minimize these as much as possible as these lawful desires often lead to unlawful desires. It is why a Hadith found in Jami At

Tirmidhi, number 1205, advises that the one who behaves in such a manner will safe guard their faith and honor. A muslim should never obey their desires or the desires of others if it means they will disobey Allah, the Exalted, as the pleasure of fulfilling desires vanishes quickly whereas the regret and the potential punishment will last long.

To conclude, a desire fulfilled will not make one feel better if they end up in Hell. And a difficulty one faces will not make them feel bad if they end up in Paradise.

## Chapter 13 – Ar Ra'd, Verse 30

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا  
إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

*“Thus have We sent you [Prophet Muhammad, peace and blessings be upon him] to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return.”*

***“Thus have We sent you [Prophet Muhammad, peace and blessings be upon him] to a community...”***

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

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

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

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

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

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

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

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

***“Thus have We sent you to a community before which [other] communities have passed on...”***

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

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

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

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

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

***“Thus have We sent you to a community...so you might recite to them that which We revealed to you...”***

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.

***“...while they disbelieve in the Most Merciful...”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be

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

***“...while they disbelieve in the Most Merciful...”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then there would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for.

One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“...while they disbelieve in the Most Merciful...”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

**“...Say, “He is my Lord...””**

This involves showing sincerity 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.



***“...Say, "He is my Lord..."”***

This verse is connected to chapter 7 Al A'raf, verse 172 of the Holy Quran:

*“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...”*

***“...Say, "He is my Lord; there is no deity except Him..."”***

There are many Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which advise mankind that whoever testifies that there is none worthy of worship except Allah, the Exalted, and that the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted, will be saved from the fire of Hell. One such example is found in Sahih Bukhari, number 128.

The meaning of these Hadiths is that whoever dies while believing in this testimony will either enter Paradise and escape Hell or they will enter Hell to the extent of their sins and then eventually be allowed into Paradise where they will dwell forever. This has been advised in a Hadith found in Sahih Bukhari, number 7510.

It is important to note, that those who desire to enter Paradise without entering Hell first must not only declare their belief in Islam verbally but they must also fulfil its conditions and obligations. The testimony of faith is undoubtedly the key to Paradise but a key needs teeth in order to unlock a specific door. The teeth of the key to Paradise are its obligations and duties. Without them meaning, the key without its teeth, will not open the door to Paradise. This is proven through many Hadiths which indicate entry into Paradise requires one to fulfil the conditions and duties of Islam. For example, a Hadith found in Sahih Bukhari, number 1397, indicates that the testimony must be supported by actions in the form of the pillars of Islam, such as establishing the obligatory prayers.

The first part of the testimony namely, there is none worthy of worship save Allah, the Exalted, means that Allah, the Exalted, is the only One who must be obeyed and never disobeyed. When one accepts Allah, the Exalted, as their God they must not obey anything which leads to His disobedience as Allah, the Exalted, alone is their Master and they are only His slaves. But the moment one obeys anything which leads to the disobedience of Allah, the Exalted, then they have corrupted their belief in His Oneness which has been indicated in chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

The Holy Quran has warned muslims that whoever commits sins is in reality worshipping the Devil as they have obeyed him over the obedience of Allah, the Exalted. Chapter 36 Yaseen, verse 60:

*“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”*

The muslims who reject their desires, the desires of others and the commands of the Devil and instead only obey Allah, the Exalted, have truly taken Allah, the Exalted, as their God. These muslims have been granted

the protection of Allah, the Exalted, in both worlds. These muslims have practically actualised the testimony of Islam as they supported their verbal and internal claim with sincere actions according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one acts according to his traditions they have fulfilled the second aspect of the testimony namely, the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted. These muslims are the ones referred to in a Hadith found in Sahih Bukhari, number 128. It advises they will be saved from the Hellfire by Allah, the Exalted.

The person who declares Islam with the tongue and internally accepts it is undoubtedly a muslim but their true sincere belief in the Oneness of Allah, the Exalted, is diminished according to their sins.

An aspect of truly acting on the testimony is sincerely loving Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated this in a Hadith found in Sunan Abu Dawud, number 4681. It advises that this is an aspect of perfecting one's faith. This is when one loves what Allah, the Exalted, loves and hates what He hates. As this was the characteristic of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sunan Ibn Majah, number 2333, muslims have been commanded to follow him. Chapter 3 Alee Imran, verse 31:

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

It is clear from Islamic teachings that loving what Allah, the Exalted, hates and disliking what Allah, the Exalted, loves is a clear indication of a person following their own desires and obeying them over Allah, the Exalted. This attitude reduces one's belief in the Oneness of Allah, the Exalted. The following verse makes it clear that adopting this mentality is a deviation from true belief in the testimony of Islam. Chapter 9 At Tawbah, verse 24:

*“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.””*

The one who worships Allah, the Exalted, according to their own desires worships Him on the edge. Meaning, when they face times of ease they become pleased but when they encounter difficulties they turn away from His obedience in anger. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A Hadith found in Sahih Bukhari, number 6502, informs muslims how to correctly believe and act on the testimony of faith, which prevents one being harmed by the fire of Hell in the next world. This is to first complete the obligatory duties correctly while fulfilling all their conditions and etiquettes. Then one must add to this by performing voluntary righteous deeds, the best of which are the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the love of Allah, the Exalted, and causes Allah, the Exalted, to empower every organ of their body so that they only obey Him. This true and sincere obedience is the fulfilment of the testimony of faith. This is the sound heart which contains only the love of Allah, the Exalted, and is free of worldly desires and the love of the material world. Chapter 26 Ash Shu'ara, verses 88-89:

*"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."*

It is important to note, this does not mean a muslim becomes free from committing sins but it means they sincerely repent from them whenever they are rarely committed.

To conclude, it is vital for muslims to not only declare the testimony of Islam internally and verbally but they must also show it in their actions as this is the only way to achieve true success in this world and completely escape punishment in the next world also.



***“...Say, “...Upon Him I rely...””***

In a Hadith found in Jami At Tirmidhi, number 2344, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if people truly trusted Allah, the Exalted, He would provide for them just like He provides for birds. They leave their nests hungry in the morning and return in the evening satisfied.

Truly trusting in Allah, the Exalted, is something which is felt in the heart but is proven through the limbs meaning, when one sincerely obeys Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 65 At Talaq, verse 3:

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

The aspect of trust which is internal involves firmly believing that only Allah, the Exalted, can provide one with beneficial things and protect them from harmful things both in worldly and religious matters. A muslim understands that no one except Allah, the Exalted, can give, withhold, harm or benefit someone.

It is important to note, that truly trusting in Allah, the Exalted, does not mean one should abandon using the means which Allah, the Exalted, has provided, such as medicine. As the main Hadith under discussion clearly mentions that the birds leave their nests actively searching for provision. When one uses the strength and means provided by Allah, the Exalted, according to the teachings of Islam they are undoubtedly obeying Him. This is in fact, the outward element of trusting in Allah, the Exalted. This has been made clear in many verses and Hadiths. Chapter 4 An Nisa, verse 71:

*“O you who have believed, take your precaution...”*

In reality, the outward activity is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and trusting Allah, the Exalted, inwardly is the inward state of the Holy Prophet Muhammad, peace and blessings be upon him. One should not abandon the outward tradition even if they possess the inward state of trust.

Actions and using the means provided by Allah, the Exalted, is an aspect of trusting Him. In this respect, actions can be split into three categories. The first are those actions of obedience which Allah, the Exalted, commands muslims to do so that they can avoid Hell and obtain Paradise. Abandoning these while claiming trust that Allah, the Exalted, will forgive them is simply wishful thinking and is therefore blameworthy.

The second type of actions are those means which Allah, the Exalted, has created in this world in order for people to live in it safely, such as eating when hungry, drinking when thirsty and wearing warm clothes in cold weather. A person who abandons these and causes harm to himself is blameworthy. However, there are some people who have been provided special strength by Allah, the Exalted, so that they can avoid these means without harming themselves. For example, the Holy Prophet Muhammad, peace and blessings be upon him, used to fast for days on end uninterrupted but forbade others from doing the same as Allah, the Exalted, provided for him directly without the need for food. This is confirmed in a Hadith found in Sahih Bukhari, number 1922. The Holy Prophet Muhammad, peace and blessings be upon him, prayed for the fourth rightly guided Caliph Ali Bin Abu Talib, may Allah be pleased with him, so that he would not feel excess cold or heat. This is confirmed in a Hadith found in Sunan Ibn Majah, number 117. Therefore, if a person turns away from these means but is provided with the strength to endure without failing in their duties to Allah, the Exalted, and people then it is acceptable otherwise it is blameworthy.

The third type of actions in respect to trusting in Allah, the Exalted, are those things which have been set as a customary practice which Allah, the Exalted, sometimes breaks for certain people. An example of this are the people who become cured of illnesses without the need of medicine. This is quite common especially in poorer countries where medicine is difficult to obtain. This is linked to a Hadith found in Sunan Ibn Majah, number 2144, which advises that no person will die until they utilize every ounce of their provision which was allocated to them, which according to another Hadith found in Sahih Muslim, number 6748, was over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. So the one who truly realises this Hadith might not seek provision actively knowing that what was allocated to them so long ago cannot miss them. So for this person the customary means of obtaining provision such as obtaining it

through a job is broken by Allah, the Exalted. This is a high and rare rank. Only the one who can behave in such a manner without complaining or panicking nor expecting things from people is free of blame if they choose this path. It is important to note, that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 1692, that it is a sin for a person to fail in providing for their dependents even though they may be on this high rank.

Having real trust in Allah, the Exalted, leads to being content with destiny. Meaning, whatever Allah, the Exalted, chooses for them they accept without complaint and without desiring things to change as they firmly trust that Allah, the Exalted, only chooses the 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.”*

To conclude, it is best to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by using the lawful means one has been granted firmly believing they are from Allah, the Exalted, and trust internally that only what Allah, the Exalted, decides will occur, which is undoubtedly the best choice for each person whether they observe this or not.

***“...Say, “...Upon Him I rely...””***

Muslims often question how they can build up and strengthen their trust in Allah, the Exalted, especially during difficulties. One of the main ways of doing this is through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is because the one who is disobedient to Allah, the Exalted, will always believe Allah, the Exalted, will not help them which in turn weakens their trust in Him. Whereas, the obedient muslim will firmly believe that as they have fulfilled their duties Allah, the Exalted, will definitely respond to them in their moment of need which in turn strengthens their trust in Allah, the Exalted.

In addition, a Hadith found in Sahih Bukhari, number 7405, advises that Allah, the Exalted, responds to a person according to their perception of Him. The disobedient person will always have negative thoughts about Allah, the Exalted, because of their disobedience. Whereas, an obedient muslim will always have positive thoughts about Allah, the Exalted, because of their obedience. This thinking can weaken or strengthen a muslim’s trust in Allah, the Exalted. The obedient muslim trusts that if they fulfilled their side of a business contract their business partner would do the same. Similarly, an obedient muslim trusts that as they through the mercy of Allah, the Exalted, have fulfilled their duties Allah, the Exalted, will fulfil His promises by aiding them throughout their life especially, through difficulties. Whereas, the one who does not fulfil their side of a business contract would not trust or hope that their business partner will fulfil their side. Similarly, a disobedient person would not trust that Allah, the Exalted, would aid them as they failed to fulfil their duties.

To conclude, having and building trust in Allah, the Exalted, is directly linked to His obedience. The more one is obedient the more they will trust in Him. The less they are obedient they less they will trust in Him.

***“...Say, “...Upon Him I rely...””***

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

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

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



***“...Say, “...to Him is my return.””***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“...Say, “...to Him is my return.””***

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.

***“...Say, “...to Him is my return.””***

Muslims must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

***“...Say, “...to Him is my return.””***

Muslims must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

## Chapter 13 – Ar Ra'd, Verse 31

وَلَوْ أَنَّ قُرْءَانَ سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى بَل  
لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِيسِ الَّذِينَ ءَامَنُوا أَن لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ  
جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن  
دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

*“And if there was any Quran [discourse] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran], but to Allah belongs the affair entirely. Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise.”*

***“And if there was any Quran [discourse] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran], but to Allah belongs the affair entirely...”***

The Holy Quran is not a supernatural book which causes strange events to occur when it is recited. Allah, the Exalted, placed the miraculous nature of the Holy Quran within its discourse, not its physical effect on the world. In addition, the miracles mentioned in this verse are only temporary and do not educate people on how to gain true success in both worlds. Whereas, the true miracle of the Holy Quran is in its education and guidance, which are timeless.

The Holy Quran possesses an uncountable amount of qualities which separates it from any other worldly book. This aspect of the Holy Quran is so intense that it cannot even be explained or discussed over countless lifetimes. But a few of these qualities will be mentioned here. First of all, in the Holy Quran, Allah, the Exalted, has given an open challenge to the entire universe (not just people) and not only a challenge to those who were present when this divine revelation was revealed but to all of creation till the end of time. The challenge being if the people believed the Holy Quran was not a divine revelation from Allah, the Exalted, then they should produce a chapter that can rival a chapter of the Holy Quran. Chapter 2 Al Baqarah, verse 23:



*“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”*

There is no book on the entire planet that can and has given this type of open challenge. But over 1400 years ago the Holy Quran gave this challenge to the entire universe and to this day this challenge has not been won by the non-Muslims nor will it ever be God willing.

Another quality of the Holy Quran is that it stated the outcome of future events. But the more amazing thing about these statements is that the outcomes seemed impossible at the time. For example chapter 48 Al Fath, verse 28:

*“It is He Who sent His Messenger with guidance and the religion of truth that he may make it prevail over all other religions And Sufficient is Allah as witness.”*

When this verse was revealed the entire city of Mecca was Islam so when the people of Mecca heard this verse, unfortunately for them, they believed that Islam was too feeble and would therefore not survive long and certainly would not spread beyond the borders of Mecca let alone the entire world. But within a some years Allah, the Exalted, fulfilled this promise.

Another example of how the Holy Quran prophesied a future event which was unimaginable at the time is found in chapter 30 Ar Rum, verses 2-5:

*“The Romans have been subdued. In the nearby land and after their subjugation they will soon overcome. In a few years. The command is of Allah only before and after. And on that day the believers shall rejoice. With the help of Allah, He helps whom He pleases. And He is the Might, and Merciful.”*

These verses of the Holy Quran were revealed during a time where the Romans (Christians) were at war with the Persians (Fire worshippers). This war has been confirmed by many authentic historic books. At this particular time the Persians were on the verge of winning the war. At one point Rome itself was surrounded by the Persians. But Allah, the Exalted, stated that the Romans would eventually reign victorious. The non-Muslims of Mecca who themselves were idol worshippers favoured the Persians and agreed with the majority that it was impossible for the Romans to win. But Allah, the Exalted, as always proved these verses true and allowed the Romans victory.

A final example which appeals to the scientists of the world is seen in chapter 21 Al Anbiya, verse 33:

*“And it is He Who created the night and the day and the sun and the moon. Each one is floating in a circumference.”*

For centuries scientists have fought over theories on how exactly the solar system is arranged e.g. whether the sun remains still and the Earth rotates around or vice versa. Only relatively recently it has been proven by scientists from all different faiths and backgrounds that each object; sun, moon and the Earth all rotate on their own axes and rotate around each other in a set orbit. But Allah, the Exalted, declared this over 1400 years ago. All the science related verses of the Holy Quran are slowly being proven by scientists today. This is a huge piece of evidence that proves that the Holy Quran are the words of the One and only true God, Allah, the Exalted, who has created this universe and everything in it, because only a Creator can truly explain his creations.

Even though many commands of the Holy Quran may not be understood by people does not mean they are incorrect. Certain verses of the Holy Quran whose wisdom was hidden to man became apparent when society reached a certain level of development. As the whole Holy Quran is a book of wisdom and guidance it must be accepted irrespective if one understands its commands or not. This situation is just like a child who is suffering from a cold and desires ice cream but is not given it by their parent. The child will continue to cry without understanding the wisdom behind but those that possess knowledge will agree with the parent even though outwardly it appears as if the decision of the parent is wronging the child.

When studying the Holy Quran one will realize that it contains different levels of superiority through both obvious and subtle meanings that it discusses. Chapter 11 Hud, verse 1:

*“...[This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware.”*

The expressions in it are unparalleled and its meanings are explained in a simple straight forward way. Its verses are extremely eloquent and no other text can surpass it. The Holy Quran also mentioned the stories of the previous nations in detail even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commanded every type of good and forbade every type of evil, those that affect an individual and those that affect an entire society so that peace and security can spread throughout homes and society. The Holy Quran is free from exaggerations, lies or falsehood unlike poems and stories. All the verses, whether short or long, in the Holy Quran are beneficial. Even when the same story is repeated in the Holy Quran different important lessons can be learned from it. Unlike all other books the Holy Quran does not become boring when it is repeatedly recited and a seeker of truth never gets fed up of studying it. The Holy Quran not only provides warnings and promises but supports them with unshakeable and clear proofs. When the Holy Quran discusses anything which can seem abstract, such as adopting patience, it always provides an easy and practical way of implementing it. It encourages one to fulfil the purpose of their creation and prepare for the eternal hereafter in a simple yet profound way. It makes the straight path clear and appealing to the one who desires true success in both worlds. The knowledge within it is timeless and can be applied to every society and age. It is a healing for every emotional, economical and physical difficulty

when it is understood and applied correctly. It is the cure for every problem an individual or an entire society can ever encounter. One only needs to turn the pages of history to observe the societies which implemented the teachings of the Holy Quran correctly in order to understand its all encompassing benefits. Centuries have passed yet not even a single letter has been edited in the Holy Quran as Allah, the Exalted, promised to safeguard it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:

*“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”*

This is undoubtedly the greatest and timeless miracle of Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. But the only one who will benefit from it is the one who seeks the truth whereas the seekers of their desires will only find it difficult to hear and follow. 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.”*

***“And if there was any Quran [discourse] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran], but to Allah belongs the affair entirely...”***

The non-muslims made these demands in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another

advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims must therefore must concentrate on the two greatest signs of Allah, the Exalted, by sincerely obeying and following them and not neglect them just like the non-muslims of Mecca did.

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 if there was any Quran [discourse] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran], but to Allah belongs the affair entirely...”***

The non-muslims made these demands in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

The non-Muslims of Mecca once asked the Holy Prophet Muhammad, peace and blessings be upon him, to turn a mountain in Mecca, Mount Safa, into gold for them and to move away the mountains so that they could grow crops. He was told by Allah, the Exalted, that it was up to him to decide whether to give respite and ignore their foolish request or if he desired Allah, the Exalted, would fulfill their request. But if they disbelieved in Islam after that they would be completely destroyed just like the previous nations who rejected the open signs of Allah, the Exalted, were completely destroyed. The Holy Prophet Muhammad, peace and blessings be upon him, chose to give them respite and ignore their foolish requests as he knew that they would still disbelieve after. Allah, the Exalted, then revealed chapter 17 Al Isra, verse 59 of the Holy Quran:

*“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”*

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 17:59, Page 104.

***“...but to Allāh belongs the affair entirely...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

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

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

***“...but to Allāh belongs the affair entirely...”***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable

plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.



***“...Then have those who believed not accepted that had Allāh willed, He would have guided the people, all of them?...”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a

Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

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

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“...Then have those who believed not accepted that had Allāh willed, He would have guided the people, all of them?...”***

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

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

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

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

***“...And those who disbelieve do not cease to be struck, for what they have done, by calamity...”***

In a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a muslim does not face any type of physical difficulty, irrespective of its size, such as a prick of a thorn, or any emotional difficulty, such as stress, except Allah, the Exalted, erases their sins because of it.

This refers to minor sins as major sins require sincere repentance. This outcome occurs when a muslim remains patient from the onset of the difficulty until the end of their life. This is important to understand as many people believe they can complain initially and then show patience after. This is not true patience instead it is only acceptance which occurs with the passing of time. This has been indicated in a Hadith found in Sunan An Nasai, number 1870. In addition, patience needs to be shown throughout one's life as a person can destroy their reward by showing impatience down the line.

A muslim should remember that it is far better to have their minor sins erased through these difficulties then to reach the Day of Judgment while still possessing them. A muslim should constantly repent and strive to perform righteous deeds in order to erase their minor sins. And if they encounter any physical or emotional difficulties they should remain patient hoping for their minor sins to be erased and to obtain an uncountable reward. Chapter 39 Az Zumar, verse 10:

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

***“...And those who disbelieve do not cease to be struck, for what they have done, by calamity...”***

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 those who disbelieve do not cease to be struck, for what they have done, by calamity...”***

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

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

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

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

***“...And those who disbelieve do not cease to be struck, for what they have done, by calamity...”***

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 those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home...”***

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

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

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

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

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

***“...And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home...”***

It is important for a muslim to understand a key truth namely, nothing in creation occurs without a wise reason even if people do not observe this wisdom immediately. A muslim should treat everything which occurs, whether they are in times of ease or difficulty, as a message in a bottle. They should not get too caught up in assessing and examining the bottle as it is merely a messenger which delivers the important message. This occurs when muslims either exult over the good things which occur thereby becoming heedless to the message within the good thing. Or they become grieved during difficulties thereby becoming too distracted to understand the message within the difficulty. They should instead concentrate on following the advice of the Holy Quran and approach each situation in a balanced way. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not prohibit being happy or sad in different situations as this is a part of human nature. But it advises a balanced approach whereby one avoids extreme emotions namely, exultant which is excessive happiness or grief which is excessive sadness. This balanced approach will allow one to focus their mind on the more important message inside the bottle meaning, inside the situation whether it is a situation of ease or difficulty. Through assessing, understanding and acting on the hidden message a muslim can improve their worldly and religious life for the better.

Sometimes the message will be a wakeup call to turn back to Allah, the Exalted, before their time runs out. Sometimes it will be a way of raising their rank. Other times a way of erasing their sins and sometimes a reminder not to attach themselves to the temporal material world and the things in it. Without this assessment one will merely journey through events without improving their worldly or religious life.



***“...until there comes the promise of Allāh. Indeed, Allāh does not fail in [His] promise.”***

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.

***“...until there comes the promise of Allāh. Indeed, Allāh does not fail in [His] promise.”***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

## Chapter 13 – Ar Ra’d, Verse 32

وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتَهُمْ فَكَيْفَ

كَانَ عِقَابِ ﴿٣٢﴾

*“And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.”*

***“And already were [other] messengers ridiculed before you...”***

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him. When one takes up this important duty they must be prepared to face many hardships caused by others including their own relatives. The Holy Prophets, peace be upon them, are the most beloved to Allah, the Exalted, yet they encountered countless difficulties from their nations. One only needs to study the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, to observe this fact. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once declared in a Hadith found in Jami At Tirmidhi, number 2472, that no one in creation had been persecuted in the path of Allah, the Exalted, more than him.

In cases like this one's response to the bad attitude of others should be educated, respectful and gentle. An example of this is found in chapter 19 Maryam, verses 46-47:

*“[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time." [Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.”*

Here the kind and respectful response of the Holy Prophet Ibrahim, peace be upon him, to the harsh attitude of his elder is discussed.

In most cases, a person must possess a character flaw if they claim to get along with everyone. Due to the differences within the members of society a person will never get along with everyone. They will always be one or more that disagree with their mentality, life style and advice. This diversity will lead to tension and occasionally problems. But if a person is liked by everyone then in most cases it shows they have adopted the mentality of the hypocrites by being two-faced. If the Holy Prophets, peace be upon them, were not loved by all how can a normal person achieve this status? This is the reason one should not believe in propaganda as the group that were mistreated the most in this way were the Holy Prophets, peace be upon them. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4023.

For example, the Holy Prophet Mosa, peace be upon him, was once falsely accused of illegal relations by a shameless woman. She was enticed into slandering him by the enemy of Allah, the Exalted, Quraoon. When she accused the Holy Prophet Mosa, peace be upon him, publically during a religious gathering he interrogated her. When she observed his reaction she immediately retracted her accusation and admitted the truth. As a result Allah, the Exalted, destroyed Quraoon by commanding the Earth to swallow him and his great treasury. This incident has been recorded in Imam Dhahabi's, The Major Sins, Pages 166-167. Chapter 28 Al Qasas, verse 81:

*“And We caused the earth to swallow him and his home...”*

The Holy Prophets, peace be upon them, were slandered on many occasions but they remained steadfast on their mission until they were granted victory by Allah, the Exalted. When Allah, the Exalted, decides to complete a task like aiding the one who spreads the true word of faith the entire creation combined cannot stop Him.

Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.

***“And already were [other] messengers ridiculed before you...”***

Muslims must avoid this attitude by sincerely obeying and following the Holy Prophet Muhammad, peace and blessings be upon him.

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

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

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

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



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

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

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

***“...and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.”***

A person must not be fooled into believing they will not face the consequences of their actions just because these consequences have not appeared yet or are not obvious to them.

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“...and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.”***

A person must not be fooled into believing they will not face the consequences of their actions just because these consequences have not appeared yet or are not obvious to them.

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

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

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

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

***“...and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.”***

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

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

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

## Chapter 13 – Ar Ra'd, Verses 33-34

أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ  
تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بظَاهِرٍ مِّنَ الْقَوْلِ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا  
مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٣﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَّاقٍ

﴿٣٤﴾

*“Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]? But to Allah they have attributed partners. Say, “Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent [i.e., alleged] of speech?” Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allah sends astray - there will be for him no guide.*

*For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allah any protector.”*



***“Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]?...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one’s guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]?...”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]?...”***

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

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

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

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

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

***“...But to Allāh they have attributed partners. Say, “Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent [i.e., alleged] of speech?”...”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous

deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“...But to Allāh they have attributed partners. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent [i.e., alleged] of speech?" Rather, their [own] plan has been made attractive to those who disbelieve...”***

This verse strongly criticises those who innovate things within religion.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.



This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“...But to Allāh they have attributed partners. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent [i.e., alleged] of speech?" Rather, their [own] plan has been made attractive to those who disbelieve...”***

This verse strongly criticises those who innovate things within religion.

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the

Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...”***

This verse is connected to chapter 29 Al Ankabut, verse 38:

*“...And Satan had made pleasing to them their deeds and averted them from the path...”*

As mentioned in this verse the Devil fools people into committing sins and making wrong decisions by beautifying the incorrect choice for them. This occurs in situations when a person must make a choice between two or more options. It also occurs when the choice is between the lawful and unlawful and even between two lawful options. If the Devil cannot guide someone to a sin then he attempts to guide them to the inferior option, even if it is lawful, hoping it will lead to some sort of a sin, such as a person complaining about life and destiny. The Devil beautifies a choice by causing one to focus on its apparent benefit to such a degree that they lose focus on the bigger picture and the consequences of the choice. An adult then behaves like a child who makes choices without reflecting over the consequences of their actions. This is one of the main reasons why people commit sins. In reality, if one truly reflected on the punishment of sins they would never commit them.

Something which helps in situations like this is to mentally take a step back and assess the options by comparing their long-term benefits and harms. Only when the lawful benefits of something outweighs the harm should a person proceed. The other thing which helps is to deeply reflect on the consequences of the potential options. Some choices might be lawful but if one goes ahead with them it may make their life difficult in the long run. For example, sometimes people rush into marriage with someone they apparently love. They base their decision solely on their feelings instead of reflecting on other more important aspects, for example, if their potential future spouse will make a good life partner or a good parent and if they will help them in their obedience to Allah, the Exalted. Many marriages have ended in divorce because the couple did not reflect on the long term implications of a potential marriage. Many people often claim their spouse was very different before they got married but in most cases they have not changed at all. The truth is that before marriage they did not spend so much time with them so they did not observe certain characteristics which became obvious after marriage.

Some often rush into action and later have regrets as their choice caused them more trouble and in many cases the issue was not a big deal in the first place. This type of action can only be avoided when one reflects on the situation and observes the bigger picture meaning, the wider and long-term implications and consequences of taking a step forward.

One should not only assess if something is lawful or unlawful before making a decision. Even though, this is the most important thing to consider yet, it is not the only thing. As many lawful incorrect choices, which are beautified by the Devil, can lead to trouble further on in life.

To sum up, before making any choice a person must take a step back and reflect deeply over its lawfulness and its potential long-term benefits and harms under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever acts like this will rarely make a wrong choice they later regret.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...”***

The Devil tries to convince muslims to always observe those who are worse than them in behaviour in order to justify their lack of striving in the obedience of Allah, the Exalted, and improving their character and behaviour for the better. For example, a muslim who offers their obligatory prayers once in a while will observe someone who does not pray at all in order to make themselves feel better. A thief will look at a murderer and convince themselves stealing is not so bad. The examples are endless. It is very strange how these muslims so easily observe those who appear worse than them in order to justify their lack of effort in obeying Allah, the Exalted, but these same people will not observe those who are in a worse off position than them when they face difficulties. For example, the person who suffers from back pain will not observe the one who is physically disabled so that it prevents them from complaining. This attitude has specifically been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2513.

In addition, if observing those who appear worse in their behaviour does not save one from punishment in a worldly court, such as a thief being pardoned by a judge because there are many murderers in the world, how can one imagine this excuse will hold up in the court of Allah, the Exalted?

Muslims should therefore avoid this trap of the Devil by observing those who appear better than them so that they are inspired to improve their character and behaviour progressively for the pleasure of Allah, the

Exalted. This is what Allah, the Exalted, demands meaning, He does not demand perfection.



***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...”***

It is important to understand that no matter how much religious knowledge one obtains or how much worship and righteous deeds they perform they will never be safe from the attacks and traps of the Devil. This is because the Devil attacks each person according to how much knowledge they possess and how much righteous deeds they perform. For example, he will try to convince the muslim who is strict in offering their obligatory prayers not to offer them in congregation at the Mosque or by convincing them to delay their obligatory prayers beyond their starting times as he knows he will not be able to convince them to completely abandon the obligatory prayers. Whereas, in respect to the muslim who is struggling to establish their obligatory prayers he will attempt to convince them that they are too difficult to establish therefore they should only offer them when they are completely free. He tries to convince those who perform many voluntary righteous deeds not to gain and act on Islamic knowledge in order to improve their character so that they continue to destroy their good deeds through bad characteristics such as, lying and backing.

The Devil aims to prevent a person from a reaching a higher level if he cannot convince them to fall in rank through disobedience to Allah, the Exalted. Therefore, muslims should always be on guard against his attacks and traps by persistently striving to increase in rank, improve their character and avoid acts of disobedience which is all achieved by gaining and acting on Islamic knowledge.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...”***

A Hadith found in Sahih Bukhari, number 3294, advises that whichever path the second rightly guided Caliph of Islam, Umar Bin Khataab, may Allah be pleased with him, took the Devil would take a different path, meaning, out of fear of him. One of the reasons why the Devil acted in this way was because he had little influence over Umar Bin Khataab, may Allah be pleased with him. The Devil cannot physically force someone to commit sins. He instead encourages them to do so through whisperings. But in order for them to be effective he requires a person to possess some sort of worldly desire. Then through his whisperings he encourages the growth of this worldly desire until it drives the person to act on it thereby committing a sin. The reason the Devil had little effect on Umar Bin Khataab, may Allah be pleased with him, was because he had removed worldly desires from his heart. His only desires were connected to pleasing Allah, the Exalted. Therefore, if muslims desire to minimise the effect the Devil has on them they should remove unnecessary desires from their heart. This only occurs when one refrains from indulging in the excess and unnecessary aspects of this material world. The more they do this the more these worldly desires will leave their heart until they reach a point where they only desire to please Allah, the Exalted, in all their actions. The Devil will flee from this person as he knows he will have little effect on them. But the more one indulges in the unnecessary aspects of this material world the more worldly desires they will possess and therefore, the more influence the Devil will have over them.

***“...And whomever Allāh sends astray - there will be for him no guide.”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also

granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

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

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...For them will be punishment in the life of [this] world...”***

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.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...For them will be punishment in the life of [this] world...”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only



this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...For them will be punishment in the life of [this] world...”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then there would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely,

depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...For them will be punishment in the life of [this] world...”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the

other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...For them will be punishment in the life of [this] world and the punishment of the Hereafter is more severe. And they will not have from Allāh any protector.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...For them will be punishment in the life of [this] world and the punishment of the Hereafter is more severe. And they will not have from Allāh any protector.”***

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.

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...For them will be punishment in the life of [this] world and the punishment of the Hereafter is more severe. And they will not have from Allāh any protector.”***

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

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

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

victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

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

***“...Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way...For them will be punishment in the life of [this] world and the punishment of the Hereafter is more severe. And they will not have from Allāh any protector.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 13 – Ar Ra’d, Verse 35

﴿ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ ﴿۳۵﴾

﴿ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿۳۵﴾

*“The example [i.e., description] of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.”*

***“The example [i.e., description] of Paradise, which the righteous have been promised...”***

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

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

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified

sinful by Islam often leads to evil speech, such as backbiting, lying and slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.



***“The example [i.e., description] of Paradise, which the righteous have been promised...”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“The example [i.e., description] of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous...”***

It is important to note, that one will only enter Paradise through the mercy of Allah, the Exalted. This has been confirmed in a Hadith found in Sahih Bukhari, number 5673. This is because every righteous deed is only possible through the mercy of Allah, the Exalted, in the form of knowledge, inspiration, strength and opportunity to do the deed. This understanding prevents one from adopting pride which is vital to avoid as only an atom's worth of pride is needed to take a person to Hell. This has been warned in a Hadith found in Sahih Muslim, number 267.

In addition, a muslim must understand that this mercy of Allah, the Exalted, in the form of righteous deeds is in reality a light which one must gather in this world if they desire to obtain a guiding light in the hereafter. If a muslim lives in heedlessness and refrains from gathering this light in the world by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience then how can they expect to receive this guiding light in the hereafter?

All muslims desire to inhabit Paradise with the greatest servants of Allah, the Exalted, such as the Holy Prophet Muhammad, peace and blessings be upon him. But it is important to understand that simply wishing for this without action will not make it come true otherwise the Companions, may Allah be pleased with them, would have done this. Simply put, the more one strives in learning and acting on the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him, the closer they will be to him in the hereafter.

The greatest blessing of Paradise is physically observing Allah, the Exalted, which is discussed in a Hadith found in Sahih Bukhari, number 7436. If a muslim desires to obtain this unimaginable blessing they must practically strive to achieve the level of excellence mentioned in a Hadith found in Sahih Muslim, number 99. This is when one performs actions, such as the prayer, as if they can observe Allah, the Exalted, overlooking them. This attitude ensures one's persistent and sincere obedience to Allah, the Exalted. It is hoped that the one who strives for this level of faith will receive the blessing of physically observing Allah, the Exalted, in the hereafter.

***“...and the consequence for the disbelievers is the Fire.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no

protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 13 – Ar Ra'd, Verse 36

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ  
بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُوا وَإِلَيْهِ

مَعَابٍ ﴿٣٦﴾

*“And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you but among the [opposing] factions are those who deny part of it [i.e., the Quran]. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return.””*

***“And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you...”***

This refers to Abdullah Bin Salaam and those who accepted Islam with him, may Allah be pleased with them. They remained firm on the sincere obedience of Allah, the Exalted, before Islam reached them and then sincerely accepted it after they witnessed the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran. They behaved in this manner as they were people who desired and acted on the truth.

In a Hadith found in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, discussed the importance of truthfulness and avoiding lies. The first part advises that truthfulness leads to righteousness which in turn leads to Paradise. When a person persists on truthfulness they are recorded by Allah, the Exalted, as a truthful person.

It is important to note, that truthfulness has three levels. The first is when one is truthful in their intention and sincerity. Meaning, they act only for the sake of Allah, the Exalted, and do not benefit others for an ulterior motive, such as fame. This in fact is the foundation of Islam as every action is judged on one's intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1. The next level is when one is truthful through their words. This in reality means they avoid all types of verbal sins not just lies. As the one who indulges in other verbal sins cannot be a real truthful person. An excellent way of achieving this is by acting on a Hadith found in Jami At Tirmidhi, number 2317, which advises that a person can only make



their Islam excellent when they avoid getting involved in the things which do not concern them. The majority of verbal sins occur because a muslim discusses something which does not concern them. The final stage is truthfulness in actions. This is achieved through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and being patient with destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without cheery picking or misinterpreting the teachings of Islam which suit one's desires. They must adhere to hierarchy and priority order set by Allah, the Exalted, in all actions.

The consequences of the opposite of these levels of truthfulness namely, lying, according to the main Hadith under discussion, is that it leads to disobedience which in turn leads to the fire of Hell. When one persists on this attitude they will be recorded as a great liar by Allah, the Exalted.

***“...but among the [opposing] factions are those who deny part of it...”***

The scholars from the people of the Book (Jews and Christians) living in Medina were fully aware of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had been described in their divine scriptures. Chapter 6 Al An'am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*

It is important to note, that all the Holy Prophets, peace be upon them, came with the same religion, Islam – submission to Allah, the Exalted. The only thing they differed in were smaller issues but their core and fundamental teachings were one in the same. As the Holy Quran was in harmony with the unaltered teachings of the previous divine scriptures there was no good reason why the people of the book should have rejected the Holy Quran and the one to whom it was given namely, the Holy Prophet

Muhammad, peace and blessings be upon him. In fact, it was more appropriate for them to accept Islam as the scholars of the people of the book possessed knowledge which allowed them to recognize the truth easily.

In addition, the fact that the Holy Quran confirmed the unaltered teachings of the previous divine scriptures meant that when one rejected the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, they were in essence rejecting their previous divine scriptures and their Holy Prophets, such as the Holy Prophet Musa, peace be upon them, also.

After all these signs verifying the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, many of the scholars of the people of the book still concealed and misinterpreted their divine teachings out of envy and fear of losing the social status and wealth they had obtained as leaders of their societies.

For example, in the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation visited the Holy Prophet Muhammad, peace and blessings be upon him. This Christian delegation did not accept Islam but agreed to a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. When the delegation left Medina two brothers, Abu Haritha and Kurz Bin Alqama, were riding near each other. The mule of Abu Haritha stumbled and Kurz in frustration rebuked the Holy Prophet Muhammad, peace and blessings be upon him, indirectly. Abu Haritha in response rebuked him. When Kurz

asked about his response Abu Haritha told him that the Holy Prophet Muhammad, peace and blessings be upon him, was undoubtedly the final Holy Prophet, peace and blessings be upon him, they had been waiting for and who had been described in their divine scriptures. When Kurz asked him why he rejected Islam even though he knew it was the truth Abu Haritha replied that he did so because of the honor, wealth and authority their people had given them and he was afraid he would lose it all if he accepted Islam. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 75-76.

It is therefore vital for Muslims to avoid the excess love for wealth and social status. In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a Muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a Muslim should firmly believe their provision is guaranteed to them and this allotment can never

change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In

fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true Muslim.

If a Muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated Muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This Muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a Muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“...but among the [opposing] factions are those who deny part of it [the Holy Quran]...”***

This verse warns against cherry picking which parts of the Holy Quran to believe in and/or act on according to one's desires. The duty of a muslim is to strive to fulfil all the rights of the Holy Quran according to their ability.

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.

***“...Say, "I have only been commanded to worship Allāh...””***

True worship 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.

***“...Say, "I have only been commanded to worship Allāh and not associate [anything] with Him...””***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not

fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“...Say, “...To Him I invite...””***

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

In addition, this important position should remind muslims that they will be held accountable and questioned whether they fulfilled this role or not on Judgment Day. The same way a king would become angry at their diplomat and representative if they failed to fulfil their duty so will Allah, the Exalted,

become angry with the muslim who fails to fulfill their duty as an ambassador of Islam.

***“...Say, "...and to Him is my return.””***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.



***“...Say, "...and to Him is my return.””***

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.

***“...Say, "...and to Him is my return.””***

Muslims must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

***“...Say, "...and to Him is my return.””***

Muslims must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

## Chapter 13 – Ar Ra’d, Verse 37

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ

مَا لَكَ مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

*“And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.”*

***“And thus We have revealed it as an Arabic legislation...”***

The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy

Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.



***“...And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allāh any ally or any protector.”***

In a Hadith found in Sunan Ibn Majah, number 253, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who obtains religious knowledge in order to show off to scholars, argue with others or attract attention to themselves will go to Hell.

Even though, the foundation of all good in both worldly and religious matters is knowledge muslims must understand that knowledge will only benefit them when they firstly correct their intention. Meaning, they strive to obtain and act on knowledge in order to please Allah, the Exalted. All other reasons will only lead to a loss of reward and even punishment if a muslim fails to sincerely repent.

In reality, knowledge is like rain water which falls on different types of trees. Some trees grow by this water in order to benefit others such as a fruit tree. Whereas, other trees grow by this water and become a nuisance to others such as a thorny tree. Even though, the rain water is the same in both cases but the outcome is very different. Similarly, religious knowledge is the same for people but if one adopts the incorrect intention then it will become a means of their destruction. Conversely, if one adopts the correct intention it will become a means of their salvation.

Muslims should therefore correct their intention in all matters as they will be judged on this. This is confirmed in a Hadith found in Sahih Bukhari, number 1. And they should remember that one of the first people to enter Hell will be a scholar who only obtained knowledge in order to show off to others. This has been warned in a Hadith found in Sahih Muslim, number 4923.

To conclude, only obtaining and acting on useful knowledge with the correct intention is true beneficial knowledge.

Whoever conceals knowledge without a valid reason will be bridled with fire on Judgment Day. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2649. Therefore, muslims must share the useful knowledge their gain with others. It is simply foolish not to as this is one of the righteous deeds which will benefit a muslim even after they die. This has been advised in a Hadith found in Sunan Ibn Majah, number 241. Those who hoarded knowledge were forgotten by history but those who shared it with others became known as the scholars and teachers of mankind.

***“...And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allāh any ally or any protector.”***

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 if you should follow their inclinations after what has come to you of knowledge, you would not have against Allāh any ally or any protector.”***

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

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

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

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

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

***“...And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allāh any ally or any protector.”***

This warns muslims to remain steadfast on the sincere obedience of Allah, the Exalted, at all times.

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 if you should follow their inclinations after what has come to you of knowledge, you would not have against Allāh any ally or any protector.”***

This warns muslims to act on their knowledge correctly as only possessing knowledge is not good enough to achieve success.

A muslim must strive to act on their knowledge as knowledge without action is of no value or benefit. This is like the one who possesses knowledge of a path to safety but does not take it and instead remains in an area full of dangers. This is why knowledge can be split into two categories. The first is when one acts on their knowledge, which leads to piety and an increase in the obedience of Allah, the Exalted. The second is when one fails to act on their knowledge. This type will not increase one's obedience to Allah, the Exalted, in fact, it will only increase them in arrogance believing they are superior to others even though they are like donkeys which carry books that do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]...”*

## Chapter 13 – Ar Ra’d, Verse 38

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ

أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

*“And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree.”*

***“And We have already sent messengers before you...”***

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

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

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

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

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

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

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

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

***“And We have already sent messengers before you and assigned to them wives and descendants...”***

The non-muslims of Mecca found it hard to accept that a Holy Prophet, peace be upon him, would be human instead of some other type of creature, such as an Angel. As a Holy Prophet, peace be upon them, is sent to humans it does not make sense to send them as anything else, such as Angels. The very function of a Holy Prophet, peace be upon them, is for the people to obtain a practical example of how they must behave in every aspect of their lives. An Angel does not experience what humans feel, such as fatigue, so the people would not be able to relate to their Angel Prophet, peace be upon him, and this would give them an excuse in front of Allah, the Exalted, on the Day of Judgement.

Therefore, the non-muslims are rebuked about their astonishment that a human being has been appointed to warn other human beings. Similarly, is there anything strange about appointing a Holy Prophet, peace be upon them, in order to guide mankind? For if people are found drowned in misguidance and are oblivious to the truth, what then is truly strange: that their Creator and Lord should make arrangements to guide them or let them continue in misguidance and error? And if divine guidance is made available to human beings, does it not make sense that those who accept it and follow it, rather than those who reject it, deserve to be held in honour by Allah, the Exalted? The behaviour of those who express their astonishment at this is in fact astonishing.

***“...And it was not for a messenger to come with a sign except by permission of Allāh...”***

The non-muslims of Mecca would often demand specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him, in order to put off others from accepting Islam. Their intention for obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace



and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims must therefore must concentrate on the two greatest signs of Allah, the Exalted, by sincerely obeying and following them and not neglect them just like the non-muslims of Mecca did.

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 it was not for a messenger to come with a sign except by permission of Allāh...”***

The non-muslims of Mecca would often demand specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him, in order to put off others from accepting Islam. Their intention for obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

The non-Muslims of Mecca once asked the Holy Prophet Muhammad, peace and blessings be upon him, to turn a mountain in Mecca, Mount Safa, into gold for them and to move away the mountains so that they could grow crops. He was told by Allah, the Exalted, that it was up to him to decide whether to give respite and ignore their foolish request or if he desired Allah, the Exalted, would fulfill their request. But if they disbelieved in Islam after that they would be completely destroyed just like the previous nations who rejected the open signs of Allah, the Exalted, were completely destroyed. The Holy Prophet Muhammad, peace and blessings be upon him, chose to give them respite and ignore their foolish requests as he knew that they would still disbelieve after. Allah, the Exalted, then revealed chapter 17 Al Isra, verse 59 of the Holy Quran:

*“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”*

This has been discussed in Imam Al Wahidi’s, Asbab Al Nuzul, 17:59, Page 104.

***“...For every term is a decree.”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

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

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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



***“...For every term is a decree.”***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable

plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

***“...For every term is a decree.”***

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

There are two aspects of life. One aspect are the situations people find themselves in whether they are times of ease or difficulties. The control of what situation a person faces is out of their hands. Allah, the Exalted, has decided this and there is no escaping them. Therefore, stressing over the situations one faces does not make sense as they are destined and therefore inevitable. The other aspect is a person's reaction to each situation. This is in each person's control and this is what they are judged on for example, showing patience or impatience in a difficult situation. Therefore, a muslim must concentrate on their behaviour and reaction in each situation instead of stressing over being in a situation as this is unavoidable. If a muslim desires to succeed in both worlds they should assess each situation and always act in the obedience of Allah, the Exalted. For example, in times of ease they must use the blessings they possess as prescribed by Islam which is true gratitude to Allah, the Exalted. Chapter 14 Ibrahim, verse 7:

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

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

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

## Chapter 13 – Ar Ra'd, Verse 39

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

*“Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.”*

***“Allah eliminates what He wills or confirms...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

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

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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



***“Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.”***

The mother of the book refers to the Preserved Tablet which has all of the decrees of Allah, the Exalted, recorded on it.

This verse could mean that Allah, the Exalted, revealed each divine law according to the age in which the people lived. Even though the fundamental laws were the same for all the Holy Prophets, peace be upon them, some minor laws were different in order to accommodate the people according to the time period they lived in. As time went on and the world further developed some of these minor laws were abrogated for the next nation until the final and unchangeable divine revelation and law was revealed to the Holy Prophet Muhammad, peace and blessings be upon him, namely, the Holy Quran. Its laws are universal and will remain in affect till Judgement Day. A muslim’s duty is to therefore sincerely obey and follow this final revelation with the knowledge that it will suffice them throughout their lives.

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

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

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

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with

many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

***“...and with Him is the Mother of the Book.”***

The mother of the book refers to the Preserved Tablet which has all of the decrees of Allah, the Exalted, recorded on it.

It is important to understand that as destiny is something which is hidden from people it therefore cannot be used as an excuse to commit sins. In addition, Allah, the Exalted, will not question people on the Day of Judgment about their destiny instead He will question them about their intention and actions, which are both under their control. Chapter 21 Al Anbiya, verse 23:

*“He is not questioned about what He does [destiny], but they will be questioned.”*

As these two things are under a person's control they must take responsibility for them whether they like it or not. Just like a police officer who intentionally misuses their training and equipment provided to them by the police force cannot blame the police force for their actions, nor can a person blame Allah, the Exalted, when they intentionally misuse the blessings He has granted them especially, after He has instructed them how to use the blessings correctly.

In addition, it is strange that a person will use destiny as an excuse to commit sins and excuse themselves from accountability yet when they experience injustice from another they demand justice and do not accept that this act of injustice was destined therefore, according to their belief, their oppressor cannot be blamed.

## Chapter 13 – Ar Ra'd, Verse 40

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا

الْحِسَابُ ﴿٤٠﴾

*“And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.”*

***“And whether We show you part of what We promise them or take you [Prophet Muhammad, peace and blessings be upon him] in death...”***

Generally speaking, this verse reminds muslims to adopt the correct perception.

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

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

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

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

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



***“And whether We show you part of what We promise them or take you [Prophet Muhammad, peace and blessings be upon him] in death...”***

Generally speaking, this verse reminds muslims to adopt the correct perception.

It is important for a muslim to understand a key truth namely, nothing in creation occurs without a wise reason even if people do not observe this wisdom immediately. A muslim should treat everything which occurs, whether they are in times of ease or difficulty, as a message in a bottle. They should not get too caught up in assessing and examining the bottle as it is merely a messenger which delivers the important message. This occurs when muslims either exult over the good things which occur thereby becoming heedless to the message within the good thing. Or they become grieved during difficulties thereby becoming too distracted to understand the message within the difficulty. They should instead concentrate on following the advice of the Holy Quran and approach each situation in a balanced way. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not prohibit being happy or sad in different situations as this is a part of human nature. But it advises a balanced approach whereby

one avoids extreme emotions namely, exultant which is excessive happiness or grief which is excessive sadness. This balanced approach will allow one to focus their mind on the more important message inside the bottle meaning, inside the situation whether it is a situation of ease or difficulty. Through assessing, understanding and acting on the hidden message a muslim can improve their worldly and religious life for the better. Sometimes the message will be a wakeup call to turn back to Allah, the Exalted, before their time runs out. Sometimes it will be a way of raising their rank. Other times a way of erasing their sins and sometimes a reminder not to attach themselves to the temporal material world and the things in it. Without this assessment one will merely journey through events without improving their worldly or religious life.

***“...or We take you in death...”***

Generally speaking, 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.

***“...upon you is only the [duty of] notification...”***

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of

others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

***“...upon you is only the [duty of] notification...”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themself to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themself always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

***“...upon you is only the [duty of] notification...”***

Even though commanding good and forbidding evil is an important duty on each muslim yet they will encounter people who do not seem to listen nor act on the advice given to them. This is quite obvious especially in this day and age. In cases like this it is best not to give up but to consider changing one's technique. Advising others through words is one way of commanding good and forbidding evil but a better way is to advise others through one's actions. The Holy Prophet Muhammad, peace and blessings be upon him, was the greatest teacher as he advised others through his words and actions. This leading by example technique is important to adopt as it is more likely to affect others in a positive way. But those who still fail to accept this technique of commanding good and forbidding evil should be left alone. One should continue showing a practical example but perhaps take a step back from verbally advising them as continuously advising others who do not pay attention can cause both parties to become irritated and angered. This contradicts the very attitude a muslim should possess when they advise others towards good. It is a sad truth that one should not bother verbally imposing themselves on people who do not care what they have to say. But they should continue advising others through their actions. In this way one not only helps themselves by refining their own character but also fulfils their duty in commanding good and forbidding evil. Chapter 31 Luqman, verse 17:

*“...enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve.”*

***“...and upon Us is the account.”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*



***“...and upon Us is the account.”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

***“...during a Day the extent of which is fifty thousand years.”***

It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

***“...and upon Us is the account.”***

Muslims must prepare for their final judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

***“...and upon Us is the account.”***

Muslims must prepare for their final judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

## Chapter 13 – Ar Ra'd, Verse 41

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ  
وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾

*“Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account.”*

***“Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision...”***

No matter how much the non-muslims of Mecca strived, Islam continued to spread and the areas which were under their influence reduced with time. For example, in the sixth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, set out towards Mecca intending to perform the Visitation (Umra) and not to engage in warfare with the non-Muslims of Mecca. During the journey the Holy Prophet Muhammad, peace and blessings be upon him, was warned that the non-Muslim leaders of Mecca dispatched a force to prevent them from entering Mecca. After setting up camp in Hudaibiya the non-Muslim leaders of Mecca sent different people to talk to the Holy Prophet Muhammad, peace and blessings be upon him, and ascertain his motives for coming to Mecca. The Holy Prophet Muhammad, peace and blessings be upon him, told each of them he only desired to perform the Visitation (Umra) in peace. After a few incidences eventually the non-Muslim leaders of Mecca dispatched Suhayl Bin Amr to the Holy Prophet Muhammad, peace and blessings be upon him, in order to make peace with him but set some conditions all of which seemed to outwardly favor the non-Muslims of Mecca. After the pact was signed the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, returned to Medina without performing the Visitation (Umra), which was part of the pact. This pact of peace for ten years in reality favored the Muslims. Prior to this pact whenever Muslims and non-Muslims met it often led to some sort of fighting but when warfare came to an end because of the pact whenever these people met they only conversed. When Islam was explained to the non-Muslims they began to accept it. Islam entered the hearts of more people in the next two years than it did in all the previous years since its coming. This clear victory was acknowledged by Allah, the Exalted, who revealed

chapter 48 Al Fath after the agreement had been signed. Chapter 48 Al Fath, verse 1:

*“Indeed, We have given you, a clear conquest”*

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 231.

This superiority and success was granted to the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, as they remained sincerely obedient to Allah, the Exalted, at all times. Even though the number of Muslims have increased over time it is obvious that the strength of Muslims has only decreased. Each Muslim irrespective of the strength of their faith believes in the authenticity of the Holy Quran as doubting it would cause them to lose their faith. In the following verse Allah, the Exalted, has given the key to obtaining superiority and success which would remove the weakness and grief Muslims are experiencing all around the world. Chapter 3 Alee Imran, verse 139:

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



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

***“...And Allāh decides; there is no adjuster of His decision...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

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

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

***“...And Allāh decides; there is no adjuster of His decision...”***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable

plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

***“...And Allāh decides; there is no adjuster of His decision...”***

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

There are two aspects of life. One aspect are the situations people find themselves in whether they are times of ease or difficulties. The control of what situation a person faces is out of their hands. Allah, the Exalted, has decided this and there is no escaping them. Therefore, stressing over the situations one faces does not make sense as they are destined and therefore inevitable. The other aspect is a person's reaction to each situation. This is in each person's control and this is what they are judged on for example, showing patience or impatience in a difficult situation. Therefore, a muslim must concentrate on their behaviour and reaction in each situation instead of stressing over being in a situation as this is unavoidable. If a muslim desires to succeed in both worlds they should assess each situation and always act in the obedience of Allah, the Exalted. For example, in times of ease they must use the blessings they possess as prescribed by Islam which is true gratitude to Allah, the Exalted. Chapter 14 Ibrahim, verse 7:

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

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

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



***“...And He is swift in account.”***

Allah, the Exalted, is the only One who will hold the entire creation accountable for their deeds. The muslim who understands this divine name will only obey Allah, the Exalted, and avoid His disobedience as they know no deed, good or bad, will escape the reckoning of Allah, the Exalted.

A muslim must act on this divine name by judging their own deeds before they are reckoned by Allah, the Exalted. The one who does this will be inspired to sincerely repent from their sins and strive to fulfil the commands of Allah, the Exalted. The one who fails to assess their own deeds will only sink deeper into heedlessness until they reach their strict reckoning on a Great Day.

***“...And He is swift in account.”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“...And He is swift in account.”***

Muslims must prepare for their final judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

***“...And He is swift in account.”***

Muslims must prepare for their final judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

## Chapter 13 – Ar Ra’d, Verse 42

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ

وَسَيَعْلَمُ الْكٰفِرُ لِمَنْ عَقَبَى الدَّارِ ﴿٤٢﴾

*“And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.”*

***“And those before them had plotted, but to Allah belongs the plan entirely...”***

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

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

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

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

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



***“And those before them had plotted, but to Allah belongs the plan entirely...”***

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*

***“And those before them had plotted, but to Allah belongs the plan entirely...”***

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

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

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

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

***“And those before them had plotted, but to Allah belongs the plan entirely...”***

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 those before them had plotted, but to Allah belongs the plan entirely...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He

deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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



***“...He knows what every soul earns...”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“...He knows what every soul earns...”***

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

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

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

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

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

***“...and the disbelievers will know for whom is the final home.”***

In a Hadith found in Jami At Tirmidhi, number 2559, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Paradise is surrounded by hardships and Hell is surrounded by desires.

This means the path which leads to Paradise contains difficulties and hardships. In most cases, a person cannot obtain good in this world without going through some sort of difficulty, such as exerting one's energy, then how can one believe they can obtain Paradise without facing difficulties? If one turns the pages of history they will observe the righteous always faced difficulties but as they knew the path of Paradise contained difficulties they maintained their focus on the destination instead of the difficulties. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once declared that no one had been tested more than him in a Hadith found in Jami At Tirmidhi, number 2472. Therefore, muslims must realize a fact that facing some difficulties in this world is an extremely small price to pay to obtain the permanent bliss of Paradise. Therefore, they should remain patient through all difficulties while focusing on the destination.

The path to Hell is full of desires. This indicates the importance of maintaining one's obedience to Allah, the Exalted, at all times by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Even though it is not unlawful to enjoy lawful pleasures in this world a muslim should minimize these as much as possible as these lawful desires often lead to unlawful desires. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who behaves in such a

manner will safe guard their faith and honor. A muslim should never obey their desires or the desires of others if it means they will disobey Allah, the Exalted, as the pleasure of fulfilling desires vanishes quickly whereas the regret and the potential punishment will last long.

To conclude, a desire fulfilled will not make one feel better if they end up in Hell. And a difficulty one faces will not make them feel bad if they end up in Paradise.

***“...and the disbelievers will know for whom is the final home.”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, “Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“...and the disbelievers will know for whom is the final home.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*



They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“...and the disbelievers will know for whom is the final home.”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be

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

## Chapter 13 – Ar Ra'd, Verse 43 of 43

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي  
وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

*"And those who have disbelieved say, "You are not a messenger." Say, "Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture.""*

***“And those who have disbelieved say, “You are not a messenger.”  
Say, “Sufficient is Allah as Witness between me and you...””***

The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs

were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

***“...Say, "Sufficient is Allah as Witness between me and you..."”***

The divine vision of Allah, the Exalted, encompasses everything irrespective of its size or location. In addition, Allah, the Exalted, is a witness to the actions of the creation. He observes their outer physical actions and inner hidden intentions. Nothing can escape His divine vision.

A muslim should therefore strive in obedience to Allah, the Exalted, in order to reach the level where they become constantly vigilant of the divine vision. This level has been referred to as excellence of faith in a Hadith found in Sahih Muslim, number 99. When one is fully aware of the divine vision it prevents them from sinning and encourages them to perform righteous deeds.

A muslim should be an overseer of their own soul and constantly take themselves into account in order to ensure they do not become heedless. As the main cause of sin is heedlessness. The one who takes themselves into account will find their accountability on Judgement Day easy. Whoever does not watch over themselves like this will commit sins without even realising it. A muslim should also ensure they keep a watchful eye on all the people under their care and advise them accordingly as this is a responsibility given to them by Allah, the Exalted. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2928.

***“And those who have disbelieved say, “You are not a messenger.” Say, “Sufficient is Allāh as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture.””***

The scholars from the people of the Book (Jews and Christians) living in Medina were fully aware of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had been described in their divine scriptures. Chapter 6 Al An’am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*

It is important to note, that all the Holy Prophets, peace be upon them, came with the same religion, Islam – submission to Allah, the Exalted. The only thing they differed in were smaller issues but their core and fundamental teachings were one in the same. As the Holy Quran was in harmony with the unaltered teachings of the previous divine scriptures



there was no good reason why the people of the book should have rejected the Holy Quran and the one to whom it was given namely, the Holy Prophet Muhammad, peace and blessings be upon him. In fact, it was more appropriate for them to accept Islam as the scholars of the people of the book possessed knowledge which allowed them to recognize the truth easily.

In addition, the fact that the Holy Quran confirmed the unaltered teachings of the previous divine scriptures meant that when one rejected the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, they were in essence rejecting their previous divine scriptures and their Holy Prophets, such as the Holy Prophet Musa, peace be upon them, also.

After all these signs verifying the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, many of the scholars of the people of the book still concealed and misinterpreted their divine teachings out of envy and fear of losing the social status and wealth they had obtained as leaders of their societies.

For example, in the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation visited the Holy Prophet Muhammad, peace and blessings be upon him. This Christian delegation did not accept Islam but agreed to a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. When the delegation left Medina two brothers, Abu Haritha and Kurz Bin Alqama, were riding near each other. The mule of Abu Haritha stumbled and Kurz in

frustration rebuked the Holy Prophet Muhammad, peace and blessings be upon him, indirectly. Abu Haritha in response rebuked him. When Kurz asked about his response Abu Haritha told him that the Holy Prophet Muhammad, peace and blessings be upon him, was undoubtedly the final Holy Prophet, peace and blessings be upon him, they had been waiting for and who had been described in their divine scriptures. When Kurz asked him why he rejected Islam even though he knew it was the truth Abu Haritha replied that he did so because of the honor, wealth and authority their people had given them and he was afraid he would lose it all if he accepted Islam. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 75-76.

In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a muslim should firmly believe their provision is guaranteed to them and this allotment can never

change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In

fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true muslim.

If a muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Chapter 14 – Ibrahim, Verses 1-3

الرَّكِيبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ

رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ

مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ

اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

*“Alif, Lām, Rā. [This is] a Book which We have revealed to you that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.*

*Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe [i.e., destruction] to the disbelievers from a severe punishment.*

*The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it [seem] deviant. Those are in extreme error.”*

## **“Alif, Lām, Rā...”**

Even though the actual meaning of these verses found within the Holy Quran are unknown using letters from the alphabet does indicate the importance of education and knowledge.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.



The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

***“...[This is] a Book which We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might...”***

A person can only journey down this single straight path and avoid all other paths which lead to destruction when they sincerely obey and follow the two sources of guidance.

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.

***“...[This is] a Book which We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might...”***

A person can only journey down this single straight path and avoid all other paths which lead to destruction when they sincerely obey and follow the two sources of guidance namely, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads

to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“...[This is] a Book which We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might...”***

A person can only journey down this single straight path and avoid all other paths which lead to destruction when they sincerely obey and follow the two sources of guidance namely, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have

resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.



***“...that you might bring mankind out of darkneses into the light by permission of their Lord...”***

A muslim must understand that their righteous deeds are a blessing from Allah, the Exalted, as the inspiration, knowledge, strength and opportunity to perform them comes from Allah, the Exalted. Therefore, muslims will only enter Paradise through the mercy of Allah, the Exalted. Understanding this fact prevents the deadly characteristic of pride. An atom's worth of which is enough to take one to Hell. This has been warned in a Hadith found in Sahih Muslim, number 266.

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

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

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

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

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

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

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

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

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

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

***“...to the path of the Exalted in Might...”***

Allah, the Exalted, is the One who over powers all things, who in reality is the only One who possesses power and might. Anyone else who possesses strength only does so because Allah, the Exalted, granted it to them. There is no atom in this world or in the next that can escape the power and authority of Allah, the Exalted.

As all power belongs to Allah, the Exalted, a muslim should therefore always remember that the strength to perform righteous deeds and refrain from sins comes from Allah, the Exalted, alone. This will remove any chance of pride creeping into their heart. An atom's worth of which is enough to take a person to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

Whoever desires for their faith to become mighty must obey the All Mighty, Allah, the Exalted. Only then will they be granted strong faith which will aid them to overcome all difficulties so that they leave this world while Allah, the Exalted, is pleased with them. True obedience only lies in following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Chapter 3 Alee Imran, verse 31:

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

Truly Knowing Allah, the Exalted, is All Mighty should prevent a muslim from sinning. As they should know there is no way to escape the might of Allah, the Exalted. In addition, when a muslim engraves this divine name into their heart it prevents them from committing oppression and wronging others. They become fully aware that even if there is no person powerful enough to seek justice from them Allah, the Exalted, will certainly take them to account and punish them in both worlds. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression to others may cause the All Mighty, Allah, the Exalted, to hurl them into Hell on Judgment Day.

***“...the Praiseworthy.”***

Allah, the Exalted, is the One who is praised by His self-praise and by the praise of His creation. This also means that Allah, the Exalted, is the One who praises His righteous servants and handsomely rewards them for their efforts.

The muslim who understands this divine name will be far too busy in praising and obeying Allah, the Exalted, to praise themselves and to worry about their rights. This will keep them away from pride which is a characteristic that leads to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 265.

A muslim must act on this divine name by only performing praiseworthy actions and adopting a praiseworthy character. This is arguably the greatest tradition of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

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

***“Allāh, to whom belongs whatever is in the heavens and whatever is on the earth...”***

Allah, the Exalted, is the One who possesses all sovereignty which is free of all defects. It is a sovereignty which has no beginning, no end, no reduction and no limit. Allah, the Exalted, has complete and total control over the creation through management and judgment without any limitations, partners or helpers. The King cannot be hindered or prevented from carrying out His will.

By accepting Allah, the Exalted, as the only King a muslim indirectly accepts their servanthood to Him. Therefore, they must fulfil all His commands and avoid all His prohibitions. A true servant never questions the wise decisions of the King and instead submits with full trust to His choices knowing that the wise King only decrees the best for His servant. Chapter 2 Al Baqarah, verse 216:

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

When a muslim recognises Allah, the Exalted, as the King they will not turn to another when seeking help and instead only seek His support through sincere obedience to Him. They will always remember if they obey the King He will protect them from the creation. But if they obey the creation over

Allah, the Exalted, the creation will not be able to protect them from the punishment of the only King. This is indicated in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sunan Abu Dawud, number 2625. He declared that there is no obedience to the creation if it leads to the disobedience of the Creator.

A muslim should adopt this characteristic according to their status by purifying their inner spiritual king namely, the spiritual heart through acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause their servants meaning, their bodily limbs, to obey their spiritual heart in acts of righteousness. The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 4094, that if the spiritual heart is pure the rest of the body will be pure but if the spiritual heart is corrupt the whole body will become corrupt. One should not become a slave of their evil desires and instead become a true king which controls their desires according to the teachings of Islam.

Whoever perfects this will be given a spiritual kingdom in both worlds. The ultimate destination of the one who fulfils the rights of the King by perfecting servanthood has been mentioned in the Holy Quran. They will be granted a high station in the presence of the only Omnipotent King. Chapter 54 Al Qamar, verse 55:

*“In a seat of honour near a Sovereign, Perfect in Ability.”*



***“...And woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter...Those are in extreme error.”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter...Those are in extreme error.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter...Those are in extreme error.”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then there would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely,

depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter...Those are in extreme error.”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the

other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.



***“...And woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter...Those are in extreme error.”***

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 woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter... Those are in extreme error.”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only

this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter...Those are in extreme error.”***

These verses indicate that only a disbeliever prefers the material world over the hereafter.

Some muslims often claim that one's faith and the material world need to walk hand in hand with each other without a person being extreme in either. It is strange how most of those who claim this and use this statement as a way to enjoy the lawful luxuries and pleasures of this world do not truly understand nor adhere to it. This statement is true but applies to those worldly and religious matters which are pleasing to Allah, the Exalted. For example, occasionally exercising in order to keep the body healthy which is a trust given to a person. It does not mean one can enjoy the lawful pleasures of this world in excess while neglecting following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, by gaining and acting on Islamic knowledge even if they fulfil the standard obligatory duties. As gaining knowledge in itself is a duty on all muslims according to a Hadith found in Sunan Ibn Majah, number 224.

In addition, walking hand in hand would suggest that one dedicates equal attention, effort and time to each thing. How many muslims can honestly say that they dedicate equal effort, energy and time to the material world and preparing for the hereafter? If they do not, and most do not, then how exactly are they fulfilling this statement?

A muslim should not fool themselves as their time on Earth is limited and they will not be given a second chance once they depart from it. Therefore, they should honestly strive to fulfil this statement by at least dedicating equal time, effort and energy to both the material world and preparing for the hereafter. It is important to note, that some would argue that treating a temporary abode and an everlasting abode equal is not wise.

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter...Those are in extreme error.”***

These verses indicate that only a disbeliever prefers the material world over the hereafter.

It is important for Muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt.

But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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 woe [i.e., destruction] to the disbelievers from a severe punishment. The ones who prefer the worldly life over the Hereafter... Those are in extreme error.”***

These verses indicate that only a disbeliever prefers the material world over the hereafter.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment...and avert [people] from the way of Allāh, seeking to make it [seem] deviant. Those are in extreme error.”***

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

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

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

In addition, this principle is an extremely easy way for muslims to gain reward for actions they cannot perform themselves due to a lack of

means, such as wealth. For example, a person who is not financially able to donate charity can encourage others to do so and this will result in them gaining the same reward as the one who gave charity.

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment...and avert [people] from the way of Allāh, seeking to make it [seem] deviant. Those are in extreme error.”***

These verses also warn against bad companionship.

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

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

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

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

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment...and avert [people] from the way of Allāh, seeking to make it [seem] deviant. Those are in extreme error.”***

It is important for Muslims especially, in this day and age to understand the difference between those who discuss certain topics which may be considered controversial in order to genuinely benefit people through a positive change and those who simply discuss these issues in order to attract the attention of others. Those who desire a positive change in society will always show respect and good character towards others especially, to those they are challenging through their words. They never result to vulgar language or actions in order to declare their point of view. They instead study and understand the subject they are debating about without misinterpreting or falsifying information in order to support their point of view. Their criticism is always constructive and their genuine and sincere intention to improve the society is shown through their behaviour and words. These are the people who Muslims should pay attention to as if they are correct it will improve society for everyone. But if their viewpoint is wrong they will accept the truth when it is made clear to them by others. But those who behave opposite to this correct attitude, whether they are found in the media or anywhere else, should simply be ignored as they do not desire to improve the lives of people. They are starved for attention and like an infant act out in order to attract some attention from others. Muslims should not circulate and pass on videos or other content which are linked to people like this as they are playing right into their hands and giving them the attention they so badly desire. Debating with these people is a complete waste of time because of their evil intention and behaviour. Muslims should instead place their efforts in other useful places which benefit them and others in both worlds.

***“...And woe [i.e., destruction] to the disbelievers from a severe punishment...and avert [people] from the way of Allāh, seeking to make it [seem] deviant. Those are in extreme error.”***

A sign of hypocrisy is that a person spreads corruption in society. This negative characteristic affects all social levels beginning from a family unit and ending at the international level. This type of person dislikes seeing people uniting on good as this may cause the worldly status of others to increase beyond their own. This drives them to backbiting and slander in order to cause people to turn against each other. Their evil attitude destroys their own ties of kinship and when they observe other families who are happy it drives them to destroy their happiness also. They are fault finders who dedicate their time unveiling the mistakes of others in order to drag their social status down. They are the first people to begin gossiping about others and act deaf whenever good things are spoken about. Peace and quiet disturbs them so they seek to create problems in order to entertain themselves. They fail to remember the Hadith found in Sunan Ibn Majah, number 2546. It advises that whoever covers the faults of others Allah, the Exalted, will cover their faults. But whoever seeks out and unveils the faults of others Allah, the Exalted, will expose their faults to the people. So in reality, this type of person is only unveiling their own faults to society even though they believe they are exposing the faults of others.



## Chapter 14 – Ibrahim, Verse 4

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ  
يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

*“And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.”*

***“And We did not send any messenger...”***

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

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

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

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

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

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

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

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

***“And We did not send any messenger except [speaking] in the language of his people to state clearly for them...”***

The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs

were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

***“And We did not send any messenger except [speaking] in the language of his people to state clearly for them...”***

In this modern time, the Holy Quran has been translated and explained in countless languages. Therefore, no muslim has a valid excuse if they fail to fulfil its rights.

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

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

right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

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

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

***“...and Allāh sends astray [thereby] whom He wills and guides whom He wills...”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a



Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

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

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“...and Allāh sends astray [thereby] whom He wills and guides whom He wills...”***

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

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

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

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

***“...And He is the Exalted in Might...”***

Allah, the Exalted, is the One who over powers all things, who in reality is the only One who possesses power and might. Anyone else who possesses strength only does so because Allah, the Exalted, granted it to them. There is no atom in this world or in the next that can escape the power and authority of Allah, the Exalted.

As all power belongs to Allah, the Exalted, a muslim should therefore always remember that the strength to perform righteous deeds and refrain from sins comes from Allah, the Exalted, alone. This will remove any chance of pride creeping into their heart. An atom's worth of which is enough to take a person to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

Whoever desires for their faith to become mighty must obey the All Mighty, Allah, the Exalted. Only then will they be granted strong faith which will aid them to overcome all difficulties so that they leave this world while Allah, the Exalted, is pleased with them. True obedience only lies in following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Chapter 3 Alee Imran, verse 31:

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

Truly Knowing Allah, the Exalted, is All Mighty should prevent a muslim from sinning. As they should know there is no way to escape the might of Allah, the Exalted. In addition, when a muslim engraves this divine name into their heart it prevents them from committing oppression and wronging others. They become fully aware that even if there is no person powerful enough to seek justice from them Allah, the Exalted, will certainly take them to account and punish them in both worlds. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression to others may cause the All Mighty, Allah, the Exalted, to hurl them into Hell on Judgment Day.

***“...He is...the Wise.”***

Allah, the Exalted, possesses infinite knowledge of all things and their real nature and acts according to His infinite wisdom in a perfect manner. The muslim who understands this divine name will never object to His choices and decrees knowing that there is wisdom behind each choice of Allah, the Exalted, which benefits His servants even if they are not obvious to 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.”*

A muslim should act on this divine name by using their knowledge and blessings according to the commands of Allah, the Exalted, as this is the ultimate wisdom a person can possess.

## Chapter 14 – Ibrahim, Verses 5-8

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ وَذَكَرَهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ  
أَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدَّبِحُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ  
﴿٦﴾

وَإِذْ تَأَذَّتْ رِيبُكُمْ لِيْن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلِيْن كَفَرْتُمْ إِنَّ  
عَذَابِي لَشَدِيدٌ ﴿٧﴾

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

*“And We certainly sent Moses with Our signs, [saying], “Bring out your people from darkneses into the light and remind them of the days of Allah.” Indeed in that are signs for everyone patient and grateful.*

*And [recall, O Children of Israel], when Moses said to his people, “Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.*

*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.’”*

*And Moses said, “If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy.””*



***“And We certainly sent Moses with Our signs, [saying], "Bring out your people from darkneses into the light..."”***

In this age, the only way one can find the single path of success and avoid the countless paths of destruction is by sincerely obeying and following the two greatest signs of Allah, the Exalted.

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

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

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

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

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

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

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

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

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

***“And We certainly sent Moses with Our signs, [saying], “...and remind them of the days of Allāh.” Indeed in that are signs for everyone patient and grateful. And [recall, O Children of Israel], when Moses said to his people, “Remember the favor of Allāh upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.””***

The days of Allah, the Exalted, according to these verses are when one experiences times of ease after difficulties and demonstrates gratitude for this change.

In a Hadith found in Musnad Ahmad, number 2803, the Holy Prophet Muhammad, peace and blessings be upon him, advised the importance of understanding that every difficulty a person faces will be followed by ease. This reality has also been mentioned in the Holy Quran for example, chapter 65 At Talaq, verse 7:

*“...Allah will bring about, after hardship, ease [i.e., relief].”*

It is important for muslims to understand this reality as it gives rise to patience and even contentment. Being uncertain over the changes in circumstances can lead one to impatience, ingratitude and even towards

unlawful things, such as unlawful provision. But the one who firmly believes all difficulties will eventually be replaced with ease will patiently wait for this change fully trusting in the teachings of Islam. This patience is much loved by Allah, the Exalted, and greatly rewarded. Chapter 3 Alee Imran, verse 146:

*“...And Allah loves the steadfast.”*

This is the reason Allah, the Exalted, has mentioned numerous examples within the Holy Quran when difficult situations were followed by ease and blessings. For example, the following verse of the Holy Quran mentions the great difficulty the Holy Prophet Nuh, peace be upon him, faced from his people and how Allah, the Exalted, saved him from the great flood. Chapter 21 Al Anbiya, verse 76:

*“And [mention] Noah, when he called [to Allah] before [that time], so We responded to him and saved him and his family from the great affliction [i.e., the flood].”*

Another example is found in chapter 21 Al Anbiya, verse 69:

*“We [i.e., Allah] said, “O fire, be coolness and safety upon Abraham.”*

The Holy Prophet Ibrahim, peace be upon him, faced a great difficulty in the form of a great fire but Allah, the Exalted, made it cool and peaceful for him.

These examples and many more have been mentioned in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, so that muslims understand that a moment of difficulty will eventually be followed by ease for those who obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

Therefore, it is important for muslims to study these Islamic teachings in order to observe the countless cases where Allah, the Exalted, granted ease to His obedient servants after they faced difficulties. If Allah, the Exalted, has saved His obedient servants from great difficulties mentioned in the divine teachings then He can and will save the obedient muslims facing smaller difficulties also.

***“And We certainly sent Moses with Our signs, [saying], “...and remind them of the days of Allāh.” Indeed in that are signs for everyone patient and grateful. And [recall, O Children of Israel], when Moses said to his people, “Remember the favor of Allāh upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.””***

The days of Allah, the Exalted, according to these verses are when one experiences times of ease after difficulties and demonstrates gratitude for this change.

Muslims often increase their obedience to Allah, the Exalted, such as attending the Mosques for the congregational prayers or reciting more spiritual exercises in times of difficulty. But in times of ease they often relax and become lazy. But it is important to note, that generally it is more important to be more on guard and increase one's obedience during times of ease than times of difficulty. This is because one often sins more during times of ease than difficulty, such as abandoning their obligatory duties. If one reviews the different misguided people in history, such as Pharaoh and Quroon they will observe that their sins only multiplied during times of ease. Someone who is facing a difficulty where they are stuck and have no option but to patiently wait for relief is less likely to sin as they desire to be relieved of their difficulty. Whereas, a person experiencing times of ease will be in a better position to enjoy and over indulge in worldly things which often leads to sins. For example, a person facing poverty is less likely to sin as many sins require wealth. Whereas, a wealthy person is in an easier position to commit those sins, such as purchasing alcohol or drugs.

Therefore, muslims should take note of this and ensure they maintain or even increase their obedience to Allah, the Exalted, during times of ease so that they do not fall into sins and disobedience.

In addition, the one who is obedient to Allah, the Exalted, by fulfilling His commands and refraining from His prohibitions during times of ease will gain the support of Allah, the Exalted, during their times of difficulty which will aid them to overcome them successfully. Chapter 47 Muhammad, verse 7:

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



***“And We certainly sent Moses with Our signs, [saying], “...and remind them of the days of Allāh.” Indeed in that are signs for everyone patient and grateful. And [recall, O Children of Israel], when Moses said to his people, “Remember the favor of Allāh upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.””***

The days of Allah, the Exalted, according to these verses could also mean the destruction of those who disobeyed Allah, the Exalted, such as wronging others.

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

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

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

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

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

***“...and remind them of the days of Allah.”...”***

It is commonly observed that in the special days and nights of the Islamic year, such as the night of power, which is considered to be on the 27th night of the Islamic month of Ramadan according to a Hadith found in Sunan Abu Dawud, number 1386, muslims come out in droves and inhabit the Mosques or pray more at home. Even though, this is a good thing it is important to understand that a muslim should not only behave in this manner on the special days and nights of the Islamic year. They should instead respect each day and night throughout the whole year by fulfilling their duties in them without neglect. They should never believe the worship of one day or night in the year will make up for their neglect of the rest of year as this is completely untrue and a trick of the Devil. Being a muslim is a 24/7 duty it is not a duty which extends only on certain days and nights. Meaning, a muslim must fulfil their duties in respect to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, face destiny with patience and fulfil the rights of people every day of their life according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Cherry picking certain days and nights is a major reason why muslims feel disconnected from Allah, the Exalted, as they only turn to Him occasionally. The truth is simple, what muslims dedicate to Allah, the Exalted, is what they will receive in return. If they only dedicate a few days or nights in the year to Him then they should not expect a great return. Islam does not demand one to pray all night instead it demands muslims to fulfil their obligatory duties and as much of the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as possible. This does not take much time up and leaves one with plenty of time to do other things as well.

In reality, the one who does not respect every day and night by fulfilling their duties in them will find that even the special days and nights are just ordinary days and nights for them. But the one who respects every day and night will find that every day and night is like the special days and nights, like the night of power, for them. Meaning, Allah, the Exalted, will bless them just like He blesses them on the special days and nights in the Islamic year.

***“...Indeed in that are signs for everyone patient and grateful.”***

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

There are two aspects of life. One aspect are the situations people find themselves in whether they are times of ease or difficulties. The control of what situation a person faces is out of their hands. Allah, the Exalted, has decided this and there is no escaping them. Therefore, stressing over the situations one faces does not make sense as they are destined and therefore inevitable. The other aspect is a person's reaction to each situation. This is in each person's control and this is what they are judged on for example, showing patience or impatience in a difficult situation. Therefore, a muslim must concentrate on their behaviour and reaction in each situation instead of stressing over being in a situation as this is unavoidable. If a muslim desires to succeed in both worlds they should assess each situation and always act in the obedience of Allah, the Exalted. For example, in times of ease they must use the blessings they possess as prescribed by Islam which is true gratitude to Allah, the Exalted. Chapter 14 Ibrahim, verse 7:

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

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

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

***“And We certainly sent Moses with Our signs, [saying], “...and remind them of the days of Allāh.” Indeed in that are signs for everyone patient and grateful. And [recall, O Children of Israel], when Moses said to his people, “Remember the favor of Allāh upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord. 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.’””***

The days of Allah, the Exalted, according to these verses are when one experiences times of ease after difficulties and demonstrates gratitude for this change.

If Muslims desire to escape divine punishment in both worlds they must practically fear Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and adopt true gratitude. Chapter 4 An Nisa, verse 147:

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

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 this is 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.

Finally, it is important to note that in the main verses under discussion Allah, the Exalted, substituted the word ungrateful for deny. This indicates that according to Islam being ungrateful to Allah, the Exalted, and denying Him are very similar. Therefore, muslims must avoid showing ingratitude to Him as this a characteristic of disbelief.

***“...when Moses said to his people, "Remember the favor of Allāh upon you..."”***

It is important for muslims to adopt a positive mind-set as it is a great tool to aid them when dealing with difficulties so that they remain obedient to Allah, the Exalted. Whenever a person faces difficulties they should always understand a truth that the difficulty could have been much worse. If it was a worldly problem they should be grateful it was not an affliction affecting their faith. Instead of dwelling on the immediate sadness which accompanies the difficulty they should concentrate on the end and the reward which is waiting for those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings they should recount the countless blessings they still possess. In each difficulty, a muslim should remember the verse of the Holy Quran which reminds muslims that there are many hidden wisdoms to difficulties and tests which they have not observed. Therefore, the situation they are facing is better than the situation they desired. 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.”*

To conclude, a muslim should reflect on these facts and others so that they adopt a positive mind-set which is a key element in dealing with difficulties in a way which leads to countless blessings in both worlds. Remember, the cup is not half empty it is instead half full.

***“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.'”***

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

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

***“And [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.'”***

True gratitude involves using the blessings one has been granted in the correct way. In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision.

Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“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.'”***

True gratitude involves using the blessings one has been granted in the correct way. 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 Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allāh is Free of need...””***

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.



***“...indeed, Allāh is Free of need...”***

Allah, the Exalted, is rich beyond needing anything whereas the creation are poor and are completely in need of Him.

The muslim who understands this divine name will seek all things from Allah, the Exalted, through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. They will understand that both worldly and religious richness which are free of any defects can only be achieved through the sincere obedience of Allah, the Exalted.

A muslim must act on this divine name by striving to become independent of people and only rely on Allah, the Exalted. In fact, becoming independent of the material world and the possessions of people will lead to the love of Allah, the Exalted, and the love of people according to a Hadith found in Sunan Ibn Majah, number 4102. This is achieved when one uses the blessings they have been given, such as good health, to lawfully fulfil their needs and the needs of their dependents and avoid laziness by relying on others, such as the government, to fulfil this duty for them.

***“...indeed, Allāh is...Praiseworthy.”***

Allah, the Exalted, is the One who is praised by His self-praise and by the praise of His creation. This also means that Allah, the Exalted, is the One who praises His righteous servants and handsomely rewards them for their efforts.

The muslim who understands this divine name will be far too busy in praising and obeying Allah, the Exalted, to praise himself and to worry about their rights. This will keep them away from pride which is a characteristic that leads to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 265.

A muslim must act on this divine name by only performing praiseworthy actions and adopting a praiseworthy character. This is arguably the greatest tradition of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

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

## Chapter 14 – Ibrahim, Verses 9-12

الْمَيَاتِكُمْ نَبُوءَ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ  
وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي  
شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

﴿٩﴾ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ  
لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا  
إِن أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا  
فَأَتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ  
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

وَمَا لَنَا إِلَّا أَنْ نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصِيرَكَ عَلَى مَا

ءَاذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

*"Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamūd and those after them? No one knows them but Allah. Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."*

*Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays you [i.e., your death] for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority [i.e., evidence]."*

*Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allah. And upon Allah let the believers rely."*

*And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely.""*

***“Has there not reached you the news of those before you - the people of Noah and ‘Aad and Thamūd and those after them?...”***

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

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

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

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

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

***“Has there not reached you the news of those before you - the people of Noah and ‘Aad and Thamūd and those after them? No one knows them but Allāh...”***

The fact that the Holy Prophet Muhammad, peace and blessings be upon him, was reciting truthful historical accounts and beneficial lessons even though he was unlettered and had not studied the previous divine scriptures, which the non-Muslims of Mecca full well knew, was a clear sign of his Prophethood.

Muslims must therefore make use of this divine knowledge by gaining and acting on it.

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2645, that when Allah, the Exalted, desires to give someone good He provides them with Islamic knowledge.

There is no doubt that every muslim irrespective of the strength of their faith desires good in both worlds. Even though many muslims incorrectly believe that this good which they desire lies in fame, wealth, authority, companionship and their career this Hadith makes it crystal clear that true lasting good lies in gaining and acting on Islamic knowledge. It is important to note a branch of religious knowledge is useful worldly knowledge

whereby one earns lawful provision in order to fulfil their necessities and the necessities of their dependents. Even though the Holy Prophet Muhammad, peace and blessings be upon him, has pointed out where good lies yet it is a shame how many muslims do not place much value in this. They in most cases only strive to obtain the bare minimum of Islamic knowledge in order to fulfil their obligatory duties and fail to acquire and act on more such as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead they dedicate their efforts on worldly things believing true good is found there. Many muslims fail to appreciate that the righteous predecessors had to journey for weeks on end just to learn a single verse or Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas today one can study Islamic teachings without leaving their home. Yet, many fail to make use of this blessing given to the modern day muslims. Out of His infinite mercy Allah, the Exalted, through his Holy Prophet Muhammad, peace and blessings be upon him, has not only pointed out where true good lies but He has also placed this good at one's finger tips. Allah, the Exalted, has informed mankind of where an eternal buried treasure is located which can solve all the problems they may encounter in both worlds. But muslims will only obtain this good once they struggle to acquire and act on it.



***“Has there not reached you the news of those before you - the people of Noah and ‘Aad and Thamūd and those after them?...Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."”***

Muslims must avoid this type of behaviour, which involves ignoring the two greatest signs of Allah, the Exalted. Muslims must instead strive to sincerely obey and follow them.

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

***“Has there not reached you the news of those before you - the people of Noah and ‘Aad and Thamūd and those after them?...Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt." Their messengers said, "Can there be doubt about Allāh, Creator of the heavens and earth?...””***

Having doubts prevents one from acting on the truth. Therefore, muslims must avoid weakness of faith by gaining and acting on Islamic knowledge.

A great obstacle to the obedience of Allah, the Exalted, is weakness of faith. It is a blameworthy characteristic which gives rise to other negative characteristics, such as failing to act on one's knowledge, fearing others, placing the obedience of people above the obedience to Allah, the Exalted, having hope in forgiveness without striving for it and other undesired characteristics. The greatest affliction of weakness of faith is that it allows one to commit sins, such as neglecting the obligatory duties. The root cause of weakness of faith is ignorance of Islam.

One should strive to gain knowledge in order to strengthen their faith. With time they will eventually reach certainty of faith which is so strong that it safeguards a person through all tests and trials and ensures they fulfil their duties both religious and worldly. This knowledge is obtained when one studies the teachings of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Specifically, those teachings which discuss the promises of reward for those who are obedient

and the punishment for those who are disobedient to Allah, the Exalted. This creates fear of punishment and hope of reward in a muslim's heart which acts like a pull and push mechanism towards the obedience of Allah, the Exalted.

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

Another thing which can strengthen one's faith is to persist in righteous deeds and abstain from all sins. As faith is belief supported by actions it weakens when sins are committed and strengthens when good deeds are performed. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan An Nasai, number 5662, that a muslim is not a believer when they drink alcohol.

***“Their messengers said, "Can there be doubt about Allāh, Creator of the heavens and earth?...””***

Generally speaking, at one point in history Earth seemed to be the only significant thing in the universe. But with the passing of time and scientific advancements it was discovered that Earth is in fact only a drop in a vast ocean namely, the universe. It is important for muslims to understand these scientific teachings as it inspires one to adopt good characteristics, such as trust in the infinite power of Allah, the Exalted. When a muslim faces difficulties and questions the help of Allah, the Exalted, they should ponder over the size of the universe and how many creatures exist in it. The Earth is a single planet in a solar system which is made up of many planets and a star. Many solar systems make up a galaxy. Many galaxies make up the universe. A muslim firmly believes that all these things were created and are sustained by Allah, the Exalted, without any partner or help. When a muslim reflects on this deeply they should realise that if Allah, the Exalted, can sustain the entire universe without anything being deprived or falling out of sync He can also take care of their issues and difficulties.

Provision is something people often stress about and in some cases this stress even drives them to seek provision from unlawful sources. Whenever a muslim faces this stress they should reflect on the universe and on the countless creations which Allah, the Exalted, provides continuous provision for. If He does this why should one suspect He will not provide provision for a person who only needs a few things to sustain themselves? Taking a step back when facing difficulties and assessing these facts is an excellent way to remove stress and strengthen one's trust in Allah, the Exalted.

Teachings are found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the promise of Allah, the Exalted, to provide continuous provision to the creation. Chapter 29 Al Ankabut, verse 60:

*“And how many a creature carries not its [own] provision. Allah provides for it and for you...”*

But the truth of these teachings is also found in the creation, such as the universe. Chapter 3 Alee Imran, verse 190:

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”*

Therefore, it is important for muslims to firstly learn and act on the teachings of the divine scriptures and then reflect on the creation. This will lead to the strengthening of one's faith, which includes the strengthening of one's trust in Allah, the Exalted.



***“...He invites you that He may forgive you of your sins...”***

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

***“...He invites you that He may forgive you of your sins...”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“...and He delays you [death] for a specified term...”***

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 He delays you [death] for a specified term...”***

It is strange that even though people believe they can die at any moment yet the vast majority behave as if they will live a long life. Some dedicate their efforts to this material world to such a degree that even if they were guaranteed a long life they could not exert any more effort for the sake of the material world. Unfortunately, muslims delay preparing for the hereafter believing they can do it in the future. They often keep delaying this preparation until they suddenly encounter death unprepared.

It is important for muslims to understand that no matter how long they live life goes by in a flash. So they should take every opportunity they have in order to prepare for the eternal hereafter. This does not mean they should abandon the world completely. It means they should prioritize preparing for the hereafter by only taking what they need from the material world in order to fulfil their necessities and responsibilities according to the commands of Allah, the Exalted. This attitude will allow them to enjoy the lawful pleasures of this world and prepare adequately for the next one also. A muslim only fails preparing for the hereafter correctly because of their pursuit of the excess of this material world, not by striving to fulfil their necessities and responsibilities.

A muslim should remember the Hadith found in Sahih Muslim, number 7424, which warns that only a person's deeds will accompany them in their grave while their family and wealth abandons them at this crucial moment. Therefore, a muslim should give priority to the thing which will aid them in their moment of need.

Muslims should not delay preparing for the hereafter otherwise they may well encounter death suddenly while unprepared as death does not come at a particular age or time. If they fail to prepare they will be left with nothing but regrets at a time when regrets will not benefit them. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“...and He delays you [death] for a specified term...”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving

for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*



A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“...Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt." ...They said, "You are not but men like us who wish to avert us from what our fathers were worshipping..."”***

These verses criticise blindly following the innovated customs and practices of others.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads

to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“...Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt." ...They said, "You are not but men like us who wish to avert us from what our fathers were worshipping..."”***

These verses criticise blindly following the innovated customs and practices of others.

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have

resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt." ...They said, "You are not but men like us...Their messengers said to them, "We are only men like you, but Allāh confers favor upon whom He wills of His servants..."”***

The non-muslims found it hard to accept that a Holy Prophet, peace be upon him, would be human instead of some other type of creature, such as an Angel. As a Holy Prophet, peace be upon them, is sent to humans it does not make sense to send them as anything else, such as Angels. The very function of a Holy Prophet, peace be upon them, is for the people to obtain a practical example of how they must behave in every aspect of their lives. An Angel does not experience what humans feel, such as fatigue, so the people would not be able to relate to their Angel Prophet, peace be upon him, and this would give them an excuse in front of Allah, the Exalted, on the Day of Judgement.

Therefore, the non-muslims are rebuked about their astonishment that a human being has been appointed to warn other human beings. Similarly, is there anything strange about appointing a Holy Prophet, peace be upon them, in order to guide mankind? For if people are found drowned in misguidance and are oblivious to the truth, what then is truly strange: that their Creator and Lord should make arrangements to guide them or let them continue in misguidance and error? And if divine guidance is made available to human beings, does it not make sense that those who accept it and follow it, rather than those who reject it, deserve to be held in honour

by Allah, the Exalted? The behaviour of those who express their astonishment at this is in fact astonishing.

***“...Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."...They said, "...So bring us a clear authority. Their messengers said to them, "...It has never been for us to bring you evidence except by permission of Allāh..."”***

Similar demands for specific miracles were made by the non-muslims of Mecca. They behaved in this manner in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid



replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

***“...Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."...They said, "...So bring us a clear authority. Their messengers said to them, "...It has never been for us to bring you evidence except by permission of Allāh..."”***

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The non-Muslims of Mecca once asked the Holy Prophet Muhammad, peace and blessings be upon him, to turn a mountain in Mecca, Mount Safa, into gold for them and to move away the mountains so that they could grow crops. He was told by Allah, the Exalted, that it was up to him to decide whether to give respite and ignore their foolish request or if he desired Allah, the Exalted, would fulfill their request. But if they disbelieved in Islam after that they would be completely destroyed just like the previous nations who rejected the open signs of Allah, the Exalted, were completely destroyed. The Holy Prophet Muhammad, peace and blessings be upon him, chose to give them respite and ignore their foolish requests as he

knew that they would still disbelieve after. Allah, the Exalted, then revealed chapter 17 Al Isra, verse 59 of the Holy Quran:

*“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”*

This has been discussed in Imam Al Wahidi’s, Asbab Al Nuzul, 17:59, Page 104.

***“...And upon Allāh let the believers rely.”***

True belief 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.

***“...And upon Allāh let the believers rely...And upon Allāh let those who would rely [indeed] rely.”***

In a Hadith found in Jami At Tirmidhi, number 2344, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if people truly trusted Allah, the Exalted, He would provide for them just like He provides for birds. They leave their nests hungry in the morning and return in the evening satisfied.

Truly trusting in Allah, the Exalted, is something which is felt in the heart but is proven through the limbs meaning, when one sincerely obeys Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 65 At Talaq, verse 3:

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

The aspect of trust which is internal involves firmly believing that only Allah, the Exalted, can provide one with beneficial things and protect them from harmful things both in worldly and religious matters. A muslim understands that no one except Allah, the Exalted, can give, withhold, harm or benefit someone.

It is important to note, that truly trusting in Allah, the Exalted, does not mean one should abandon using the means which Allah, the Exalted, has provided, such as medicine. As the main Hadith under discussion clearly mentions that the birds leave their nests actively searching for provision. When one uses the strength and means provided by Allah, the Exalted, according to the teachings of Islam they are undoubtedly obeying Him. This is in fact, the outward element of trusting in Allah, the Exalted. This has been made clear in many verses and Hadiths. Chapter 4 An Nisa, verse 71:

*“O you who have believed, take your precaution...”*

In reality, the outward activity is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and trusting Allah, the Exalted, inwardly is the inward state of the Holy Prophet Muhammad, peace and blessings be upon him. One should not abandon the outward tradition even if they possess the inward state of trust.

Actions and using the means provided by Allah, the Exalted, is an aspect of trusting Him. In this respect, actions can be split into three categories. The first are those actions of obedience which Allah, the Exalted, commands muslims to do so that they can avoid Hell and obtain Paradise. Abandoning these while claiming trust that Allah, the Exalted, will forgive them is simply wishful thinking and is therefore blameworthy.

The second type of actions are those means which Allah, the Exalted, has created in this world in order for people to live in it safely, such as eating when hungry, drinking when thirsty and wearing warm clothes in cold weather. A person who abandons these and causes harm to himself is blameworthy. However, there are some people who have been provided special strength by Allah, the Exalted, so that they can avoid these means without harming themselves. For example, the Holy Prophet Muhammad, peace and blessings be upon him, used to fast for days on end uninterrupted but forbade others from doing the same as Allah, the Exalted, provided for him directly without the need for food. This is confirmed in a Hadith found in Sahih Bukhari, number 1922. The Holy Prophet Muhammad, peace and blessings be upon him, prayed for the fourth rightly guided Caliph Ali Bin Abu Talib, may Allah be pleased with him, so that he would not feel excess cold or heat. This is confirmed in a Hadith found in Sunan Ibn Majah, number 117. Therefore, if a person turns away from these means but is provided with the strength to endure without failing in their duties to Allah, the Exalted, and people then it is acceptable otherwise it is blameworthy.

The third type of actions in respect to trusting in Allah, the Exalted, are those things which have been set as a customary practice which Allah, the Exalted, sometimes breaks for certain people. An example of this are the people who become cured of illnesses without the need of medicine. This is quite common especially in poorer countries where medicine is difficult to obtain. This is linked to a Hadith found in Sunan Ibn Majah, number 2144, which advises that no person will die until they utilize every ounce of their provision which was allocated to them, which according to another Hadith found in Sahih Muslim, number 6748, was over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. So the one who truly realises this Hadith might not seek provision actively knowing that what was allocated to them so long ago cannot miss them. So for this person the customary means of obtaining provision such as obtaining it



through a job is broken by Allah, the Exalted. This is a high and rare rank. Only the one who can behave in such a manner without complaining or panicking nor expecting things from people is free of blame if they choose this path. It is important to note, that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 1692, that it is a sin for a person to fail in providing for their dependents even though they may be on this high rank.

Having real trust in Allah, the Exalted, leads to being content with destiny. Meaning, whatever Allah, the Exalted, chooses for them they accept without complaint and without desiring things to change as they firmly trust that Allah, the Exalted, only chooses the 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.”*

To conclude, it is best to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by using the lawful means one has been granted firmly believing they are from Allah, the Exalted, and trust internally that only what Allah, the Exalted, decides will occur, which is undoubtedly the best choice for each person whether they observe this or not.

***“...And upon Allāh let the believers rely. And why should we not rely upon Allāh while He has guided us to our [good] ways...”***

It is important for muslims to adopt a positive mind-set as it is a great tool to aid them when dealing with difficulties so that they remain obedient to Allah, the Exalted. Whenever a person faces difficulties they should always understand a truth that the difficulty could have been much worse. If it was a worldly problem they should be grateful it was not an affliction affecting their faith. Instead of dwelling on the immediate sadness which accompanies the difficulty they should concentrate on the end and the reward which is waiting for those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings they should recount the countless blessings they still possess. In each difficulty, a muslim should remember the verse of the Holy Quran which reminds muslims that there are many hidden wisdoms to difficulties and tests which they have not observed. Therefore, the situation they are facing is better than the situation they desired. 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.”*

To conclude, a muslim should reflect on these facts and others so that they adopt a positive mind-set which is a key element in dealing with difficulties in a way which leads to countless blessings in both worlds. Remember, the cup is not half empty it is instead half full.

***“...And upon Allāh let the believers rely. And why should we not rely upon Allāh while He has guided us to our [good] ways...”***

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

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

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

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

***“...And upon Allāh let the believers rely. And why should we not rely upon Allāh while He has guided us to our [good] ways...And upon Allāh let those who would rely [indeed] rely.”***

Muslims often question how they can build up and strengthen their trust in Allah, the Exalted, especially during difficulties. One of the main ways of doing this is through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is because the one who is disobedient to Allah, the Exalted, will always believe Allah, the Exalted, will not help them which in turn weakens their trust in Him. Whereas, the obedient muslim will firmly believe that as they have fulfilled their duties Allah, the Exalted, will definitely respond to them in their moment of need which in turn strengthens their trust in Allah, the Exalted.

In addition, a Hadith found in Sahih Bukhari, number 7405, advises that Allah, the Exalted, responds to a person according to their perception of Him. The disobedient person will always have negative thoughts about Allah, the Exalted, because of their disobedience. Whereas, an obedient muslim will always have positive thoughts about Allah, the Exalted, because of their obedience. This thinking can weaken or strengthen a muslim's trust in Allah, the Exalted. The obedient muslim trusts that if they fulfilled their side of a business contract their business partner would do the same. Similarly, an obedient muslim trusts that as they through the mercy of Allah, the Exalted, have fulfilled their duties Allah, the Exalted, will fulfil His promises by aiding them throughout their life especially, through difficulties. Whereas, the one who does not fulfil their side of a business contract would not trust or hope that their business partner will fulfil their

side. Similarly, a disobedient person would not trust that Allah, the Exalted, would aid them as they failed to fulfil their duties.

To conclude, having and building trust in Allah, the Exalted, is directly linked to His obedience. The more one is obedient the more they will trust in Him. The less they are obedient they less they will trust in Him.

***“...And upon Allāh let the believers rely. And why should we not rely upon Allāh while He has guided us to our [good] ways...And upon Allāh let those who would rely [indeed] rely.”***

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

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

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

***“...And we will surely be patient against whatever harm you should cause us...”***

In life a muslim will always face either times of ease or times of difficulty. No one only experiences times of ease without experiencing some difficulties. But the thing to note is that even though difficulties by definition are hard to deal with they are in fact a means to obtain and demonstrate one's true greatness and servanthood to Allah, the Exalted. In addition, in the majority of cases people learn more important life lessons when they face difficulties than when they face times of ease. And people often change for the better after experiencing times of difficulty than times of ease. One only needs to reflect on this in order to understand this truth. In fact, if one studies the Holy Quran they will realise the majority of the events discussed involve difficulties. This indicates that true greatness does not lie in always experiencing times of ease. It in fact, lies in experiencing difficulties while remaining obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is proven by the fact that each of the great difficulties discussed in Islamic teachings end with ultimate success for those who obeyed Allah, the Exalted. So a muslim should not be bothered about facing difficulties as these are just moments for them to shine while acknowledging their true servanthood to Allah, the Exalted, through sincere obedience. This is the key to ultimate success in both worlds.



***“...And we will surely be patient against whatever harm you should cause us...”***

In a Hadith found in Sahih Bukhari, number 1302, the Holy Prophet Muhammad, peace and blessings be upon him, advised that real patience is shown at the onset of a difficulty.

It is important to understand that true patience is shown throughout a calamity meaning, from the very onset of the difficulty onwards. Accepting the reality of a difficulty, such as the death of a loved one, eventually, with the passing of time occurs with everyone. This is acceptance not true patience.

Muslims should therefore ensure they encounter difficulties while patient believing that everything which Allah, the Exalted, chooses is for the best even if they fail to observe the wisdoms behind the choices. Instead, they should reflect on the many times when they believed something was good yet, it ended up being bad and vice versa. Understanding the extreme short sightedness and limited knowledge of humans and the infinite knowledge and wisdom of Allah, the Exalted, can aid a muslim to show patience from the onset of a difficulty. 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.”*

In addition, it is important for muslims to continue showing patience till the end of their life. This is because a person can easily lose the reward of patience even if they were patient from the onset by demonstrating impatience further down the line. This is an extremely deadly trap of the Devil. He patiently waits for decades just to ruin the reward of a muslim. The Holy Quran makes it clear that a muslim will gain reward for what they bring to Judgment Day, meaning, take with them when they die it does not declare they will gain reward after simply doing a deed, such as showing patience at the onset of a difficulty. Chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*

***“...And we will surely be patient against whatever harm you should cause us...”***

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

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

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. 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.”*

A patient muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The

one who truly accepts this fact will not exult and grow proud over anything they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1</sup> before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a muslim should firmly believe it was decreed and nothing could have changed the outcome. And a muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It

advises that every situation is best for the believer. If they encounter a problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy 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.”*

A muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content muslim.

Deep reflection on this will inspire a muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

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

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

*“...and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel.””*

If a muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.



***“...And we will surely be patient against whatever harm you should cause us...”***

A Hadith found in Sahih Bukhari, number 6853, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never took revenge for himself but instead pardoned and overlooked.

Muslims have been given permission to defend themselves in a proportionate and reasonable way when they are left with no other options. But they should never step over the line as this is a sin. Chapter 2 Al Baqarah, verse 190:

*“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”*

As stepping over the mark is difficult to avoid a muslim should therefore adhere to patience, overlook and forgive others as it is not only the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, but also leads to Allah, the Exalted, forgiving their sins. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

Forgiving others is also more effective in changing the character of others in a positive way which is the purpose of Islam and a duty on muslims as taking revenge only leads to further enmity and anger between the people involved.

Finally, those who have the bad habit of not forgiving others and always hold onto grudges, even over minor issues, may well find that Allah, the Exalted, does not overlook their faults and instead scrutinizes each of their small sins. A muslim should learn to let things go as this leads to forgiveness and peace of mind in both worlds.

***“...And we [the Holy Prophets, peace be upon them] will surely be patient against whatever harm you should cause us...”***

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him. When one takes up this important duty they must be prepared to face many hardships caused by others including their own relatives. The Holy Prophets, peace be upon them, are the most beloved to Allah, the Exalted, yet they encountered countless difficulties from their nations. One only needs to study the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, to observe this fact. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once declared in a Hadith found in Jami At Tirmidhi, number 2472, that no one in creation had been persecuted in the path of Allah, the Exalted, more than him.

In cases like this one's response to the bad attitude of others should be educated, respectful and gentle. An example of this is found in chapter 19 Maryam, verses 46-47:

*“[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.”*

*[Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."*

Here the kind and respectful response of the Holy Prophet Ibrahim, peace be upon him, to the harsh attitude of his elder is discussed.

In most cases, a person must possess a character flaw if they claim to get along with everyone. Due to the differences within the members of society a person will never get along with everyone. They will always be one or more that disagree with their mentality, life style and advice. This diversity will lead to tension and occasionally problems. But if a person is liked by everyone then in most cases it shows they have adopted the mentality of the hypocrites by being two-faced. If the Holy Prophets, peace be upon them, were not loved by all how can a normal person achieve this status? This is the reason one should not believe in propaganda as the group that were mistreated the most in this way were the Holy Prophets, peace be upon them. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4023.

For example, the Holy Prophet Mosa, peace be upon him, was once falsely accused of illegal relations by a shameless woman. She was enticed into slandering him by the enemy of Allah, the Exalted, Quraon. When she accused the Holy Prophet Mosa, peace be upon him, publically during a religious gathering he interrogated her. When she observed his reaction she immediately retracted her accusation and admitted the truth. As a result Allah, the Exalted, destroyed Quraon by commanding the Earth to swallow him and his great treasury. This incident has been recorded in

Imam Dhahabi's, The Major Sins, Pages 166-167. Chapter 28 Al Qasas, verse 81:

*“And We caused the earth to swallow him and his home...”*

The Holy Prophets, peace be upon them, were slandered on many occasions but they remained steadfast on their mission until they were granted victory by Allah, the Exalted. When Allah, the Exalted, decides to complete a task like aiding the one who spreads the true word of faith the entire creation combined cannot stop Him.

Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.

## Chapter 14 – Ibrahim, Verses 13-14

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ

فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَن خَافَ مَقَامِي وَخَافَ

وَعِيدِ ﴿١٤﴾

*“And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.” So their Lord inspired to them, “We will surely destroy the wrongdoers.*

*And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat.”*”

***“And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.”...”***

Unfortunately, this type of attitude is extremely common amongst muslims. They often give extreme ultimatums to their relatives meaning, they are either with them or completely cut off from them. This contradicts the teachings of Islam as they base their reaction on their own feelings and desires instead of the teachings of Islam. For example, if a son wants to marry someone who is lawful in Islam for him to marry but as the parents dislike his choice they give him an ultimatum. Namely, he either chooses not to marry her or if he does they will cut ties with him. This behaviour completely contradicts the teachings of Islam. It is strange how these people do not understand that they are the ones who will grieve over the outcome more than anyone else. And even if they claim to be completely pleased with cutting ties with their relative it is undoubtedly a major sin. In fact, it is such a severe sin that the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 5984, that the one who severs the ties of kinship will not enter Paradise. In fact, Allah, the Exalted, severs ties with the one who behaves in such a manner which prevents them from being content with their incorrect decision. This has been indicated in a Hadith found in Sahih Bukhari, number 5987. A muslim should therefore only turn away from the decision of their relatives or friends if it is unlawful. If it is lawful but they disagree with their choice they should kindly express their opinion but if the person decides to go ahead with their choice they should accept this and maintain ties with them. They should continue supporting them and never insult them if their choice ends up being a bad one. It is important to remember people are not perfect. This will ensure the relatives or friends continue maintaining ties and respecting each other. This is a duty all muslims must fulfil.

***“And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.”...”***

It is important to understand that generally when one chooses a path which is different from the path of others, such as their relatives and friends, they will face criticism and resistance from them. In fact, the majority of criticism comes from a person's relatives. For example, when a muslim decides to concentrate more on acting on the teachings of Islam and if it is something their family have not pursued themselves then they will face criticism from them. They will be labelled foolish and extreme by those who they believed would support them on their path. It is important for muslims to remain steadfast on the lawful path they choose and trust in the help of Allah, the Exalted, through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, in order to overcome these difficulties.

This is a common reaction from people for when a person chooses a different path in life from others it makes them feel as if their path is bad or evil and this is the reason the person has chosen a different path. Even though the person does not believe this but only chooses a different path believing it is better for them yet they will still face criticism. It is the same reason all the Holy Prophets, peace be upon them, were criticised by their people as they chose and passively invited others to a different better path.

To conclude, as long as one's path in life is lawful they should remain steadfast and not be deterred by the criticism of others. But this does not mean they should not try to improve their situation and character. It means



they should not be deterred from pursuing their lawful choice according to the teachings of Islam.

***“And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.” So their Lord inspired to them, “We will surely destroy the wrongdoers.””***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.” So their Lord inspired to them, “We will surely destroy the wrongdoers.””***

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

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

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

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

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

***“And those who disbelieved said to their messengers, “We will surely drive you out of our land, or you must return to our religion.” So their Lord inspired to them, “We will surely destroy the wrongdoers.””***

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.

***“...So their Lord inspired to them, "We will surely destroy the wrongdoers. And We will surely cause you to dwell in the land after them..."”***

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

In addition, this important position should remind muslims that they will be held accountable and questioned whether they fulfilled this role or not on Judgment Day. The same way a king would become angry at their diplomat



and representative if they failed to fulfil their duty so will Allah, the Exalted, become angry with the muslim who fails to fulfill their duty as an ambassador of Islam.

***“...So their Lord inspired to them, "We will surely destroy the wrongdoers. And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat."”***

Muslims often increase their obedience to Allah, the Exalted, such as attending the Mosques for the congregational prayers or reciting more spiritual exercises in times of difficulty. But in times of ease they often relax and become lazy. But it is important to note, that generally it is more important to be more on guard and increase one's obedience during times of ease than times of difficulty. This is because one often sins more during times of ease than difficulty, such as abandoning their obligatory duties. If one reviews the different misguided people in history, such as Pharaoh and Quroon they will observe that their sins only multiplied during times of ease. Someone who is facing a difficulty where they are stuck and have no option but to patiently wait for relief is less likely to sin as they desire to be relieved of their difficulty. Whereas, a person experiencing times of ease will be in a better position to enjoy and over indulge in worldly things which often leads to sins. For example, a person facing poverty is less likely to sin as many sins require wealth. Whereas, a wealthy person is in an easier position to commit those sins, such as purchasing alcohol or drugs. Therefore, muslims should take note of this and ensure they maintain or even increase their obedience to Allah, the Exalted, during times of ease so that they do not fall into sins and disobedience.

In addition, the one who is obedient to Allah, the Exalted, by fulfilling His commands and refraining from His prohibitions during times of ease will gain the support of Allah, the Exalted, during their times of difficulty which will aid them to overcome them successfully. Chapter 47 Muhammad, verse 7:

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

***“...So their Lord inspired to them, "We will surely destroy the wrongdoers. And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat."”***

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

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

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

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

***“And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat.”***

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

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

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

***“...That [success] is for he who fears My position...”***

This could be referring to standing in front of Allah, the Exalted, at the time of one's final judgement. A muslim can successfully pass this great test by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

***“...That [success] is for he who fears My position...”***

This could be referring to standing in front of Allah, the Exalted, at the time of one's final judgement. A muslim can successfully pass this great test by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.



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

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

***“...That [success] is for he who fears My position...”***

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

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

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

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

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

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

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

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

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

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

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

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

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

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

***“...That [success] is for he who fears My position and fears My threat.”***

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.

***“...That [success] is for he who fears My position and fears My threat.”***

Unfortunately, there are some who claim that faith is not required in this world and others who are Muslims claim it is enough to profess Islam without supporting it with sincere obedience to Allah, the Exalted. But the increase in crimes within society proves the importance of faith and strengthening it through knowledge and action. This is because crimes and sins only occur as a person feels they will either face no consequences for their actions, such as prison, or they will somehow escape them for example, by fleeing the country. But the person who believes that no matter what action they perform, whether open or secret, big or small, and no matter what tricks they attempt a day will undoubtedly come where they will be held accountable for all their deeds will always think twice before committing a crime or a sin. If this belief is strengthened through gaining and acting on Islamic knowledge it will deter one from committing crimes and sins. If people acted in this way peace and justice would spread across society. The crime rate would decrease and the times would closely match the times of the Holy Prophet Muhammad, peace and blessings be upon him, and his rightly guided Caliphs, may Allah be pleased with them. This fact alone indicates the importance of faith and strengthening it through gaining and acting on knowledge within society. Chapter 16 An Nahl, verse 90:

*“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*



## Chapter 14 – Ibrahim, Verses 15-17

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ، وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا

هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

*“And they requested decision [i.e., victory from Allah], and disappointed, [therefore], was every obstinate tyrant.*

*Before him is Hell, and he will be given a drink of purulent water.*

*He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.”*

***“And they requested decision [i.e., victory from Allah], and disappointed, [therefore], was every obstinate tyrant.”***

This could mean the Holy Prophets, peace be upon them, desired a decisive decision from Allah, the Exalted, which involved punishing the misguided and protecting the believers. Or it could be mean that the misguided and arrogant people themselves requested Allah, the Exalted, for His judgement.

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 they requested decision [i.e., victory from Allah], and disappointed, [therefore], was every obstinate tyrant.”***

This could mean the Holy Prophets, peace be upon them, desired a decisive decision from Allah, the Exalted, which involved punishing the misguided and protecting the believers. Or it could be mean that the misguided and arrogant people themselves requested Allah, the Exalted, for His judgement.

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

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

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

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

***“And they requested decision [i.e., victory from Allah], and disappointed, [therefore], was every obstinate tyrant.”***

This could mean the Holy Prophets, peace be upon them, desired a decisive decision from Allah, the Exalted, which involved punishing the misguided and protecting the believers. Or it could be mean that the misguided and arrogant people themselves requested Allah, the Exalted, for His judgement.

Prior to leaving Mecca for the Battle of Badr the non-muslim leaders of Mecca held onto the drapes of the House of Allah, the Exalted, the Kaaba, and pleaded to Allah, the Exalted, to grant victory to the group He favoured. This has been discussed in Tafsir Ibn Kathir, Volume 4, Pages 281-282.

Allah, the Exalted, fulfilled their plea and granted victory to the Muslims. Chapter 8 Al Anfal, verse 19:

*“If you [disbelievers] seek the decision [i.e., victory] - the decision [i.e., defeat] has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allāh is with the believers.”*

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

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

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

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

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



***“...every obstinate tyrant. Before him is Hell, and he will be given a drink of purulent water. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.”***

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

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

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

The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others

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

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

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

***“...every obstinate tyrant. Before him is Hell, and he will be given a drink of purulent water. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 14 – Ibrahim, Verse 18

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ  
عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ



*“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.”*

***“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.”***

This means that no matter what they obtain in this world the fruits of their labour will never lead them to peace and real success.

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.

***“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.”***

This means that no matter what they obtain in this world the fruits of their labour will never lead them to peace and real success.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.



In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.”***

This means that no matter what they obtain in this world the fruits of their labour will never lead them to peace and real success.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire,

whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.”***

This means that no matter what they obtain in this world the fruits of their labour will never lead them to peace and real success.

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the

body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.”***

This occurs when one fails to use the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.”***

This occurs when one fails to use the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.



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

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

## Chapter 14 – Ibrahim, Verses 19-20

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَشَاءُ يَذْهَبَكُمُ وَيَأْتِ

بِمَخْلُقٍ جَدِيدٍ ﴿١٩﴾

﴿٢٠﴾ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ

*“Have you not seen [i.e., considered] that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.*

*And that is not difficult for Allah.”*

***“Have you not seen [i.e., considered] that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation. And that is not difficult for Allāh.”***

In truth can be interpreted to mean with purpose. The purpose of the universe is to equip mankind with the worldly blessings they need so that they can adequately prepare for the Day of Judgement.

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

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

them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“Have you not seen [i.e., considered] that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation. And that is not difficult for Allāh.”***

In truth can be interpreted to mean with purpose. The purpose of the universe is to equip mankind with the worldly blessings they need so that they can adequately prepare for the Day of Judgement.

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

In addition, this important position should remind muslims that they will be held accountable and questioned whether they fulfilled this role or not on Judgment Day. The same way a king would become angry at their diplomat and representative if they failed to fulfil their duty so will Allah, the Exalted, become angry with the muslim who fails to fulfill their duty as an ambassador of Islam.

## Chapter 14 – Ibrahim, Verse 21

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا  
فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ  
لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبْرُنَا مَا لَنَا مِنْ مَّحِيصٍ ﴿٢١﴾

*“And they will come out [for judgement] before Allah all together, and the weak will say to those who were arrogant, “Indeed, we were your followers, so can you avail us anything against the punishment of Allah?” They will say, “If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape.””*

***“And they will come out [for judgement] before Allah all together...”***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.



***“And they will come out [for judgement] before Allah all together...”***

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 they will come out [for judgement] before Allah all together...”***

It is important for muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“...and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allāh?" They will say, "If Allāh had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape."”***

This verse warns against bad companionship.

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

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

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

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

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

***“...and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allāh?" They will say, "If Allāh had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape."”***

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

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

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

In addition, this principle is an extremely easy way for muslims to gain reward for actions they cannot perform themselves due to a lack of means, such as wealth. For example, a person who is not financially able to donate charity can encourage others to do so and this will result in them gaining the same reward as the one who gave charity.

***“...and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allāh?" They will say, "If Allāh had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape."”***

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

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

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



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

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

***“...and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allāh?" They will say, "If Allāh had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape.””***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

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

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in

evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

## Chapter 14 – Ibrahim, Verse 22

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ  
فَأَخَلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي  
فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ  
بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ  
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

*“And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.””*

***“And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you..."”***

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 Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you...””***

The Devil’s promise includes convincing people that using the blessings they have been granted in ways pleasing to themselves leads to peace of mind and success. Whereas, the truth is that these are only achieved when one uses the blessings in ways pleasing to Allah, the Exalted.

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 Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you...””***

The Devil’s promise includes convincing people that using the blessings they have been granted in ways pleasing to themselves leads to peace of mind and success. Whereas, the truth is that these are only achieved when one uses the blessings in ways pleasing to Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“And Satan will say when the matter has been concluded, “Indeed...I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””***

This verse is connected to chapter 29 Al Ankabut, verse 38:

*“...And Satan had made pleasing to them their deeds and averted them from the path...”*

As mentioned in this verse the Devil fools people into committing sins and making wrong decisions by beautifying the incorrect choice for them. This occurs in situations when a person must make a choice between two or more options. It also occurs when the choice is between the lawful and unlawful and even between two lawful options. If the Devil cannot guide someone to a sin then he attempts to guide them to the inferior option, even if it is lawful, hoping it will lead to some sort of a sin, such as a person complaining about life and destiny. The Devil beautifies a choice by causing one to focus on its apparent benefit to such a degree that they lose focus on the bigger picture and the consequences of the choice. An adult then behaves like a child who makes choices without reflecting over the consequences of their actions. This is one of the main reasons why people commit sins. In reality, if one truly reflected on the punishment of sins they would never commit them.

Something which helps in situations like this is to mentally take a step back and assess the options by comparing their long-term benefits and harms. Only when the lawful benefits of something outweighs the harm should a person proceed. The other thing which helps is to deeply reflect on the consequences of the potential options. Some choices might be lawful but if one goes ahead with them it may make their life difficult in the long run. For example, sometimes people rush into marriage with someone they apparently love. They base their decision solely on their feelings instead of reflecting on other more important aspects, for example, if their potential future spouse will make a good life partner or a good parent and if they will help them in their obedience to Allah, the Exalted. Many marriages have ended in divorce because the couple did not reflect on the long term implications of a potential marriage. Many people often claim their spouse was very different before they got married but in most cases they have not changed at all. The truth is that before marriage they did not spend so much time with them so they did not observe certain characteristics which became obvious after marriage.

Some often rush into action and later have regrets as their choice caused them more trouble and in many cases the issue was not a big deal in the first place. This type of action can only be avoided when one reflects on the situation and observes the bigger picture meaning, the wider and long-term implications and consequences of taking a step forward.

One should not only assess if something is lawful or unlawful before making a decision. Even though, this is the most important thing to consider yet, it is not the only thing. As many lawful incorrect choices, which are beautified by the Devil, can lead to trouble further on in life.

To sum up, before making any choice a person must take a step back and reflect deeply over its lawfulness and its potential long-term benefits and harms under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever acts like this will rarely make a wrong choice they later regret.

***“And Satan will say when the matter has been concluded, “Indeed...I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””***

The Devil tries to convince muslims to always observe those who are worse than them in behaviour in order to justify their lack of striving in the obedience of Allah, the Exalted, and improving their character and behaviour for the better. For example, a muslim who offers their obligatory prayers once in a while will observe someone who does not pray at all in order to make themselves feel better. A thief will look at a murderer and convince themselves stealing is not so bad. The examples are endless. It is very strange how these muslims so easily observe those who appear worse than them in order to justify their lack of effort in obeying Allah, the Exalted, but these same people will not observe those who are in a worse off position than them when they face difficulties. For example, the person who suffers from back pain will not observe the one who is physically disabled so that it prevents them from complaining. This attitude has specifically been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2513.

In addition, if observing those who appear worse in their behaviour does not save one from punishment in a worldly court, such as a thief being pardoned by a judge because there are many murderers in the world, how can one imagine this excuse will hold up in the court of Allah, the Exalted?

Muslims should therefore avoid this trap of the Devil by observing those who appear better than them so that they are inspired to improve their



character and behaviour progressively for the pleasure of Allah, the Exalted. This is what Allah, the Exalted, demands meaning, He does not demand perfection.

***“And Satan will say when the matter has been concluded, "Indeed...I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””***

It is important to understand that no matter how much religious knowledge one obtains or how much worship and righteous deeds they perform they will never be safe from the attacks and traps of the Devil. This is because the Devil attacks each person according to how much knowledge they possess and how much righteous deeds they perform. For example, he will try to convince the muslim who is strict in offering their obligatory prayers not to offer them in congregation at the Mosque or by convincing them to delay their obligatory prayers beyond their starting times as he knows he will not be able to convince them to completely abandon the obligatory prayers. Whereas, in respect to the muslim who is struggling to establish their obligatory prayers he will attempt to convince them that they are too difficult to establish therefore they should only offer them when they are completely free. He tries to convince those who perform many voluntary righteous deeds not to gain and act on Islamic knowledge in order to improve their character so that they continue to destroy their good deeds through bad characteristics such as, lying and backing.

The Devil aims to prevent a person from reaching a higher level if he cannot convince them to fall in rank through disobedience to Allah, the Exalted. Therefore, muslims should always be on guard against his attacks and traps by persistently striving to increase in rank, improve their character and avoid acts of disobedience which is all achieved by gaining and acting on Islamic knowledge.

***“And Satan will say when the matter has been concluded, “Indeed...I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””***

A Hadith found in Sahih Bukhari, number 3294, advises that whichever path the second rightly guided Caliph of Islam, Umar Bin Khataab, may Allah be pleased with him, took the Devil would take a different path, meaning, out of fear of him. One of the reasons why the Devil acted in this way was because he had little influence over Umar Bin Khataab, may Allah be pleased with him. The Devil cannot physically force someone to commit sins. He instead encourages them to do so through whisperings. But in order for them to be effective he requires a person to possess some sort of worldly desire. Then through his whisperings he encourages the growth of this worldly desire until it drives the person to act on it thereby committing a sin. The reason the Devil had little effect on Umar Bin Khataab, may Allah be pleased with him, was because he had removed worldly desires from his heart. His only desires were connected to pleasing Allah, the Exalted. Therefore, if muslims desire to minimise the effect the Devil has on them they should remove unnecessary desires from their heart. This only occurs when one refrains from indulging in the excess and unnecessary aspects of this material world. The more they do this the more these worldly desires will leave their heart until they reach a point where they only desire to please Allah, the Exalted, in all their actions. The Devil will flee from this person as he knows he will have little effect on them. But the more one indulges in the unnecessary aspects of this material world the more worldly desires they will possess and therefore, the more influence the Devil will have over them.

***“And Satan will say when the matter has been concluded, "Indeed...I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””***

This is when people on Judgment Day will try to blame the Devil for their sins in order to shift their burden of punishment to him. But this verse makes it clear that this is a futile and foolish excuse as the Devil only inspires people to commit sins meaning, he cannot physically force someone to disobey Allah, the Exalted. Each person makes a choice to obey or disobey Allah, the Exalted, and will therefore face the consequences of their choice. Unfortunately, some do not understand this important point. They often commit sins and either blame others by declaring they were convinced to act in this way or they declare as others are committing sins openly it somehow gives them a license to act in the same way. The same way a worldly judge in a court of law will never accept these excuses neither will Allah, the Exalted, on Judgment Day. It is important for muslims not to make culture or fashion the standards for their behaviour as this will misguide them and they will be left with no valid excuses on Judgment Day. Instead, they should adhere to the teachings of Islam which simply outlines how a person must behave in all situations. It is time muslims abandon childish excuses and sincerely 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, before they reach a day when their excuses will not be accepted by Allah, the Exalted. If Allah, the Exalted, will reject the excuses of those who blame the Devil when he is their open enemy and promised to misguide them how will Allah, the Exalted, accept any other excuse for disobeying Him?

***“And Satan will say when the matter has been concluded, “...I cannot be called to your aid, nor can you be called to my aid...””***

This verse warns against bad companionship.

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

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

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

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

***“And Satan will say when the matter has been concluded, “...I deny your association of me [with Allāh] before...””***

In reality, misusing the blessings one has been granted is obeying the Devil which in turn is associating with Allah, the Exalted.

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

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

***“And Satan will say when the matter has been concluded, “...Indeed, for the wrongdoers is a painful punishment.””***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*



The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

## Chapter 14 – Ibrahim, Verse 23

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

*“And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!"”*

***“And those who believed and did righteous deeds...”***

True belief 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.

***“And those who believed and did righteous deeds...”***

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.

***“And those who believed and did righteous deeds...”***

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

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

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified sinful by Islam often leads to evil speech, such as backbiting, lying and

slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.



***“And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord...”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“...and their greeting therein will be, "Peace!"”***

If muslims desire to receive this greeting in the next world they must spread it on Earth.

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

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

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

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

***“And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, “Peace!””***

It is important to note, that one will only enter Paradise through the mercy of Allah, the Exalted. This has been confirmed in a Hadith found in Sahih Bukhari, number 5673. This is because every righteous deed is only possible through the mercy of Allah, the Exalted, in the form of knowledge, inspiration, strength and opportunity to do the deed. This understanding prevents one from adopting pride which is vital to avoid as only an atom’s worth of pride is needed to take a person to Hell. This has been warned in a Hadith found in Sahih Muslim, number 267.

In addition, a muslim must understand that this mercy of Allah, the Exalted, in the form of righteous deeds is in reality a light which one must gather in this world if they desire to obtain a guiding light in the hereafter. If a muslim lives in heedlessness and refrains from gathering this light in the world by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience then how can they expect to receive this guiding light in the hereafter?

All muslims desire to inhabit Paradise with the greatest servants of Allah, the Exalted, such as the Holy Prophet Muhammad, peace and blessings be upon him. But it is important to understand that simply wishing for this without action will not make it come true otherwise the Companions, may Allah be pleased with them, would have done this. Simply put, the more one strives in learning and acting on the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him, the closer they will be to him in the hereafter.

The greatest blessing of Paradise is physically observing Allah, the Exalted, which is discussed in a Hadith found in Sahih Bukhari, number 7436. If a muslim desires to obtain this unimaginable blessing they must practically strive to achieve the level of excellence mentioned in a Hadith found in Sahih Muslim, number 99. This is when one performs actions, such as the prayer, as if they can observe Allah, the Exalted, overlooking them. This attitude ensures one's persistent and sincere obedience to Allah, the Exalted. It is hoped that the one who strives for this level of faith will receive the blessing of physically observing Allah, the Exalted, in the hereafter.

## Chapter 14 – Ibrahim, Verses 24-27

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا  
ثَابِتٌ وَفُرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

تُوْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٢٥﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ  
قَرَارٍ ﴿٢٦﴾

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

*“Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?*

*It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.*

*And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.*

*Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.”*



***“Have you not considered how Allah presents an example...And Allah presents examples for the people that perhaps they will be reminded...”***

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At

Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

***“Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord...”***

The good word represents the Islamic testimony of faith and the good tree represents a believer. As indicated by these verses, when this testimony is actualized by a muslim then they will benefit themselves and others in both worlds.

There are many Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which advise mankind that whoever testifies that there is none worthy of worship except Allah, the Exalted, and that the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted, will be saved from the fire of Hell. One such example is found in Sahih Bukhari, number 128.

The meaning of these Hadiths is that whoever dies while believing in this testimony will either enter Paradise and escape Hell or they will enter Hell to the extent of their sins and then eventually be allowed into Paradise where they will dwell forever. This has been advised in a Hadith found in Sahih Bukhari, number 7510.

It is important to note, that those who desire to enter Paradise without entering Hell first must not only declare their belief in Islam verbally but they must also fulfil its conditions and obligations. The testimony of faith is undoubtedly the key to Paradise but a key needs teeth in order to unlock a specific door. The teeth of the key to Paradise are its obligations and duties. Without them meaning, the key without its teeth, will not open the door to Paradise. This is proven through many Hadiths which indicate entry into Paradise requires one to fulfil the conditions and duties of Islam. For example, a Hadith found in Sahih Bukhari, number 1397, indicates that the testimony must be supported by actions in the form of the pillars of Islam, such as establishing the obligatory prayers.

The first part of the testimony namely, there is none worthy of worship save Allah, the Exalted, means that Allah, the Exalted, is the only One who must be obeyed and never disobeyed. When one accepts Allah, the Exalted, as their God they must not obey anything which leads to His disobedience as Allah, the Exalted, alone is their Master and they are only His slaves. But the moment one obeys anything which leads to the disobedience of Allah, the Exalted, then they have corrupted their belief in His Oneness which has been indicated in chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

The Holy Quran has warned muslims that whoever commits sins is in reality worshipping the Devil as they have obeyed him over the obedience of Allah, the Exalted. Chapter 36 Yaseen, verse 60:

*“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”*

The muslims who reject their desires, the desires of others and the commands of the Devil and instead only obey Allah, the Exalted, have truly taken Allah, the Exalted, as their God. These muslims have been granted the protection of Allah, the Exalted, in both worlds. These muslims have practically actualised the testimony of Islam as they supported their verbal and internal claim with sincere actions according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one acts according to his traditions they have fulfilled the second aspect of the testimony namely, the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted. These muslims are the ones referred to in a Hadith found in Sahih Bukhari, number 128. It advises they will be saved from the Hellfire by Allah, the Exalted.

The person who declares Islam with the tongue and internally accepts it is undoubtedly a muslim but their true sincere belief in the Oneness of Allah, the Exalted, is diminished according to their sins.

An aspect of truly acting on the testimony is sincerely loving Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated this in a Hadith found in Sunan Abu Dawud,

number 4681. It advises that this is an aspect of perfecting one's faith. This is when one loves what Allah, the Exalted, loves and hates what He hates. As this was the characteristic of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sunan Ibn Majah, number 2333, muslims have been commanded to follow him. Chapter 3 Alee Imran, verse 31:

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

It is clear from Islamic teachings that loving what Allah, the Exalted, hates and disliking what Allah, the Exalted, loves is a clear indication of a person following their own desires and obeying them over Allah, the Exalted. This attitude reduces one's belief in the Oneness of Allah, the Exalted. The following verse makes it clear that adopting this mentality is a deviation from true belief in the testimony of Islam. Chapter 9 At Tawbah, verse 24:

*“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.””*

The one who worships Allah, the Exalted, according to their own desires worships Him on the edge. Meaning, when they face times of ease they become pleased but when they encounter difficulties they turn away from His obedience in anger. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A Hadith found in Sahih Bukhari, number 6502, informs muslims how to correctly believe and act on the testimony of faith, which prevents one being harmed by the fire of Hell in the next world. This is to first complete the obligatory duties correctly while fulfilling all their conditions and etiquettes. Then one must add to this by performing voluntary righteous deeds, the best of which are the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the love of Allah, the Exalted, and causes Allah, the Exalted, to empower every organ of their body so that they only obey Him. This true and sincere obedience is the fulfilment of the testimony of faith. This is the sound heart which contains only the love of Allah, the Exalted, and is free of worldly desires and the love of the material world. Chapter 26 Ash Shu’ara, verses 88-89:

*“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart.”*

It is important to note, this does not mean a muslim becomes free from committing sins but it means they sincerely repent from them whenever they are rarely committed.

To conclude, it is vital for muslims to not only declare the testimony of Islam internally and verbally but they must also show it in their actions as this is the only way to achieve true success in this world and completely escape punishment in the next world also.



***“Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord...”***

The good word represents the Islamic testimony of faith and the good tree represents a believer. As indicated by these verses, when this testimony is actualized by a muslim then they will benefit themselves and others in both worlds. The deep and firm roots of the tree represent certainty of faith.

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...”*

***“Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord...”***

The good word represents the Islamic testimony of faith and the good tree represents a believer. As indicated by these verses, when this testimony is actualized by a muslim then they will benefit themselves and others in both worlds. The high branches represent having high aspirations and aims. This is achieved when one adopts the correct perception so that they are encouraged to aim beyond this material world.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and

perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord...”***

The good word represents the Islamic testimony of faith and the good tree represents a believer. As indicated by these verses, when this testimony is actualized by a muslim then they will benefit themselves and others in both worlds. The final part of these verses reminds muslims to remain humble at all times.

A muslim must understand that their righteous deeds are a blessing from Allah, the Exalted, as the inspiration, knowledge, strength and opportunity to perform them comes from Allah, the Exalted. Therefore, muslims will only enter Paradise through the mercy of Allah, the Exalted. Understanding this fact prevents the deadly characteristic of pride. An atom's worth of which is enough to take one to Hell. This has been warned in a Hadith found in Sahih Muslim, number 266.

The servants of Allah, the Exalted, have understood that anything good they possess is solely because Allah, the Exalted, granted it to them. And any evil they are saved from is because Allah, the Exalted, protected them. Is it not foolish to be proud of something that does not belong to someone? Just like a person does not boast about a sports car which does not belong to them muslims must realize nothing in reality belongs to them. This attitude ensures one remains humble at all times. The humble servants of Allah, the Exalted, fully believe in the Hadith of the Holy Prophet

Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 5673, which declares that the righteous deeds of a person will not take them to Paradise. Only the mercy of Allah, the Exalted, can cause this to occur. This is because every righteous deed is only possible when Allah, the Exalted, provides one with the knowledge, strength, opportunity and inspiration to perform it. Even the acceptance of the deed is dependent on the mercy of Allah, the Exalted. When one bears this in mind it saves them from pride and inspires them to adopt humility. One should always remember that being humble is not a sign of weakness as Islam has encouraged one to defend themselves if necessary. In other words, Islam teaches Muslims to be humble without weakness. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 2029, that whoever humbles themselves before Allah, the Exalted, will be raised by Him. So in reality, humility leads to honor in both worlds. One only needs to reflect on the most humble of the creation to understand this fact namely, the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, has clearly ordered people by ordering the Holy Prophet Muhammad, peace and blessings be upon him, to adopt this important quality. Chapter 26 Ash Shu'ara, verse 215:

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

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

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

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

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

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

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



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

***“And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.”***

This represents the one who does not possess the Islamic testimony of faith or fails to actualize it. Their weak faith is easily shaken by difficulties which in turn leads to the disobedience of Allah, the Exalted.

A great obstacle to the obedience of Allah, the Exalted, is weakness of faith. It is a blameworthy characteristic which gives rise to other negative characteristics, such as failing to act on one's knowledge, fearing others, placing the obedience of people above the obedience to Allah, the Exalted, having hope in forgiveness without striving for it and other undesired characteristics. The greatest affliction of weakness of faith is that it allows one to commit sins, such as neglecting the obligatory duties. The root cause of weakness of faith is ignorance of Islam.

One should strive to gain knowledge in order to strengthen their faith. With time they will eventually reach certainty of faith which is so strong that it safeguards a person through all tests and trials and ensures they fulfil their duties both religious and worldly. This knowledge is obtained when one studies the teachings of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Specifically, those teachings which discuss the promises of reward for those who are obedient and the punishment for those who are disobedient to Allah, the Exalted. This creates fear of punishment and hope of reward in a muslim's heart which acts like a pull and push mechanism towards the obedience of Allah, the Exalted.

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

Another thing which can strengthen one's faith is to persist in righteous deeds and abstain from all sins. As faith is belief supported by actions it weakens when sins are committed and strengthens when good deeds are performed. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan An Nasai, number 5662, that a muslim is not a believer when they drink alcohol.

***“And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.”***

This represents the one who does not possess the Islamic testimony of faith or fails to actualize it. Their weak faith is easily shaken by difficulties which in turn leads to the disobedience of Allah, the Exalted. This leads to a general instability in one's mental and physical state.

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 the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.”***

This represents the one who does not possess the Islamic testimony of faith or fails to actualize it. Their weak faith is easily shaken by difficulties which in turn leads to the disobedience of Allah, the Exalted. This leads to a general instability in one's mental and physical state.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.



***“And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.”***

This represents the one who does not possess the Islamic testimony of faith or fails to actualize it. Their weak faith is easily shaken by difficulties which in turn leads to the disobedience of Allah, the Exalted. This leads to a general instability in one's mental and physical state.

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the

body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

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This represents the one who does not possess the Islamic testimony of faith or fails to actualize it. Their weak faith is easily shaken by difficulties which in turn leads to the disobedience of Allah, the Exalted. This leads to a general instability in one's mental and physical state.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire,

whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“Allāh keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”***

True belief 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.

***“Allāh keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”***

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.



***“Allāh keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”***

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.”*

***“Allāh keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”***

According to the Hadith found in Jami At Tirmidhi, number 3120, this verse indicates that Allah, the Exalted, will keep a muslim firm on their faith when they are questioned in their grave.

In a Hadith found in Jami At Tirmidhi, number 3120, the Holy Prophet Muhammad, peace and blessings be upon him, advised that each person will be asked three questions in the grave.

The first question will be who is your Lord? In order to answer this question correctly a muslim must not only believe in Allah, the Exalted, but prove this belief through actions. This is only achieved by fulfilling His commands, refraining from His prohibitions and by facing His decrees with patience. It is this very proof which will support a muslim in their grave when they encounter this question. It is important to note, that even some non-muslims believe in Allah, the Exalted, yet they will fail to answer this question correctly as they did not obey Him correctly during their lives. If only believing in Him was enough then these non-muslims would succeed in this question. But it is quite evident they will not succeed.

The next question will be what is your religion? If a muslim desires to answer this correctly they must not only believe in Islam but practically

implement its teachings in their everyday life. This involves sincerely striving to obtain and act on its teachings. It is the reason gaining useful knowledge has been made a duty on all muslims according to a Hadith found in Sunan Ibn Majah, number 224.

The final question according to this Hadith will be who is your Prophet? It is important to note, that even some of the past nations believed in their Prophets, peace be upon them, but as they did not follow in their footsteps correctly they will fail in answering this question correctly. If a muslim desires to answer this question correctly they must not only verbally declare their belief in the Holy Prophet Muhammad, peace and blessings be upon him, but actively learn and act on his traditions. This is the very purpose of sending Holy Prophets, peace be upon them, meaning, to practically follow them. Chapter 33 Al Ahzab, verse 21:

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

The mercy, love and forgiveness of Allah, the Exalted, which will help a muslim answer this question correctly is only possible to obtain through this method. Chapter 3 Alee Imran, verse 31:

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

***“Allāh keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”***

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.

***“Allāh keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”***

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.

***“Allāh keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“...And Allāh sends astray the wrongdoers...”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also

granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

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

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.



***“...And Allāh does what He wills.”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

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

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

## Chapter 14 – Ibrahim, Verses 28-30

﴿ ٢٨ ﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

﴿ ٢٩ ﴾ جَهَنَّمَ يَصَلُّونَهَا وَبَسَّ الْقَرَارُ ﴿٢٩﴾

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى

النَّارِ ﴿٣٠﴾

*“Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin?*

*[It is] Hell, which they will [enter to] burn, and wretched is the settlement.*

*And they have attributed to Allah equals to mislead [people] from His way. Say, “Enjoy yourselves, for indeed, your destination is the Fire.”*

***“Have you not considered those who exchanged the favor of Allah for disbelief...”***

A favour should be welcomed with gratitude. It is important to note here that ingratitude has been substituted for disbelief thereby indicating that they are one in the same. Therefore, muslims must avoid ingratitude as it and belief cannot gather in one heart.

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.

***“Have you not considered those who exchanged the favor of Allah for disbelief...”***

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

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is

the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.



***“...and settled their people [in] the home of ruin? [It is] Hell, which they will [enter to] burn, and wretched is the settlement.”***

This verse warns against bad companionship.

Muslims should note that a major sign of true love is when one directs their beloved towards the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is because obedience leads to success and safety in both this world and in the hereafter. A person who does not desire safety and success for a person can never truly love them irrespective of what they claim or how they treat the other person. The same way a person becomes happy when their beloved obtains worldly success, like a job, they will also desire their beloved to obtain success in the hereafter. If a person does not care about another obtaining safety and success especially, in the next world then they do not love them.

A true lover could not bear knowing and seeing their beloved facing difficulties and punishment in this world or in the next. This is only avoidable through the sincere obedience of Allah, the Exalted. Therefore, they would always direct their beloved towards the obedience of Allah, the Exalted. If a person directs another towards their own selfish interest or the interest of others instead of the obedience of Allah, the Exalted, it is a clear sign that they do not truly love them. This applies to all relationships such as friendships and relatives.

Therefore, a muslim should assess whether those in their life direct them towards Allah, the Exalted, or not. If they do then it is a clear sign of their love for them. If they do not then it is a clear sign that they do not truly love them. Chapter 43 Az Zukhruf, verse 67:

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

***“...and settled their people [in] the home of ruin? [It is] Hell, which they will [enter to] burn, and wretched is the settlement.”***

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

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

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

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

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

***“[It is] Hell, which they will [enter to] burn, and wretched is the settlement.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no

protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

***“And they have attributed to Allāh equals to mislead [people] from His way. Say, “Enjoy yourselves, for indeed, your destination is the Fire.””***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous

deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.



## Chapter 14 – Ibrahim, Verse 31

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا

وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾

*“Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange [i.e., ransom], nor any friendships.”*

***“Tell My servants who have believed...”***

True belief 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.

***“Tell My servants 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.

***“Tell My servants who have believed to establish prayer...”***

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.

***“Tell My servants who have believed to...spend from what We have provided them, secretly and publicly,...”***

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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

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

***“Tell My servants who have believed to...spend from what We have provided them, secretly and publicly,...”***

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

***“Tell My servants who have believed to...spend from what We have provided them, secretly and publicly,...”***

In a Hadith found in Sahih Muslim, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that the one who spends in ways pleasing to Allah, the Exalted, will be rewarded according to what they give. And he warned not to hoard otherwise Allah, the Exalted, will withhold His blessings.

It is important to note, that one must only obtain and spend lawful wealth as any righteous deed which has a foundation in the unlawful will be rejected by Allah, the Exalted, irrespective of one's intention. This has been warned in a Hadith found in Sahih Muslim, number 2342.

In addition, this spending is not only through charity but includes spending on one's own necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. This is in fact a righteous deed according to a Hadith found in Sahih Bukhari, number 4006. A muslim should spend in a balanced way whereby they help others without becoming needy themselves. Chapter 17 Al Isra, verse 29:

*“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”*

A muslim should donate regularly according to their means even if it is a little as Allah, the Exalted, observes one's quality meaning, their sincerity, not the quantity of a deed. Regularly donating a little is far better and more beloved to Allah, the Exalted, than donating a larger amount once in a while. This has been advised in a Hadith found in Sahih Bukhari, number 6465.

It is important to note, as mentioned in the main Hadith under discussion when one gives according to their means Allah, the Exalted, will reward them according to His infinite status. But the one who holds back will find a similar response from Allah, the Exalted. If a muslim hoards their wealth they will leave it behind for others to enjoy while they are held accountable for it. If they misuse their wealth it will become a curse and burden for them in this world and a punishment in the next.



***“Tell My servants who have believed to...spend from what We have provided them, secretly and publicly,...”***

In a long Hadith found in Sahih Bukhari, number 6806, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned seven groups of people who will be granted shade on the Day of Judgment by Allah, the Exalted.

One of these groups includes a person who donates secret charity. Even though donating charity publically can invite and encourage others to do the same, which increases one's reward depending on how many people follow their behaviour which is confirmed in a Hadith found in Sahih Muslim, number 2351, yet, donating charity in secret avoids the dangerous sin of showing off, which destroys one's deed. When a muslim donates in secret it indicates their sincerity to only please Allah, the Exalted.

It is important to note, this Hadith did not set a limit of how much charity must be donated. So a muslim has no excuse if they fail to act on this advice as Allah, the Exalted, observes the quality of a deed meaning, a person's sincerity, not quantity. This has been confirmed in a Hadith found in Sahih Bukhari, number 1.

In addition, charity in Islam is not only restricted to donating wealth. In fact, it encompasses all good deeds, such as commanding good and forbidding

evil. This has been advised in a Hadith found in Sahih Muslim, number 1671. As long as one of these righteous deeds is done in secret without the person mentioning it to others it is hoped they will fulfil this Hadith and be granted shade on Judgment Day.

***“Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly...”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“...before a Day comes in which there will be no exchange [i.e., ransom], nor any friendships.”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, “Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange [i.e., ransom], nor any friendships.”***

In a Hadith found in Sahih Bukhari, number 6412, the Holy Prophet Muhammad, peace and blessings be upon him, warned that there are two blessings people often do not appreciate until they lose them namely, good health and free time.

Everything in this material can be bought, even through illegal means, except time. Once it passes it does not return. Even though this reality is not denied by anyone irrespective of their faith yet, many muslims do not appreciate and make good use of the time they have been given. Many have adopted the mentality that they will prepare for the hereafter tomorrow. But as each day passes this tomorrow keeps getting delayed until, in many cases, this tomorrow never comes. And they only realise this tomorrow when it is too late meaning, at the time of their death. Those who are fortunate enough to reach this tomorrow during their lives may inhabit the Mosques when they reach elderly age but as they have dedicated so much time and energy to the material world their bodies might be in Mosques yet, their hearts and tongues are still engrossed in the material world. This is obvious to those who regularly attend Mosques. These muslims are unlikely to learn and act on Islamic teachings because of their elderly age and their worldly mentalities.

In addition, with the passing of time, in most cases, one's responsibilities only increase such as marriage and raising children. So delaying preparing for the hereafter until one is supposedly more free is simply foolish. Islam does not teach muslims to abandon the world but it does encourage them to make correct use of their time by taking enough from the material world in order to fulfil their necessitates and responsibilities without extravagance or waste and then dedicate the rest of their efforts to preparing for the permanent hereafter. This is how one uses their time correctly. How many muslims can honestly say they dedicate the majority of their efforts to preparing for the hereafter over beautifying their temporal world?



***“Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange [i.e., ransom], nor any friendships.”***

In a Hadith found in Jami At Tirmidhi, number 2306, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to hasten in performing righteous deeds before seven things occur.

The first is overwhelming poverty. This can refer to financial difficulties which distract a person from the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. In addition, stressing over wealth can even push one towards the unlawful. A muslim should remember that any righteous deed rooted in the unlawful will be rejected by Allah, the Exalted. This has been warned in a Hadith found in Sahih Muslim, number 2342. Allah, the Exalted, has allocated provision for the entire creation over fifty thousand years before He created the Heavens and the Earth according to a Hadith found in Sahih Muslim, number 6748. Therefore, a muslim should trust that their lawful provision will reach them as long as they continue to strive for it in lawful ways according to the teachings of Islam. A muslim should remember that Allah, the Exalted, chooses what is best for His servants according to His infinite wisdom. He does not give according to someone's desires as this will most likely lead to their destruction. 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.”*

And chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills...”*

The next thing mentioned in the main Hadith under discussion is that muslims should hasten in performing righteous deeds before they become distracted by wealth. Wealth itself is not evil but depending on how one obtains it and uses it can either make it a great blessing for them or a great burden for them in both worlds. If a muslim strives to obtain excess wealth while neglecting their duties to Allah, the Exalted, and people while hoarding or mispending their wealth it will become a great curse for them in both worlds. But if a muslim obtains enough to fulfill their needs and the needs of their dependents without excessiveness, waste or extravagance and spends in other ways pleasing to Allah, the Exalted, then they will achieve true richness in both worlds.

The next thing mentioned in the main Hadith under discussion which prevents righteous actions is a debilitating sickness. This is a warning to make use of one's good health before they encounter sickness. One should

observe those who have lost their good health either through sickness or through ageing and therefore make use of the good health they possess by striving to gain success in lawful worldly matters as well as religious matters while giving priority to religion over the world. For example, a muslim should use their good health to journey to the Mosques regularly in order to offer their obligatory prayers with congregation before a time comes when they desire to do this but do not possess the physical strength to do so. The amazing thing about utilizing one's good health correctly is that when a muslim eventually loses it Allah, the Exalted, will continue to grant them the same reward they used to receive when doing good deeds during their time of good health. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 500. But those who live in heedlessness fail to utilise their good health and therefore receive no reward during their good health or when they fall ill.

This is connected to the next thing mentioned in the main Hadith under discussion namely, senility. A muslim should make use of their youth and strong intelligence before they reach senility. This includes gaining and acting on knowledge and using one's mental strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. It is important to behave in this manner before senility occurs as even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390.

The next thing mentioned in the main Hadith under discussion which prevents righteous actions is a sudden death. Death is certain but the time is unknown. A muslim should not live in heedlessness believing that their death is far away as countless people have and will die long before

reaching their life expectancy. Nor should they live in such a way as if they are not going to die at all. Having hopes of a long life can be considered the root of all evil as it causes one to delay performing righteous deeds believing they can always perform them tomorrow. It causes them to delay sincere repentance thereby, failing to change for the better believing they can do this tomorrow. And having hopes for a long life causes one to prioritize obtaining worldly things, such as wealth, in order to make their expected long life on this Earth comfortable. These prevent one from preparing adequately for the hereafter. Muslims should therefore reduce their hope for a long life so that they change for the better and direct their focus to the permanent hereafter. Muslims should not delay and instead act today as the tomorrow they hope for may never arrive. They should also strive to perform the righteous deeds which will benefit them in case their life ends unexpectedly, such as an ongoing charity, which benefits others as long as the thing is being used, such as a water well. This has been advised in a Hadith found in Jami At Tirmidhi, number 1376.

The next thing mentioned in the main Hadith under discussion is the arrival of the anti-Christ. This event will prevent one from performing righteous deeds and instead tempt them towards disbelief. One lesson to learn from this is the importance of avoiding doubtful things. Just like a person who journeys close to a border is more likely to cross it similarly, a muslim who is surrounded by temptations will more likely be led astray and fail to perform righteous deeds. The one who avoids places and things which tempt them to commit sins will protect their faith and honour. This has been advised in a Hadith found in Jami At Tirmidhi, number 1205. Muslims should therefore guard their faith by avoiding things, places and the people who invite or tempt them towards the disobedience of Allah, the Exalted, and ensure their dependents, such as their children, do the same.

The final thing mentioned in the main Hadith under discussion which prevents one from performing righteous deeds is the Final Hour.

This is when the trumpet blast will occur. The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, Muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in this world and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

## Chapter 14 – Ibrahim, Verses 32-34

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ  
بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ  
بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾  
وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا  
إِنَّ الْإِنْسَانَ لظَلُومٌ كَفَّارٌ ﴿٣٤﴾

*“It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.*

*And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.*

*And He gave you from all you asked of Him. And if you should count the favor [i.e., blessings] of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”*

***“It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you...”***

At one point in history Earth seemed to be the only significant thing in the universe. But with the passing of time and scientific advancements it was discovered that Earth is in fact only a drop in a vast ocean namely, the universe. It is important for muslims to understand these scientific teachings as it inspires one to adopt good characteristics, such as trust in the infinite power of Allah, the Exalted. When a muslim faces difficulties and questions the help of Allah, the Exalted, they should ponder over the size of the universe and how many creatures exist in it. The Earth is a single planet in a solar system which is made up of many planets and a star. Many solar systems make up a galaxy. Many galaxies make up the universe. A muslim firmly believes that all these things were created and are sustained by Allah, the Exalted, without any partner or help. When a muslim reflects on this deeply they should realise that if Allah, the Exalted, can sustain the entire universe without anything being deprived or falling out of sync He can also take care of their issues and difficulties.

Provision is something people often stress about and in some cases this stress even drives them to seek provision from unlawful sources. Whenever a muslim faces this stress they should reflect on the universe and on the countless creations which Allah, the Exalted, provides continuous provision for. If He does this why should one suspect He will not provide provision for a person who only needs a few things to sustain themselves? Taking a step back when facing difficulties and assessing these facts is an excellent way to remove stress and strengthen one's trust in Allah, the Exalted.

Teachings are found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the promise of Allah, the Exalted, to provide continuous provision to the creation. Chapter 29 Al Ankabut, verse 60:

*“And how many a creature carries not its [own] provision. Allah provides for it and for you...”*

But the truth of these teachings is also found in the creation, such as the universe. Chapter 3 Alee Imran, verse 190:

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”*

Therefore, it is important for muslims to firstly learn and act on the teachings of the divine scriptures and then reflect on the creation. This will lead to the strengthening of one's faith, which includes the strengthening of one's trust in Allah, the Exalted.



***“It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one’s guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“...and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.”***

Water has been created with such balance that sea life can thrive within it while huge ships can sail on top of it. If water was more or less denser than this balance would not be possible. In addition, in most countries the major part of trading occurs via ships.

In a Hadith found in Sahih Bukhari, number 2072, the Holy Prophet Muhammad, peace and blessings be upon him, advised that no one has eaten anything better than from the earnings of their own hands.

It is important for Muslims not to confuse laziness for trusting in Allah, the Exalted. Unfortunately, many Muslims turn away from working a lawful occupation, go on social benefits and inhabit the Mosques claiming to trust in Allah, the Exalted, to provide for them. This is not trusting in Allah, the Exalted, at all. It is only laziness which contradicts the teachings of Islam. True trust in Allah, the Exalted, in respect to gaining wealth is to use the means Allah, the Exalted, provided a person, such as their physical strength, in order to obtain lawful wealth according to the teachings of Islam and then trust that Allah, the Exalted, will provide lawful wealth to them through these means. The aim of trusting in Allah, the Exalted, is not to cause one to give up using the means He has created as this would make them useless and Allah, the Exalted, does not create useless things. The purpose of trusting in Allah, the Exalted, is to prevent one from earning wealth through doubtful or unlawful means. As a Muslim should firmly believe their provision which includes wealth was allocated to them over

fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This allocation cannot change under any circumstances. A muslim's duty is to strive in obtaining this through lawful means which is the tradition of the Holy Prophets, peace be upon him. This has been indicated in a Hadith found in Sahih Bukhari, number 2072. Using the means provided by Allah, the Exalted, is an aspect of trusting in Allah, the Exalted, as He created them for this very purpose. A muslim should therefore not be lazy while claiming trust in Allah, the Exalted, by going on social benefits when they have the means to earn lawful wealth through their own efforts and the means created and provided to them by Allah, the Exalted.

***“And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.”***

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“And He gave you from all you asked of Him...”***

In a Hadith found in Jami At Tirmidhi, number 3371, the Holy Prophet Muhammad, peace and blessings be upon him, advised that supplication is the essence of worship.

This is because it is a practical demonstration of humility and one's servanthood to Allah, the Exalted, as it is befitting for the servant to ask from the Master.

It is important to know that according to a Hadith found in Jami At Tirmidhi, number 3604, every good supplication is accepted in three ways. It is either fulfilled, the equivalent reward is given in the hereafter or an equivalent evil is removed from one's life.

In chapter 40 Ghafir, verse 60, Allah, the Exalted, guarantees a response to all those who perform supplication. Therefore, one should always bear this in mind and persist in supplications.

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

Even before supplicating one should ensure their earnings are lawful and what they consume is lawful. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly warned in a Hadith found in Jami At Tirmidhi, number 2989, that the supplication of a person who earns and consumes the unlawful will never be accepted.

The first etiquette of supplication is that one should try to face the Qibla when supplicating. This was the tradition of the Holy Prophet Muhammad, peace and blessings be upon him. An example of this action is found in Sunan An Nasai, number 2899.

One should raise their hands begging Allah, the Exalted, to fulfill their desire as this was the practice of the Holy Prophet Muhammad, peace and blessings be upon him. This is confirmed in a Hadith found in Sahih Bukhari, number 1030.

In a Hadith found in Jami At Tirmidhi, number 3556, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, is too shy and generous to turn away a beggar empty handed who raises their hands to Him.

One should begin and conclude their supplication by first praising Allah, the Exalted, and then sending blessings upon the Holy Prophet Muhammad,



peace and blessings be upon him. This has been advised in a Hadith found in Sunan Abu Dawud, number 1481.

In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 486, a person's supplication remains suspended between the Heavens and the Earth until they send blessings upon the Holy Prophet Muhammad, peace and blessings be upon him.

One should praise Allah, the Exalted, with phrases mentioned in the Holy Quran or the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. The beautiful names of Allah, the Exalted, are found extensively throughout these divine teachings and should be utilised. For example, chapter 59 Al Hashr, verse 24:

*“He is Allah, the Creator, the Producer, the Fashioner; to Him belong the best names...”*

The best supplications are found in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore should be used. For example, chapter 14 Ibrahim, verse 41:

*“Our Lord, forgive me and my parents and the believers the Day the account is established.”*

But it is absolutely acceptable to supplicate for specific things as long as they are lawful.

As advised in the Holy Quran one should supplicate to Allah, the Exalted, with humility hoping for His mercy and in fear of His greatness. Chapter 7 Al A'raf, verse 56:

*“...And invoke Him in fear and aspiration...”*

It is vital to supplicate with enthusiasm full well believing Allah, the Exalted, will fulfil one's needs. In addition, as advised in a Hadith found in Jami At Tirmidhi, number 3479, Allah, the Exalted, does not respond to someone who supplicates while heedless or distracted.

The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 3505, that when the following verse of the Holy Quran is recited the supplication is always accepted. Chapter 21 Al Anbiya, verse 87:

*“...There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.”*

One should seal their supplication with the word, Ameen, as this ensures its acceptance. This has been advised in a Hadith found in Sunan Abu Dawud, number 938.

After the supplication is concluded it is a practice of the Holy Prophet Muhammad, peace and blessings be upon him, to wipe one's hands over their face. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1492.

Finally, one should be persistent in supplicating as giving up is a hasty action which can lead to the supplication being unfulfilled. This warning is given in a Hadith found in Jami At Tirmidhi, number 3387.

One should make it a habit to remember Allah, the Exalted, in times of ease so that Allah, the Exalted, will help them in times of difficulty. This is advised in a Hadith found in Musnad Ahmad, number 2803. As advised in a Hadith found in Jami At Tirmidhi, number 3499, Allah, the Exalted, readily accepts the supplication made after the obligatory prayers and in the last

part of the night. A Hadith found in Sahih Bukhari, number 6321, advises that in the last part of the night the divine descent occurs at which point Allah, the Exalted, calls out and responds to supplications. There is a Hadith found in Sunan Abu Dawud, number 521, which advises that the supplication between the two call to prayers is never rejected. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that a muslim is closest to Allah, the Exalted, while they are prostrating and they should therefore supplicate to Him at this time. This is confirmed in a Hadith found in Sunan An Nasai, number 1138. As mentioned in a Hadith found in Sunan Abu Dawud, number 1046, there is an hour during every Friday where Allah, the Exalted, readily accepts supplications. When a fasting person breaks their fast their supplication is also accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 1753. One should ask the sick to supplicate for them as it has been advised in a Hadith found in Sunan Ibn Majah, number 1441, that their supplications are like the supplications of the Angels. The supplication made when drinking Zamzam water is always accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 3062. A Hadith found in Sunan Abu Dawud, number 2540, advises that the supplication at the time when it rains is accepted. A Hadith found in Sunan Abu Dawud, number 1534, encourages people to supplicate for others in their absence as they are readily accepted. If one is facing any form of oppression they should supplicate to Allah, the Exalted, as they will be accepted. This has been advised in a Hadith found in Jami At Tirmidhi, number 1905. This same Hadith advises that the supplication of the traveller is never rejected. Finally, one should encourage their parents to supplicate for them as they are readily accepted. This is supported by a Hadith found in Sunan Ibn Majah, number 3862.

Some do not regularly supplicate to Allah, the Exalted, as they claim that He is All Aware and requires no one to inform Him of their desires. Even though, this is a fact it is better to supplicate as this is the tradition of all the

Holy Prophets, peace be upon them all, and has been advised in the Holy Quran. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”*

Supplicating is an excellent way to demonstrate one’s humility and servanthood to Allah, the Exalted. In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 3370, nothing is more honourable to Allah, the Exalted, than supplication. Finally, Allah, the Exalted, becomes angry when a person does not supplicate to Him as it may indicate they believe they are independent of Allah, the Exalted, which is not true. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3373.

***“And He gave you from all you asked of Him...”***

It is important for muslims to understand a key concept in Islam. Namely, there is nothing wrong with desiring lawful worldly things from Allah, the Exalted, but it is best to avoid worshipping and obeying Allah, the Exalted, in order to obtain them. This is because these types of muslims often only worship Allah, the Exalted, and inhabit the Mosques when they desire worldly things. But if they do not receive them they become impatient and fed up which causes them to stop obeying Allah, the Exalted. Or if they obtain them then the joy of them often makes them turn away from the obedience of Allah, the Exalted, as they believe they achieved what they desired therefore there is no need to obey Allah, the Exalted, anymore. These muslims worship Allah, the Exalted, meaning, they obey Allah, the Exalted, only when it suits their desires. And because of this attitude they are in danger of becoming misguided. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

These muslims may claim that they are worshipping Allah, the Exalted, but in reality, they are only worshipping their own desires and the gifts and blessings they receive.

It is praiseworthy to worship Allah, the Exalted, in order to obtain religious blessings, such as Paradise, as this has been recommended by Islamic teachings. But it is far superior to worship Allah, the Exalted, as He is the only One worthy of it and because the creation are His servants.

If a muslim must desire gifts and blessings then it is best to aim for religious blessings as aiming for worldly blessings can shift a person's intention so that they end up worshipping the gift instead of the Giver.

***“...And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”***

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

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

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



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

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

***“...And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”***

It is important for muslims to adopt a positive mind-set as it is a great tool to aid them when dealing with difficulties so that they remain obedient to Allah, the Exalted. Whenever a person faces difficulties they should always understand a truth that the difficulty could have been much worse. If it was a worldly problem they should be grateful it was not an affliction affecting their faith. Instead of dwelling on the immediate sadness which accompanies the difficulty they should concentrate on the end and the reward which is waiting for those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings they should recount the countless blessings they still possess. In each difficulty, a muslim should remember the verse of the Holy Quran which reminds muslims that there are many hidden wisdoms to difficulties and tests which they have not observed. Therefore, the situation they are facing is better than the situation they desired. 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.”*

To conclude, a muslim should reflect on these facts and others so that they adopt a positive mind-set which is a key element in dealing with difficulties in a way which leads to countless blessings in both worlds. Remember, the cup is not half empty it is instead half full.

***“...And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”***

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.

***“...And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“...Indeed, mankind is [generally] most...ungrateful.”***

In a Hadith found in Jami At Tirmidhi, number 1954, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is not grateful to people cannot be grateful to Allah, the Exalted.

Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others such as one's parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Therefore, muslims must show good character and always show appreciation for any aid or support they receive from others irrespective of its size. They should show gratitude to Allah, the Exalted, by using the blessing according to His commands as He is the source of the blessing and show gratitude to the person as they are the means which was created and chosen by Allah, the Exalted. A muslim should show gratitude verbally to people and practically by repaying their act of kindness according to their means even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216.

The person who does not show gratitude to people cannot show true gratitude to Allah, the Exalted, and therefore they will not be given an increase in blessings. Chapter 14 Ibrahim, verse 7:

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

If a muslim desires an increase in blessings they must fulfill both aspects of gratitude namely, to Allah, the Exalted, and to people.



## Chapter 14 – Ibrahim, Verse 35

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ

الْأَصْنَامَ

*“And when Abraham said, “My Lord, make this city [Mecca] secure and keep me and my sons away from worshipping idols.””*

***“And when Abraham said, "My Lord, make this city [Mecca] secure...””***

A society needs two qualities in order to achieve security. The first is a good and just law. The second is the fear of Allah, the Exalted.

Unfortunately, there are some who claim that faith is not required in this world and others who are Muslims claim it is enough to profess Islam without supporting it with sincere obedience to Allah, the Exalted. But the increase in crimes within society proves the importance of faith and strengthening it through knowledge and action. This is because crimes and sins only occur as a person feels they will either face no consequences for their actions, such as prison, or they will somehow escape them for example, by fleeing the country. But the person who believes that no matter what action they perform, whether open or secret, big or small, and no matter what tricks they attempt a day will undoubtedly come where they will be held accountable for all their deeds will always think twice before committing a crime or a sin. If this belief is strengthened through gaining and acting on Islamic knowledge it will deter one from committing crimes and sins. If people acted in this way peace and justice would spread across society. The crime rate would decrease and the times would closely match the times of the Holy Prophet Muhammad, peace and blessings be upon him, and his rightly guided Caliphs, may Allah be pleased with them. This fact alone indicates the importance of faith and strengthening it through gaining and acting on knowledge within society. Chapter 16 An Nahl, verse 90:

*“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*

***“...and keep me [Prophet Ibrahim, peace be upon him] and my sons away from worshipping idols.”***

Even though he was divinely protected yet he supplicated for this. This supplication therefore indicates the great humility the Holy Prophet Ibrahim, peace be upon him, possessed.

A muslim must understand that their righteous deeds are a blessing from Allah, the Exalted, as the inspiration, knowledge, strength and opportunity to perform them comes from Allah, the Exalted. Therefore, muslims will only enter Paradise through the mercy of Allah, the Exalted. Understanding this fact prevents the deadly characteristic of pride. An atom's worth of which is enough to take one to Hell. This has been warned in a Hadith found in Sahih Muslim, number 266.

The servants of Allah, the Exalted, have understood that anything good they possess is solely because Allah, the Exalted, granted it to them. And any evil they are saved from is because Allah, the Exalted, protected them. Is it not foolish to be proud of something that does not belong to someone? Just like a person does not boast about a sports car which does not belong to them muslims must realize nothing in reality belongs to them. This attitude ensures one remains humble at all times. The humble servants of Allah, the Exalted, fully believe in the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 5673, which declares that the righteous deeds of a person will not take them to Paradise. Only the mercy of Allah, the Exalted, can cause this to occur. This is because every righteous deed is only possible when Allah,

the Exalted, provides one with the knowledge, strength, opportunity and inspiration to perform it. Even the acceptance of the deed is dependent on the mercy of Allah, the Exalted. When one bears this in mind it saves them from pride and inspires them to adopt humility. One should always remember that being humble is not a sign of weakness as Islam has encouraged one to defend themselves if necessary. In other words, Islam teaches Muslims to be humble without weakness. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 2029, that whoever humbles themselves before Allah, the Exalted, will be raised by Him. So in reality, humility leads to honor in both worlds. One only needs to reflect on the most humble of the creation to understand this fact namely, the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, has clearly ordered people by ordering the Holy Prophet Muhammad, peace and blessings be upon him, to adopt this important quality. Chapter 26 Ash Shu'ara, verse 215:

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

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

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

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

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

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

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

It is important to note, pride is when one believes they are superior to others and rejects the truth when it is presented to them as they dislike

accepting the truth when it comes from other than them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4092.

***“...and keep me [Prophet Ibrahim, peace be upon him] and my sons away from worshipping idols.”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not



fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“...and keep me [Prophet Ibrahim, peace be upon him] and my sons away from worshipping idols.”***

In reality, anything which leads to the disobedience of Allah, the Exalted, becomes an object of worship.

In a Hadith found in Sahih Bukhari, number 2886, the Holy Prophet Muhammad, peace and blessings be upon him, criticized the slaves of wealth and fine clothing. These people are pleased when they receive these things and become displeased when they do not.

In reality, this applies to all non-essential worldly things. This criticism is not directed at those who strive in the material world in order to fulfill their needs and the needs of their dependents as this is a part of obeying Allah, the Exalted. But it is directed at those who either pursue the unlawful in order to obtain wealth and other worldly things in order to satisfy their desires and the desires of others. And it is directed at those who pursue non-essential lawful things in such a way that it causes them to neglect obeying Allah, the Exalted, correctly. This obedience involves fulfilling His commands, 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 prevents them from preparing adequately for the hereafter and their final judgment.

In addition, this criticism is for those who are impatient when they do not obtain their unnecessary desires in this world. This attitude can cause a muslim to obey Allah, the Exalted, on the edge. Meaning, they obey Him when they obtain their desires but when they do not they angrily turn away from His obedience. The Holy Quran has warned of a severe loss in both worlds for the one who adopts this attitude. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

Muslims should instead learn to be patient and content with what they possess as this is true richness according to a Hadith found in Sahih Muslim, number 2420. In reality, the person full of desires is needy meaning, poor even if they possess much wealth. A muslim should know Allah, the Exalted, grants people what is best for them and not according to their desires as this in most cases would lead to their destruction. Chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”*

***“...and keep me [Prophet Ibrahim, peace be upon him] and my sons away from worshipping idols.”***

In reality, anything which leads to the disobedience of Allah, the Exalted, becomes an object of worship.

In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a muslim should firmly believe their provision is guaranteed to them and this allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person

will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true muslim.

If a muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him,

has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“...and keep me [Prophet Ibrahim, peace be upon him] and my sons away from worshipping idols.”***

In reality, anything which leads to the disobedience of Allah, the Exalted, becomes an object of worship.

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

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



***“...and keep me [Prophet Ibrahim, peace be upon him] and my sons away from worshipping idols.”***

Muslims must follow the example of the Holy Prophet Ibrahim, peace be upon him, who not only supplicated for the protection of his children but also took practical steps to teach them how to avoid the disobedience of Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 1952, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the most virtuous gift a parent can give their child is to teach them good character.

This Hadith reminds muslims to be more concerned about the faith of their relatives, such as their children, over acquiring and imparting wealth and properties to them. It is important to understand, worldly legacies come and go. How many rich and powerful people have built massive empires only for them to be torn apart and forgotten shortly after their death? The few signs left behind from some of these legacies only endure in order to warn people not to follow in their footsteps. An example is the great empire of Pharaoh. Unfortunately, many muslims are so concerned about teaching their children how to build an empire and acquire much wealth and properties that they neglect teaching them the sincere obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This includes good manners towards Allah, the Exalted, and the creation. A muslim should not be fooled into believing they have plenty of time for teaching their children good

manners as their moment of death is unknown and often pounces on people unexpectedly.

In addition, it is extremely difficult to teach good manners to children when they get older and become set in their ways. Today is the day a muslim should truly reflect on the gift they wish to impart to their children and relatives. This is how a muslim sends forward good to the hereafter but also leaves good behind as a righteous child which supplicates for their deceased parent benefits them. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1376. It is hoped that the one who is surrounded by good in this way will be forgiven by Allah, the Exalted.

## Chapter 14 – Ibrahim, Verse 36

رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَن تَبِعَنِ فَإِنَّهُ مِنِّي وَمَن عَصَانِي فَإِنَّكَ

غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

*“[Prophet Ibrahim, peace be upon him, said] My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.”*

***“[Prophet Ibrahim, peace be upon him, said] My Lord, indeed they have led astray many among the people...”***

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

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

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

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

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

***“[Prophet Ibrahim, peace be upon him, said] My Lord, indeed they have led astray many among the people...”***

This verse warns against bad companionship.

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

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

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

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

***“[Prophet Ibrahim, peace be upon him, said]...So whoever follows me - then he is of me...”***

Allah, the Exalted, reminded the Arabs and the people of the book living in Medina that even though they were the descendants of the Holy Prophet Ibrahim, peace be upon him, something they were extremely proud of, yet they would only obtain the blessings and mercy of Allah, the Exalted, when they practically followed in his footsteps meaning, when they sincerely obeyed Allah, the Exalted. An aspect of this obedience was to accept the truth of Islam, the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as the people of the book were fully aware that all this was the truth from Allah, the Exalted, as they had been mentioned in their divine scriptures. Chapter 6 Al An'am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*



In addition, as the non-Muslim Arabs and the people of the book chose to reject the clear truth of Islam they were no longer fit to carry the legacy of the Holy Prophet Ibrahim, peace be upon him, and it would instead be given to those who practically followed his way namely, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. If the non-Muslim Arabs and the people of the book remained firm on their disobedience then they would not benefit from the legacy of the Holy Prophet Ibrahim, peace be upon him, in this world or the next.

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

In addition, this important position should remind muslims that they will be held accountable and questioned whether they fulfilled this role or not on Judgment Day. The same way a king would become angry at their diplomat and representative if they failed to fulfil their duty so will Allah, the Exalted, become angry with the muslim who fails to fulfill their duty as an ambassador of Islam.

***“[Prophet Ibrahim, peace be upon him, said]...So whoever follows me - then he is of me...”***

This in reality applies to every Holy Prophet, peace be upon them.

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

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

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

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

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

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

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

***“[Prophet Ibrahim, peace be upon him, said]...So whoever follows me - then he is of me...”***

This in reality applies to every Holy Prophet, peace be upon them.

Every muslim openly declares that they desire the companionship of the Holy Prophet Muhammad, peace and blessings be upon him, the other Holy Prophets, peace be upon them, and the Companions, may Allah be pleased with them, in the hereafter. They often quote the Hadith found in Sahih Bukhari, number 3688, which advises that a person will be with those they love in the hereafter. And because of this they openly declare their love for these righteous servants of Allah, the Exalted. But it is strange how they desire this outcome and claim love for the Holy Prophet Muhammad, peace and blessings be upon him, yet they barely know him as they are too busy to study his life, character and teachings. This is foolish as how can one truly love someone they do not even know?

In addition, when these people are asked for proof of their love for the Holy Prophet Muhammad, peace and blessings be upon him, on Judgment Day what will they say? What will they present? The proof of this declaration is studying and acting on the life, character and teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A declaration without this evidence will not be accepted by Allah, the Exalted. This is quite obvious as no one understood Islam better than the Companions, may Allah be pleased with them, did and this was not their attitude. They declared love for the Holy Prophet Muhammad, peace and blessings be upon him, and supported their

claim through actions by following in his footsteps. This is why they will be with him in the hereafter.

Those who believe love is in the heart and does not require it to be shown through actions is as foolish as the student who hands back a blank exam paper to their teacher claiming that knowledge is in their mind so they do not need to practically write it down on paper and then still expects to pass.

The one who behaves in such a manner does not love the righteous servants of Allah, the Exalted, only their own desires and they have undoubtedly been fooled by the Devil.

Finally, it is important to note that members of other religions also claim love for their Holy Prophets, peace be upon them. But as they failed to follow in their footsteps and act on their teachings they will certainly not be with them on Judgment Day. This is quite obvious if one ponders over this fact for a moment.

***“[Prophet Ibrahim, peace be upon him, said]...and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.”***

This supplication indicates the great sincerity the Holy Prophet Ibrahim, peace be upon him, possessed towards others.

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

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

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

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

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

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

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



***“[Prophet Ibrahim, peace be upon him, said]...and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.”***

A muslim must differentiate between hope in Allah, the Exalted, and wishful thinking.

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

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying

Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

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

***“...indeed, You are [yet] Forgiving...”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one

desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“...indeed, You are [yet]...Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

## Chapter 14 – Ibrahim, Verse 37

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا  
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ  
الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

*“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.”*

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer...”***

This teaches muslims that the number one priority a muslim should have for themselves and their family is establishing Islam within their lives. The foundation of establishing Islam is establishing the obligatory prayers.

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.

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer...”***

This teaches muslims that the number one priority a muslim should have for themselves and their family is establishing Islam within their lives. The foundation of establishing Islam is establishing the obligatory prayers.

If a person was hired for a specific job, such as painting a house, they are highly unlikely to receive their wages if they decide to do another duty, such as hovering the house. Even though what they decided to do is not bad but as they have chosen to do a job they were not hired for they will undoubtedly displease their employer. This is simple to understand and accept. Similarly, a muslim has been commanded to fulfill the commands set out in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, but if they decide to do something else and neglect this duty irrespective of if the thing they decide to do is lawful, such as pursuing the excess of this material world beyond their needs, doing actions which are different from what have been prescribed in the two divine sources or simply unlawful they should not expect to please Allah, the Exalted, as He has made it clear what muslims should be doing. The same way an employee who decides to do something different should not expect to receive their wages neither should a muslim who decides to strive for anything other than what they have been told to strive for by Allah, the Exalted. The wages in the case of the muslim include blessings, mercy and the forgiveness of Allah, the Exalted, in both worlds. Simply put, if a muslim desires to obtain these wages they must do their job and not busy themselves with other things which either contradicts their duty or things which are different from their duty.

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them...”***

He desired others to help his family to establish their faith.

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

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

Allah, the Exalted, clearly commands muslims to aid each other in any matter which is good and not support each other in any matter which is bad. This is what the righteous predecessors acted on but many muslims have failed to follow in their footsteps. Many muslims now observe who is doing an action instead of observing what they are doing. If the person is linked to them for example, a relative, they support them even if the thing is

not good. Similarly, if the person has no relationship with them they turn away from supporting them even if the thing is good. This attitude completely contradicts the traditions of the righteous predecessors. They would support others in good irrespective of who was doing it. In fact, they went so far on acting on this verse of the Holy Quran that they would even support those they did not get on with as long as it was a good thing.

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



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

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them...”***

He desired others to help his family to establish their faith. Therefore, this verse indicates the importance of good companionship.

Muslims should note that a major sign of true love is when one directs their beloved towards the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is because obedience leads to success and safety in both this world and in the hereafter. A person who does not desire safety and success for a person can never truly love them irrespective of what they claim or how they treat the other person. The same way a person becomes happy when their beloved obtains worldly success, like a job, they will also desire their beloved to obtain success in the hereafter. If a person does not care about another obtaining safety and success especially, in the next world then they do not love them.

A true lover could not bear knowing and seeing their beloved facing difficulties and punishment in this world or in the next. This is only avoidable through the sincere obedience of Allah, the Exalted. Therefore, they would always direct their beloved towards the obedience of Allah, the Exalted. If a person directs another towards their own selfish interest or the interest of others instead of the obedience of Allah, the Exalted, it is a clear

sign that they do not truly love them. This applies to all relationships such as friendships and relatives.

Therefore, a muslim should assess whether those in their life direct them towards Allah, the Exalted, or not. If they do then it is a clear sign of their love for them. If they do not then it is a clear sign that they do not truly love them. Chapter 43 Az Zukhruf, verse 67:

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

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House...and provide for them from the fruits...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House...and provide for them from the fruits that they might be grateful.”***

Being grateful is when one uses the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House...and provide for them from the fruits that they might be grateful.”***

Being grateful is when one uses the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.



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

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

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House...and provide for them from the fruits that they might be grateful.”***

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.

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House...and provide for them from the fruits that they might be grateful.”***

In a Hadith found in Jami At Tirmidhi, number 1954, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is not grateful to people cannot be grateful to Allah, the Exalted.

Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others such as one's parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Therefore, muslims must show good character and always show appreciation for any aid or support they receive from others irrespective of its size. They should show gratitude to Allah, the Exalted, by using the blessing according to His commands as He is the source of the blessing and show gratitude to the person as they are the means which was created and chosen by Allah, the Exalted. A muslim should show gratitude verbally to people and practically by repaying their act of kindness according to their means even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216.

The person who does not show gratitude to people cannot show true gratitude to Allah, the Exalted, and therefore they will not be given an increase in blessings. Chapter 14 Ibrahim, verse 7:

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

If a muslim desires an increase in blessings they must fulfill both aspects of gratitude namely, to Allah, the Exalted, and to people.

## Chapter 14 – Ibrahim, Verse 38

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا

فِي السَّمَاءِ

*“[Prophet Ibrahim, peace be upon him, said] Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.”*

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, indeed You know what we conceal...”***

This includes a person's intention.

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds for the sake of people, such as showing off, instead of doing them for the pleasure of Allah, the Exalted, will be told to gain their reward on Judgment Day from the people they acted for which in reality is not possible to do.

It is important to understand that the foundation of all deeds and even Islam itself is one's intention. It is the very thing which Allah, the Exalted, judges people on according to a Hadith found in Sahih Bukhari, number 1. A muslim should ensure they perform all religious and useful worldly actions for the sake of Allah, the Exalted, so that they gain reward from Him in both worlds. A sign of this correct mentality is that this person neither expects nor desires people to appreciate or show gratitude to them for the deeds they perform. If one desires this then it indicates their incorrect intention.

In addition, acting with the correct intention prevents sadness and bitterness as the one who acts for the sake of people will eventually encounter ungrateful people who will make them annoyed and bitter as

they feel they wasted their effort and time. Unfortunately, this is seen in parents and relatives as they often fulfill their duties towards their children and relatives for their sake instead of for the pleasure of Allah, the Exalted. But the one who acts for the sake of Allah, the exalted, will fulfill all their duties towards others such as their children and never become bitter or enraged when they fail to show gratitude towards them. This attitude leads to peace of mind and general happiness as they know Allah, the Exalted, is fully aware of their righteous deed and will reward them for it. This is the way all muslims must act otherwise they may well be left empty handed on the Day of Judgment.



***“[Prophet Ibrahim, peace be upon him, said] Our Lord, indeed You know what we...declare...”***

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

## Chapter 14 – Ibrahim, Verses 39-40

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي

لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

*“[Prophet Ibrahim, peace be upon him, said] Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.*

*My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.”*

***“[Prophet Ibrahim, peace be upon him, said] Praise to Allah...”***

Allah, the Exalted, is the One who is praised by His self-praise and by the praise of His creation. This also means that Allah, the Exalted, is the One who praises His righteous servants and handsomely rewards them for their efforts.

The muslim who understands this divine name will be far too busy in praising and obeying Allah, the Exalted, to praise himself and to worry about their rights. This will keep them away from pride which is a characteristic that leads to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 265.

A muslim must act on this divine name by only performing praiseworthy actions and adopting a praiseworthy character. This is arguably the greatest tradition of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

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

***“[Prophet Ibrahim, peace be upon him, said] Praise to Allah...”***

The best way to praise Allah, the Exalted, is to show gratitude to Him.

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.

***“[Prophet Ibrahim, peace be upon him, said] Praise to Allah, who has granted to me in old age Ishmael and Isaac...My Lord, make me an establisher of prayer, and [many] from my descendants...”***

The best way to praise Allah, the Exalted, for giving children is to raise them according to the teachings of Islam. This has been indicated in the main verses under discussion.

In a Hadith found in Jami At Tirmidhi, number 1952, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the most virtuous gift a parent can give their child is to teach them good character.

This Hadith reminds muslims to be more concerned about the faith of their relatives, such as their children, over acquiring and imparting wealth and properties to them. It is important to understand, worldly legacies come and go. How many rich and powerful people have built massive empires only for them to be torn apart and forgotten shortly after their death? The few signs left behind from some of these legacies only endure in order to warn people not to follow in their footsteps. An example is the great empire of Pharaoh. Unfortunately, many muslims are so concerned about teaching their children how to build an empire and acquire much wealth and properties that they neglect teaching them the sincere obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This includes good manners towards Allah, the Exalted, and the creation. A muslim should not be fooled into believing they have plenty of time for teaching their children good



manners as their moment of death is unknown and often pounces on people unexpectedly.

In addition, it is extremely difficult to teach good manners to children when they get older and become set in their ways. Today is the day a muslim should truly reflect on the gift they wish to impart to their children and relatives. This is how a muslim sends forward good to the hereafter but also leaves good behind as a righteous child which supplicates for their deceased parent benefits them. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1376. It is hoped that the one who is surrounded by good in this way will be forgiven by Allah, the Exalted.

***“[Prophet Ibrahim, peace be upon him, said]...Indeed, my Lord is the Hearer of supplication.”***

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

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

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

***“[Prophet Ibrahim, peace be upon him, said] My Lord, make me an establisher of prayer, and [many] from my descendants...”***

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 must 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 worst 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.

***“[Prophet Ibrahim, peace be upon him, said] My Lord, make me an establisher of prayer, and [many] from my descendants...”***

This supplication indicates the importance of leading by example.

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

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

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

***“[Prophet Ibrahim, peace be upon him, said]...Our Lord, and accept my supplication.”***

In a Hadith found in Jami At Tirmidhi, number 3371, the Holy Prophet Muhammad, peace and blessings be upon him, advised that supplication is the essence of worship.

This is because it is a practical demonstration of humility and one's servanthood to Allah, the Exalted, as it is befitting for the servant to ask from the Master.

It is important to know that according to a Hadith found in Jami At Tirmidhi, number 3604, every good supplication is accepted in three ways. It is either fulfilled, the equivalent reward is given in the hereafter or an equivalent evil is removed from one's life.

In chapter 40 Ghafir, verse 60, Allah, the Exalted, guarantees a response to all those who perform supplication. Therefore, one should always bear this in mind and persist in supplications.

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

Even before supplicating one should ensure their earnings are lawful and what they consume is lawful. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly warned in a Hadith found in Jami At Tirmidhi, number 2989, that the supplication of a person who earns and consumes the unlawful will never be accepted.

The first etiquette of supplication is that one should try to face the Qibla when supplicating. This was the tradition of the Holy Prophet Muhammad, peace and blessings be upon him. An example of this action is found in Sunan An Nasai, number 2899.

One should raise their hands begging Allah, the Exalted, to fulfill their desire as this was the practice of the Holy Prophet Muhammad, peace and blessings be upon him. This is confirmed in a Hadith found in Sahih Bukhari, number 1030.

In a Hadith found in Jami At Tirmidhi, number 3556, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, is too shy and generous to turn away a beggar empty handed who raises their hands to Him.

One should begin and conclude their supplication by first praising Allah, the Exalted, and then sending blessings upon the Holy Prophet Muhammad, peace and blessings be upon him. This has been advised in a Hadith found in Sunan Abu Dawud, number 1481.

In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 486, a person's supplication remains suspended between the Heavens and the Earth until they send blessings upon the Holy Prophet Muhammad, peace and blessings be upon him.

One should praise Allah, the Exalted, with phrases mentioned in the Holy Quran or the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. The beautiful names of Allah, the Exalted, are found extensively throughout these divine teachings and should be utilised. For example, chapter 59 Al Hashr, verse 24:

*“He is Allah, the Creator, the Producer, the Fashioner; to Him belong the best names...”*

The best supplications are found in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore should be used. For example, chapter 14 Ibrahim, verse 41:

*“Our Lord, forgive me and my parents and the believers the Day the account is established.”*

But it is absolutely acceptable to supplicate for specific things as long as they are lawful.

As advised in the Holy Quran one should supplicate to Allah, the Exalted, with humility hoping for His mercy and in fear of His greatness. Chapter 7 Al A'raf, verse 56:

*“...And invoke Him in fear and aspiration...”*

It is vital to supplicate with enthusiasm full well believing Allah, the Exalted, will fulfil one's needs. In addition, as advised in a Hadith found in Jami At Tirmidhi, number 3479, Allah, the Exalted, does not respond to someone who supplicates while heedless or distracted.

The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 3505, that when the

following verse of the Holy Quran is recited the supplication is always accepted. Chapter 21 Al Anbiya, verse 87:

*“...There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.”*

One should seal their supplication with the word, Ameen, as this ensures its acceptance. This has been advised in a Hadith found in Sunan Abu Dawud, number 938.

After the supplication is concluded it is a practice of the Holy Prophet Muhammad, peace and blessings be upon him, to wipe one's hands over their face. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1492.

Finally, one should be persistent in supplicating as giving up is a hasty action which can lead to the supplication being unfulfilled. This warning is given in a Hadith found in Jami At Tirmidhi, number 3387.

One should make it a habit to remember Allah, the Exalted, in times of ease so that Allah, the Exalted, will help them in times of difficulty. This is advised in a Hadith found in Musnad Ahmad, number 2803. As advised in a



Hadith found in Jami At Tirmidhi, number 3499, Allah, the Exalted, readily accepts the supplication made after the obligatory prayers and in the last part of the night. A Hadith found in Sahih Bukhari, number 6321, advises that in the last part of the night the divine descent occurs at which point Allah, the Exalted, calls out and responds to supplications. There is a Hadith found in Sunan Abu Dawud, number 521, which advises that the supplication between the two call to prayers is never rejected. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that a muslim is closest to Allah, the Exalted, while they are prostrating and they should therefore supplicate to Him at this time. This is confirmed in a Hadith found in Sunan An Nasai, number 1138. As mentioned in a Hadith found in Sunan Abu Dawud, number 1046, there is an hour during every Friday where Allah, the Exalted, readily accepts supplications. When a fasting person breaks their fast their supplication is also accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 1753. One should ask the sick to supplicate for them as it has been advised in a Hadith found in Sunan Ibn Majah, number 1441, that their supplications are like the supplications of the Angels. The supplication made when drinking Zamzam water is always accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 3062. A Hadith found in Sunan Abu Dawud, number 2540, advises that the supplication at the time when it rains is accepted. A Hadith found in Sunan Abu Dawud, number 1534, encourages people to supplicate for others in their absence as they are readily accepted. If one is facing any form of oppression they should supplicate to Allah, the Exalted, as they will be accepted. This has been advised in a Hadith found in Jami At Tirmidhi, number 1905. This same Hadith advises that the supplication of the traveller is never rejected. Finally, one should encourage their parents to supplicate for them as they are readily accepted. This is supported by a Hadith found in Sunan Ibn Majah, number 3862.

Some do not regularly supplicate to Allah, the Exalted, as they claim that He is All Aware and requires no one to inform Him of their desires. Even though, this is a fact it is better to supplicate as this is the tradition of all the Holy Prophets, peace be upon them all, and has been advised in the Holy Quran. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”*

Supplicating is an excellent way to demonstrate one’s humility and servanthood to Allah, the Exalted. In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 3370, nothing is more honourable to Allah, the Exalted, than supplication. Finally, Allah, the Exalted, becomes angry when a person does not supplicate to Him as it may indicate they believe they are independent of Allah, the Exalted, which is not true. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3373.

## Chapter 14 – Ibrahim, Verse 41

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

*"[Prophet Ibrahim, peace be upon him, said] Our Lord, forgive me and my parents and the believers the Day the account is established."*

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, forgive me...”***

In a Hadith found in Sunan Ibn Majah, number 4251, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people commit sins but the best person who commits sins is the one who sincerely repents.

As people are not Angels they are bound to commit sins. The thing that makes these people special is when they sincerely repent from their sins. Sincere repentance includes feeling remorse, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, making a firm promise not to commit the sin or a similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

It is important to note, minor sins can be erased through righteous deeds which has been advised in many Hadiths, such as the one found in Sahih Muslim, number 550. It advises that the five daily obligatory prayers and two consecutive Friday congregational prayers erase the minor sins committed in between them as long as major sins are avoided.

Major sins are only erased through sincere repentance. Therefore, a muslim should strive to avoid all sins, minor and major, and if they happen to occur to immediately sincerely repent as the time of death is unknown.

And they should continue obeying Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, forgive me and my parents...”***

Praying for the forgiveness of one’s parents is an aspect of fulfilling their rights.

Being kind to parents is widely known characteristic amongst muslims yet unfortunately many fail to fulfil this important duty. Allah, the Exalted, has placed being kind to parents next to solely worshipping Him in many places of the Holy Quran such as, chapter 17 Al Isra, verse 23:

*“And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"<sup>1</sup> and do not repel them but speak to them a noble word.”*

In fact this same verse prohibits muslims to even utter a single word out of annoyance towards their parents. In another place of the Holy Quran Allah, the Exalted, has combined being grateful to Him with being grateful to parents. Chapter 31 Luqman, verse 14:

*“...Be grateful to Me and to your parents...”*

Even though, there are countless Hadiths commanding treating parents kindly a single Hadith found in Sunan Ibn Majah, number 3662, is enough to understand its importance. The Holy Prophet Muhammad, peace and blessings be upon him, answered someone who questioned what the rights of one's parents are by declaring that they are a child's Paradise or Hell. Meaning, if one treats their parents kindly for the sake of Allah, the Exalted, they may well be admitted into Paradise because of it. But those who mistreat their parents may well be hurled into Hell because of it.

Even though, being obedient to parents, as long as it does not involve the disobedience of Allah, the Exalted, is very difficult, especially, in this day and age muslims should try to remain patient and not argue with their parents. If a muslim disagrees with them they can and should still maintain respect for them at all times.

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, forgive me and my parents and the believers...”***

Desiring forgiveness and good for others is an aspect of being sincere to them.

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

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

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not



contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this puts themselves in difficulty. For example, one may sacrifice purchasing certain things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

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

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

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

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, forgive me and my parents and the believers the Day the account is established.”***

The one who desires forgiveness on the Day of Judgement must practically prepare for it. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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

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

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, forgive me and my parents and the believers the Day the account is established.”***

The one who desires forgiveness on the Day of Judgement must practically prepare for it. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

***“[Prophet Ibrahim, peace be upon him, said] Our Lord, forgive me and my parents and the believers the Day the account is established.”***

A muslim must differentiate between hope in Allah, the Exalted, and wishful thinking.

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

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker

will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

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

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

The Devil convinces those who do not believe in Judgement Day that even if it occurs they will make peace with Allah, the Exalted, on that day by claiming that they were not so bad as they avoided major crimes such as murder. They have convinced themselves that their pleas will be accepted and they will be sent to Paradise even though they disbelieved in Allah, the Exalted, during their lives on Earth. This is incredibly foolish as Allah, the

Exalted, will not treat the person who believed in Him and tried to obey him like the one who disbelieved in Him. A single verse has erased this type of wishful thinking. Chapter 3 Alee Imran, verse 85:

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

## Chapter 14 – Ibrahim, Verses 42-45

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ  
لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى  
أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ أَوْلَمَ تَكُونُوا أَقْسَمْتُمْ  
مَنْ قَبْلَ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾

وَسَاكِنْتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ  
كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾

*“And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror].*

*Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.*

*And warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will*



*answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?"*

*And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples."*

***“And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror].”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.”***

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

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

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

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

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

***“And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.”***

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 never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.”***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or

regret will benefit them and what comes after for this person will be even more terrifying.



***“And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.”***

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 warn the people of a Day when the punishment will come to them and those who did wrong will say...”***

This verse indicates the importance of implementing the teachings of Islam as reminders namely; glad tidings and warnings only benefit the person who acts on them. For example, those who ignore road hazard signs are often the ones who end up in dangerous situations. But those who act upon these hazards signs are protected from this danger. The glad tidings indicate the commands of Allah, the Exalted, which acted upon lead to the gardens of Paradise. And the warnings are the prohibitions of Allah, the Exalted, which acted upon protects one from divine punishment such as Hell.

***“And warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers."...”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, "Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“And warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?"”***

One can adopt this incorrect attitude when they fail to differentiate between the real definitions of success and failure, good and bad. When a person incorrectly believes that success is defined by worldly standards then they often convince themselves that just like they were granted success in the world, if they happens to be an after life they will be granted success therein too.

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 Mosa, 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.”*



***“And warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?"”***

They behaved in this manner as they adopted wishful thinking in Allah, the Exalted, not hope in Him.

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

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience

according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

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

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

The Devil convinces those who do not believe in Judgement Day that even if it occurs they will make peace with Allah, the Exalted, on that day by claiming that they were not so bad as they avoided major crimes such as murder. They have convinced themselves that their pleas will be

accepted and they will be sent to Paradise even though they disbelieved in Allah, the Exalted, during their lives on Earth. This is incredibly foolish as Allah, the Exalted, will not treat the person who believed in Him and tried to obey him like the one who disbelieved in Him. A single verse has erased this type of wishful thinking. Chapter 3 Alee Imran, verse 85:

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

***“And warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?"”***

They behaved in this manner as they adopted false hopes for a long life.

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same

way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“And warn the people of a Day when the punishment will come to them and those who did wrong will say, “Our Lord, delay us for a short term; we will answer Your call and follow the messengers.” [But it will be said], “...And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples.””***

Muslims must avoid following in their footsteps by learning lessons from the things which occur and have occurred around them.

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

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their

grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

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

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

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



***“And warn the people of a Day when the punishment will come to them and those who did wrong will say, “Our Lord, delay us for a short term; we will answer Your call and follow the messengers.” [But it will be said], “...And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples.””***

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

Chapter 14 – Ibrahim, Verse 46

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ

مَكْرُهُمْ لِيَنْزِلَ مِنْهُ الْجِبَالُ ﴿٤٦﴾

*“And they had planned their plan, but with Allah is their plan, and their plan was not [sufficient] to do away with the mountains.”*

***“And they had planned their plan, but with Allah is their plan...”***

Muslims should understand that making long term worldly plans is not the wisest decision as these things very rarely work out as planned. One only needs to reflect on their own life and their own long term plans to recognize this truth. It is always best to plan on a short term basis as this is more achievable and does not result in such emotional or financial difficulties when things do not work out as planned. On the other hand, failure in long term plans will lead to more serious emotional and financial difficulties.

In addition, long term plans always causes one's mind to focus on this material world which distracts them from preparing for the hereafter. This attitude will only lead to difficulties in both worlds. But when one makes short term worldly plans it does not distract them from the bigger picture meaning, preparing for the hereafter.

A muslim must understand that they can plan as much as they want but ultimately only what Allah, the Exalted, has planned and decided will occur. So it is best to minimise this as much as possible and instead focus on fulfilling one's necessities and responsibilities in this world and preparing for their journey to the hereafter. This is what the Holy Prophet Muhammad, peace and blessings be upon him, indicated in a Hadith found in Sahih Bukhari, number 6416. He advised muslims to live in this material world as a stranger or traveller. Allah, the Exalted, will bless this behaviour so that the muslim finds peace and happiness in both worlds.

***“And they had planned their plan, but with Allāh is their plan, even if their plan had been [sufficient] to do away with the mountains.”***

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*

***“And they had planned their plan, but with Allāh is their plan, even if their plan had been [sufficient] to do away with the mountains.”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He

deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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



***“And they had planned their plan, but with Allāh is their plan, even if their plan had been [sufficient] to do away with the mountains.”***

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 they had planned their plan, but with Allāh is their plan, even if their plan had been [sufficient] to do away with the mountains.”***

This can be translated to also mean that their plan was not sufficient to do away with the mountains. In this respect, this could be mean that the plots of the non-muslims of Mecca against the Holy Prophet Muhammad, peace and blessings be upon him, did not work as his faith and determination were mightier than mountains. Muslims must adopt this tradition and remain firm on the sincere obedience of Allah, the Exalted, at all times.

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.”*

## Chapter 14 – Ibrahim, Verse 47

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

*“So never think that Allah will fail in His promise to His messengers.  
Indeed, Allah is Exalted in Might and Owner of Retribution.”*

***“So never think that Allah will fail in His promise to His messengers...”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“So never think that Allah will fail in His promise to His messengers...”***

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.

***“So never think that Allah will fail in His promise to His messengers...”***

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

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

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

***“So never think that Allah will fail in His promise to His messengers...”***

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

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

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

***“...Indeed, Allāh is Exalted in Might...”***

Allah, the Exalted, is the One who over powers all things, who in reality is the only One who possesses power and might. Anyone else who possesses strength only does so because Allah, the Exalted, granted it to them. There is no atom in this world or in the next that can escape the power and authority of Allah, the Exalted.

As all power belongs to Allah, the Exalted, a muslim should therefore always remember that the strength to perform righteous deeds and refrain from sins comes from Allah, the Exalted, alone. This will remove any chance of pride creeping into their heart. An atom's worth of which is enough to take a person to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

Whoever desires for their faith to become mighty must obey the All Mighty, Allah, the Exalted. Only then will they be granted strong faith which will aid them to overcome all difficulties so that they leave this world while Allah, the Exalted, is pleased with them. True obedience only lies in following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Chapter 3 Alee Imran, verse 31:

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

Truly Knowing Allah, the Exalted, is All Mighty should prevent a muslim from sinning. As they should know there is no way to escape the might of Allah, the Exalted. In addition, when a muslim engraves this divine name into their heart it prevents them from committing oppression and wronging others. They become fully aware that even if there is no person powerful enough to seek justice from them Allah, the Exalted, will certainly take them to account and punish them in both worlds. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression to others may cause the All Mighty, Allah, the Exalted, to hurl them into Hell on Judgment Day.

***“...Indeed, Allāh is...Owner of Retribution.”***

Allah, the Exalted, takes revenge on those who oppress His weak servants as they do not possess the power to defend nor avenge themselves.

A muslim who understands this divine name will not oppress the servants of Allah, the Exalted, especially those who appear defenceless as in reality their Protector and Avenger is Allah, the Exalted. Allah, the Exalted, will take revenge for His servants during their lives on Earth and especially on Judgement Day. He will establish justice by forcing the oppressor to hand over their righteous deeds to their victim and if necessary, the victim's sins will be shifted to their oppressor. This may well cause the oppressor to be hurled into Hell. This is confirmed in a Hadith found in Sahih Muslim, number 6579.

A muslim must act on this divine name by taking revenge against their own inner Devil which inspires them towards evil by subjecting it to the strict obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. And a muslim must seek revenge on all things which prevent them from the obedience of Allah, the Exalted, by turning away from them.

## Chapter 14 – Ibrahim, Verses 48-51

﴿٤٨﴾ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ<sup>ط</sup> وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

﴿٤٩﴾ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ

﴿٥٠﴾ سَرَابِئُهُم مِّنْ قَطْرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ

﴿٥١﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

*“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allah, the One, the Prevailing.*

*And you will see the criminals that Day bound together in irons.*

*Their garments of liquid pitch and their faces covered by the Fire.*

*So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.”*



***“[It will be] on the Day the earth will be replaced by another earth...”***

As the Earth will pass away muslims must not take it as a permanent home.

In a Hadith found in Jami At Tirmidhi, number 2377, the Holy Prophet Muhammad, peace and blessings be upon him, declared that he was not concerned over the excess of this material world and his example in this world is of a rider who takes a short rest under the shade of a tree and then leaves it behind by moving on.

In reality, each person is a traveller who stays in this world for a very limited time compared to where they came from meaning, the world of the souls and to where they are heading which is the eternal hereafter. In fact, this world in comparison is like waiting at a bus stop. In this Hadith this world has been compared to a shadow. This is because a shadow does not last long and fades away quickly without people even taking notice which is exactly how a person's days and nights pass away. The Holy Prophet Muhammad, peace and blessings be upon him, did not mention a traveller's inn or a hotel as these are solid structures which indicate permanence. A fading shadow better describes this material world. This is because no matter how old a person is they always admit that their life flashed by and felt like a moment. Chapter 79 An Naziat, verse 46:

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

The Holy Prophet Muhammad, peace and blessings be upon him, indicated a rider not someone walking as the one who is walking would rest more under the shade of the tree than a rider. This further indicates the limited time people spend in this world.

Taking a rest in the shade indicates the importance of one correctly using the material world in order to obtain the provisions they need just like the rider takes the provision they need namely, rest. A muslim should therefore prepare for their immediate departure from this world by preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

This does not mean one should abandon this world as this Hadith clearly indicates one should make use of the material world in order to prepare for the hereafter. The rider takes a rest and muslims must gather the things which will benefit them in the hereafter instead of dedicating their time to unnecessary things which will leave them empty handed on Judgment Day. Chapter 89 Al Fajar, verses 23-24:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life.”*

***“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh...”***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh...”***

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.

***“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh...So that Allāh will recompense every soul for what it earned. Indeed, Allāh is swift in account.”***

It is important for muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh...So that Allāh will recompense every soul for what it earned. Indeed, Allāh is swift in account.”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

*“...during a Day the extent of which is fifty thousand years.”*



It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

***“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh...So that Allāh will recompense every soul for what it earned. Indeed, Allāh is swift in account.”***

A muslim must prepare for their final judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

***“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh...So that Allāh will recompense every soul for what it earned. Indeed, Allāh is swift in account.”***

A muslim must prepare for their final judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

***“...and they [i.e., all creatures] will come out before Allāh, the One...”***

Allah, the Exalted, is Single in His entity, attributes and acts. He is neither resembled by nor resembles anything whatsoever and He is without partner or equal.

The muslim who understands this divine name will ensure their actions are only performed sincerely for one single entity namely, Allah, the Exalted. Otherwise, they may find that on Judgment Day they are ordered to seek their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

A muslim should act on this divine name by striving to perfect their faith by loving, hating, giving and withholding for none other than Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.

***“...and they [i.e., all creatures] will come out before Allāh...the Prevailing.”***

Allah, the Exalted, is the One who dominates over all things outwardly through infinite power and authority and inwardly through infinite knowledge and awareness.

The muslim who understands the outer and inner domination Allah, the Exalted, has over His creation will refrain from all acts of disobedience. They will not oppress others knowing they cannot escape the dominating force of Allah, the Exalted, even if they escape the force of worldly people, such as the police.

A muslim should act on this divine name by dominating over their inner evil and vain desires through the strength provided by Allah, the Exalted, which is only gained through His sincere obedience. This involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. They should use this strength to remove all things which prevents them connecting to Allah, the Exalted.

The One who dominates all things is the only One who can provide a muslim the strength to overcome all difficulties they may face in both worlds. He is the only One who can provide them the strength to perform righteous deeds and abstain from sins. These three elements combined are required for a muslim to gain eternal success and they will be

granted to the muslim who sincerely obeys the Dominator, Allah, the Exalted.

***“...and they [i.e., all creatures] will come out before Allāh...And you will see the criminals that Day bound together in irons.”***

Every muslim openly declares that they desire the companionship of the Holy Prophet Muhammad, peace and blessings be upon him, the other Holy Prophets, peace be upon him them, and the Companions, may Allah be pleased with them, in the hereafter. They often quote the Hadith found in Sahih Bukhari, number 3688, which advises that a person will be with those they love in the hereafter. And because of this they openly declare their love for these righteous servants of Allah, the Exalted. But it is strange how they desire this outcome and claim love for the Holy Prophet Muhammad, peace and blessings be upon him, yet they barely know him as they are too busy to study his life, character and teachings. This is foolish as how can one truly love someone they do not even know?

In addition, when these people are asked for proof of their love for the Holy Prophet Muhammad, peace and blessings be upon him, on Judgment Day what will they say? What will they present? The proof of this declaration is studying and acting on the life, character and teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A declaration without this evidence will not be accepted by Allah, the Exalted. This is quite obvious as no one understood Islam better than the Companions, may Allah be pleased with them, did and this was not their attitude. They declared love for the Holy Prophet Muhammad, peace and blessings be upon him, and supported their claim through actions by following in his footsteps. This is why they will be with him in the hereafter.



Those who believe love is in the heart and does not require it to be shown through actions is as foolish as the student who hands back a blank exam paper to their teacher claiming that knowledge is in their mind so they do not need to practically write it down on paper and then still expects to pass.

The one who behaves in such a manner does not love the righteous servants of Allah, the Exalted, only their own desires and they have undoubtedly been fooled by the Devil.

Finally, it is important to note that members of other religions also claim love for their Holy Prophets, peace be upon them. But as they failed to follow in their footsteps and act on their teachings they will certainly not be with them on Judgment Day. This is quite obvious if one ponders over this fact for a moment.

***“...and they [i.e., all creatures] will come out before Allāh...And you will see the criminals that Day bound together in irons.”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“...and they [i.e., all creatures] will come out before Allāh...And you will see the criminals that Day bound together in irons. Their garments of liquid pitch and their faces covered by the Fire.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield

of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

***“So that Allah will recompense every soul for what it earned...”***

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.

***“So that Allah will recompense every soul for what it earned...”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a



student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“...Indeed, Allāh is swift in account.”***

Allah, the Exalted, is the only One who will hold the entire creation accountable for their deeds. The muslim who understands this divine name will only obey Allah, the Exalted, and avoid His disobedience as they know no deed, good or bad, will escape the reckoning of Allah, the Exalted.

A muslim must act on this divine name by judging their own deeds before they are reckoned by Allah, the Exalted. The one who does this will be inspired to sincerely repent from their sins and strive to fulfil the commands of Allah, the Exalted. The one who fails to assess their own deeds will only sink deeper into heedlessness until they reach their strict reckoning on a Great Day.

## Chapter 14 – Ibrahim, Verse 52 of 52

هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ، وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو

الْأَلْبَابِ ﴿٥٢﴾

*“This [Quran] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.”*

***“This [Quran] is notification for the people...”***

This indicates the importance of equality within Islam.

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.

***“This [Quran] is notification for the people that they may be warned thereby...”***

This verse indicates the importance of implementing the teachings of Islam as reminders namely; glad tidings and warnings only benefit the person who acts on them. For example, those who ignore road hazard signs are often the ones who end up in dangerous situations. But those who act upon these hazards signs are protected from this danger. The glad tidings indicate the commands of Allah, the Exalted, which acted upon lead to the gardens of Paradise. And the warnings are the prohibitions of Allah, the Exalted, which acted upon protects one from divine punishment such as Hell.

***“This [Quran] is notification for the people that they may be warned thereby...and that those of understanding will be reminded.”***

The Holy Quran will only benefit the one who comes to it genuinely seeking the truth and firmly committed to fulfilling its rights.

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

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

loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

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

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



***“...and that they may know that He is but one God...”***

There are many Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which advise mankind that whoever testifies that there is none worthy of worship except Allah, the Exalted, and that the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted, will be saved from the fire of Hell. One such example is found in Sahih Bukhari, number 128.

The meaning of these Hadiths is that whoever dies while believing in this testimony will either enter Paradise and escape Hell or they will enter Hell to the extent of their sins and then eventually be allowed into Paradise where they will dwell forever. This has been advised in a Hadith found in Sahih Bukhari, number 7510.

It is important to note, that those who desire to enter Paradise without entering Hell first must not only declare their belief in Islam verbally but they must also fulfil its conditions and obligations. The testimony of faith is undoubtedly the key to Paradise but a key needs teeth in order to unlock a specific door. The teeth of the key to Paradise are its obligations and duties. Without them meaning, the key without its teeth, will not open the door to Paradise. This is proven through many Hadiths which indicate entry into Paradise requires one to fulfil the conditions and duties of Islam. For example, a Hadith found in Sahih Bukhari, number 1397, indicates that the testimony must be supported by actions in the form of the pillars of Islam, such as establishing the obligatory prayers.

The first part of the testimony namely, there is none worthy of worship save Allah, the Exalted, means that Allah, the Exalted, is the only One who must be obeyed and never disobeyed. When one accepts Allah, the Exalted, as their God they must not obey anything which leads to His disobedience as Allah, the Exalted, alone is their Master and they are only His slaves. But the moment one obeys anything which leads to the disobedience of Allah, the Exalted, then they have corrupted their belief in His Oneness which has been indicated in chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

The Holy Quran has warned muslims that whoever commits sins is in reality worshipping the Devil as they have obeyed him over the obedience of Allah, the Exalted. Chapter 36 Yaseen, verse 60:

*“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”*

The muslims who reject their desires, the desires of others and the commands of the Devil and instead only obey Allah, the Exalted, have truly taken Allah, the Exalted, as their God. These muslims have been granted

the protection of Allah, the Exalted, in both worlds. These muslims have practically actualised the testimony of Islam as they supported their verbal and internal claim with sincere actions according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one acts according to his traditions they have fulfilled the second aspect of the testimony namely, the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted. These muslims are the ones referred to in a Hadith found in Sahih Bukhari, number 128. It advises they will be saved from the Hellfire by Allah, the Exalted.

The person who declares Islam with the tongue and internally accepts it is undoubtedly a muslim but their true sincere belief in the Oneness of Allah, the Exalted, is diminished according to their sins.

An aspect of truly acting on the testimony is sincerely loving Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated this in a Hadith found in Sunan Abu Dawud, number 4681. It advises that this is an aspect of perfecting one's faith. This is when one loves what Allah, the Exalted, loves and hates what He hates. As this was the characteristic of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sunan Ibn Majah, number 2333, muslims have been commanded to follow him. Chapter 3 Alee Imran, verse 31:

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

It is clear from Islamic teachings that loving what Allah, the Exalted, hates and disliking what Allah, the Exalted, loves is a clear indication of a person following their own desires and obeying them over Allah, the Exalted. This attitude reduces one's belief in the Oneness of Allah, the Exalted. The following verse makes it clear that adopting this mentality is a deviation from true belief in the testimony of Islam. Chapter 9 At Tawbah, verse 24:

*“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.””*

The one who worships Allah, the Exalted, according to their own desires worships Him on the edge. Meaning, when they face times of ease they become pleased but when they encounter difficulties they turn away from His obedience in anger. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A Hadith found in Sahih Bukhari, number 6502, informs muslims how to correctly believe and act on the testimony of faith, which prevents one being harmed by the fire of Hell in the next world. This is to first complete the obligatory duties correctly while fulfilling all their conditions and etiquettes. Then one must add to this by performing voluntary righteous deeds, the best of which are the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the love of Allah, the Exalted, and causes Allah, the Exalted, to empower every organ of their body so that they only obey Him. This true and sincere obedience is the fulfilment of the testimony of faith. This is the sound heart which contains only the love of Allah, the Exalted, and is free of worldly desires and the love of the material world. Chapter 26 Ash Shu'ara, verses 88-89:

*"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."*

It is important to note, this does not mean a muslim becomes free from committing sins but it means they sincerely repent from them whenever they are rarely committed.

To conclude, it is vital for muslims to not only declare the testimony of Islam internally and verbally but they must also show it in their actions as this is the only way to achieve true success in this world and completely escape punishment in the next world also.

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 15 – Al Hijr, Verse 1

الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾

*“Alif, Lām, Rā. These are the verses of the Book and a clear Quran.”*

## **“Alif, Lām, Rā...”**

Even though the actual meaning of these verses found within the Holy Quran are unknown using letters from the alphabet does indicate the importance of education and knowledge.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.



The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

***“...These are the verses of the Book and a clear Quran.”***

A person will only benefit from the clear teachings of the Holy Quran when they strive to fulfil its rights.

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.

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loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

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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.

## Chapter 15 – Al Hijr, Verses 2-5

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٥﴾

*“Perhaps those who disbelieve will wish that they had been Muslims.*

*Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.*

*And We did not destroy any city but that for it was a known decree.*

*No nation will precede its term, nor will they remain thereafter.”*

***“Perhaps those who disbelieve will wish that they had been Muslims.”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, “Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“Perhaps those who disbelieve will wish that they had been Muslims. Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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



***“Perhaps those who disbelieve will wish that they had been Muslims. Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“Perhaps those who disbelieve will wish that they had been Muslims. Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the

other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is

cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

A great obstacle to the obedience of Allah, the Exalted, is weakness of faith. It is a blameworthy characteristic which gives rise to other negative characteristics, such as failing to act on one's knowledge, fearing others, placing the obedience of people above the obedience to Allah, the Exalted, having hope in forgiveness without striving for it and other undesired characteristics. The greatest affliction of weakness of faith is that it allows one to commit sins, such as neglecting the obligatory duties. The root cause of weakness of faith is ignorance of Islam.

One should strive to gain knowledge in order to strengthen their faith. With time they will eventually reach certainty of faith which is so strong that it safeguards a person through all tests and trials and ensures they fulfil their duties both religious and worldly. This knowledge is obtained when one studies the teachings of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Specifically, those teachings which discuss the promises of reward for those who are obedient and the punishment for those who are disobedient to Allah, the Exalted. This creates fear of punishment and hope of reward in a muslim's heart which acts like a pull and push mechanism towards the obedience of Allah, the Exalted.

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the

Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

Another thing which can strengthen one's faith is to persist in righteous deeds and abstain from all sins. As faith is belief supported by actions it



weakens when sins are committed and strengthens when good deeds are performed. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan An Nasai, number 5662, that a muslim is not a believer when they drink alcohol.

***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving

for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

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.

***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

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.



***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will

cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

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

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

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

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

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

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

***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”***

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 Mosa, 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.”*

***“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know. And We did not destroy any city but that for it was a known decree. No nation will precede its term, nor will they remain thereafter.”***

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

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

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



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

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

***“And We did not destroy any city but that for it was a known decree.  
No nation will precede its term, nor will they remain thereafter.”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“And We did not destroy any city but that for it was a known decree.  
No nation will precede its term, nor will they remain thereafter.”***

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 We did not destroy any city but that for it was a known decree.  
No nation will precede its term, nor will they remain thereafter.”***

It is strange that even though people believe they can die at any moment yet the vast majority behave as if they will live a long life. Some dedicate their efforts to this material world to such a degree that even if they were guaranteed a long life they could not exert any more effort for the sake of the material world. Unfortunately, muslims delay preparing for the hereafter believing they can do it in the future. They often keep delaying this preparation until they suddenly encounter death unprepared.

It is important for muslims to understand that no matter how long they live life goes by in a flash. So they should take every opportunity they have in order to prepare for the eternal hereafter. This does not mean they should abandon the world completely. It means they should prioritize preparing for the hereafter by only taking what they need from the material world in order to fulfil their necessities and responsibilities according to the commands of Allah, the Exalted. This attitude will allow them to enjoy the lawful pleasures of this world and prepare adequately for the next one also. A muslim only fails preparing for the hereafter correctly because of their pursuit of the excess of this material world, not by striving to fulfil their necessities and responsibilities.

A muslim should remember the Hadith found in Sahih Muslim, number 7424, which warns that only a person's deeds will accompany them in their grave while their family and wealth abandons them at this crucial moment.

Therefore, a muslim should give priority to the thing which will aid them in their moment of need.

Muslims should not delay preparing for the hereafter otherwise they may well encounter death suddenly while unprepared as death does not come at a particular age or time. If they fail to prepare they will be left with nothing but regrets at a time when regrets will not benefit them. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“And We did not destroy any city but that for it was a known decree.  
No nation will precede its term, nor will they remain thereafter.”***

In a Hadith found in Sahih Bukhari, number 6412, the Holy Prophet Muhammad, peace and blessings be upon him, warned that there are two blessings people often do not appreciate until they lose them namely, good health and free time.

Everything in this material can be bought, even through illegal means, except time. Once it passes it does not return. Even though this reality is not denied by anyone irrespective of their faith yet, many muslims do not appreciate and make good use of the time they have been given. Many have adopted the mentality that they will prepare for the hereafter tomorrow. But as each day passes this tomorrow keeps getting delayed until, in many cases, this tomorrow never comes. And they only realise this tomorrow when it is too late meaning, at the time of their death. Those who are fortunate enough to reach this tomorrow during their lives may inhabit the Mosques when they reach elderly age but as they have dedicated so much time and energy to the material world their bodies might be in Mosques yet, their hearts and tongues are still engrossed in the material world. This is obvious to those who regularly attend Mosques. These muslims are unlikely to learn and act on Islamic teachings because of their elderly age and their worldly mentalities.

In addition, with the passing of time, in most cases, one's responsibilities only increase such as marriage and raising children. So delaying preparing for the hereafter until one is supposedly more free is simply foolish. Islam

does not teach muslims to abandon the world but it does encourage them to make correct use of their time by taking enough from the material world in order to fulfil their necessitates and responsibilities without extravagance or waste and then dedicate the rest of their efforts to preparing for the permanent hereafter. This is how one uses their time correctly. How many muslims can honestly say they dedicate the majority of their efforts to preparing for the hereafter over beautifying their temporal world?

## Chapter 15 – Al Hijr, Verses 6-8

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

لَوْ مَا تَأْتِينَا بِالْمَلٰٓئِكَةِ إِن كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٧﴾

مَا نُنزِلُ الْمَلٰٓئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوْا إِذَا مُنظَرِيْنَ ﴿٨﴾

*“And they say, “O you upon whom the message has been sent down, indeed you are mad.*

*Why do you not bring us the angels, if you should be among the truthful?”*

*We do not send down the angels except with truth; and they [i.e., the disbelievers] would not then be reprieved.”*



***“And they say, "O you upon whom the message has been sent down, indeed you are mad.””***

A muslim should always remember that there are two types of people. The first are rightly guided as their criticism of others is based on the criticism and advice found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This type will always be constructive and guide one to blessings and the pleasure of Allah, the Exalted, in both worlds. These people will also refrain from over or under praising others. Over praising others can cause them to become proud and arrogant. Under praising others can lead them to becoming lazy and put them off from doing good. This reaction is often observed in children. Praising according to the teachings of Islam will inspire others to strive harder in both worldly and religious matters and it will prevent them from becoming arrogant. Therefore, the praise and constructive criticism of this person should be accepted and acted upon even if it comes from a stranger.

The second type of person criticises based on their own desires. This criticism is mostly unconstructive and only shows one's bad mood and attitude. These people often over and under praise others as they act based on their own desires. The negative effects of these two were mentioned earlier. Therefore, the criticism and praise of this person should be ignored in the majority of cases even if it comes from a loved one as it will only cause one to become unnecessarily sad in cases of criticism and arrogant in cases of praise.

It is important to remember that a person who over praises others will often over criticise them too. The rule one should always follow is that they should only accept the criticism and praise based on the teachings of Islam. All other things should be ignored and not taken personally.

***“And they say, "O you upon whom the message has been sent down, indeed you are mad.””***

It is important to understand that generally when one chooses a path which is different from the path of others, such as their relatives and friends, they will face criticism and resistance from them. In fact, the majority of criticism comes from a person's relatives. For example, when a muslim decides to concentrate more on acting on the teachings of Islam and if it is something their family have not pursued themselves then they will face criticism from them. They will be labelled foolish and extreme by those who they believed would support them on their path. It is important for muslims to remain steadfast on the lawful path they choose and trust in the help of Allah, the Exalted, through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, in order to overcome these difficulties.

This is a common reaction from people for when a person chooses a different path in life from others it makes them feel as if their path is bad or evil and this is the reason the person has chosen a different path. Even though the person does not believe this but only chooses a different path believing it is better for them yet they will still face criticism. It is the same reason all the Holy Prophets, peace be upon them, were criticised by their people as they chose and passively invited others to a different better path.

To conclude, as long as one's path in life is lawful they should remain steadfast and not be deterred by the criticism of others. But this does not mean they should not try to improve their situation and character. It means

they should not be deterred from pursuing their lawful choice according to the teachings of Islam.

***“And they say, "O you upon whom the message has been sent down, indeed you are mad.””***

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him. When one takes up this important duty they must be prepared to face many hardships caused by others including their own relatives. The Holy Prophets, peace be upon them, are the most beloved to Allah, the Exalted, yet they encountered countless difficulties from their nations. One only needs to study the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, to observe this fact. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once declared in a Hadith found in Jami At Tirmidhi, number 2472, that no one in creation had been persecuted in the path of Allah, the Exalted, more than him.

In cases like this one's response to the bad attitude of others should be educated, respectful and gentle. An example of this is found in chapter 19 Maryam, verses 46-47:

*“[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.”*

*[Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."*

Here the kind and respectful response of the Holy Prophet Ibrahim, peace be upon him, to the harsh attitude of his elder is discussed.

In most cases, a person must possess a character flaw if they claim to get along with everyone. Due to the differences within the members of society a person will never get along with everyone. They will always be one or more that disagree with their mentality, life style and advice. This diversity will lead to tension and occasionally problems. But if a person is liked by everyone then in most cases it shows they have adopted the mentality of the hypocrites by being two-faced. If the Holy Prophets, peace be upon them, were not loved by all how can a normal person achieve this status? This is the reason one should not believe in propaganda as the group that were mistreated the most in this way were the Holy Prophets, peace be upon them. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4023.

For example, the Holy Prophet Mosa, peace be upon him, was once falsely accused of illegal relations by a shameless woman. She was enticed into slandering him by the enemy of Allah, the Exalted, Quraon. When she accused the Holy Prophet Mosa, peace be upon him, publically during a religious gathering he interrogated her. When she observed his reaction she immediately retracted her accusation and admitted the truth. As a result Allah, the Exalted, destroyed Quraon by commanding the Earth to swallow him and his great treasury. This incident has been recorded in

Imam Dhahabi's, The Major Sins, Pages 166-167. Chapter 28 Al Qasas, verse 81:

*“And We caused the earth to swallow him and his home...”*

The Holy Prophets, peace be upon them, were slandered on many occasions but they remained steadfast on their mission until they were granted victory by Allah, the Exalted. When Allah, the Exalted, decides to complete a task like aiding the one who spreads the true word of faith the entire creation combined cannot stop Him.

Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.

***“And they say, "O you upon whom the message has been sent down, indeed you are mad. Why do you not bring us the angels, if you should be among the truthful?"”***

Their uttered these, and similar, statements in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace



and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims must therefore must concentrate on the two greatest signs of Allah, the Exalted, by sincerely obeying and following them and not neglect them just like the non-muslims of Mecca did.

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 they say, "O you upon whom the message has been sent down, indeed you are mad. Why do you not bring us the angels, if you should be among the truthful?" We do not send down the angels except with truth; and they [i.e., the disbelievers] would not then be reprieved.”***

The Angels are from amongst the unseen. These are things which cannot be perceived through the five senses in this world for example, Hell. They must be accepted as true the knowledge of which was brought and confirmed by the Holy Prophets, peace be upon them. This is another indication that right guidance is not possible without following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, as the knowledge regarding the unseen, such as the existence of Hell, can only be delivered by the Holy Prophets, peace be upon them. The unseen must stay hidden in this life. If they are revealed then the concept of faith becomes meaningless as faith involves belief in something which is beyond the perception of the five senses.

The Muslim who truly believes in the unseen, such as Paradise, even though they have not witnessed it should also firmly believe that everything which occurs in their life, whether it is pleasing to them or not, occurs for a good reason even if that reason is unseen to them. So the same way one firmly believes in these unseen things they should believe in the wise choices of Allah, the Exalted, which are also unseen. This will encourage them towards patience and lead them to an uncountable reward. Chapter 39 Az Zumar, verse 10:

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

In addition, belief in the unseen includes belief in everything that Allah, the Exalted, and His Holy Prophets, peace be upon them, have declared about unseen matters in the past and in the future, events of the hereafter and the reality of the divine attributes and their essence. So Muslims believe in the attributes of Allah, the Exalted, in a true sense and with certain faith, even if they do not understand their essence.

Finally, these verses indirectly indicates that when all of mankind accepts and believes in Islam on the Day of Judgement it will not be accepted from them if they did not believe before as the unseen has now become the seen therefore no aspect of their faith, such as believing in Allah, the Exalted, will benefit them.

## Chapter 15 – Al Hijr, Verse 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”*

***“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”***

The Holy Quran possesses an uncountable amount of qualities which separates it from any other worldly book. This aspect of the Holy Quran is so intense that it cannot even be explained or discussed over countless lifetimes. But a few of these qualities will be mentioned here. First of all, in the Holy Quran, Allah, the Exalted, has given an open challenge to the entire universe (not just people) and not only a challenge to those who were present when this divine revelation was revealed but to all of creation till the end of time. The challenge being if the people believed the Holy Quran was not a divine revelation from Allah, the Exalted, then they should produce a chapter that can rival a chapter of the Holy Quran. Chapter 2 Al Baqarah, verse 23:

*“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”*

There is no book on the entire planet that can and has given this type of open challenge. But over 1400 years ago the Holy Quran gave this challenge to the entire universe and to this day this challenge has not been won by the non-Muslims nor will it ever be God willing.

Another quality of the Holy Quran is that it stated the outcome of future events. But the more amazing thing about these statements is that the outcomes seemed impossible at the time. For example chapter 48 Al Fath, verse 28:

*“It is He Who sent His Messenger with guidance and the religion of truth that he may make it prevail over all other religions And Sufficient is Allah as witness.”*

When this verse was revealed the entire city of Mecca was Islam so when the people of Mecca heard this verse, unfortunately for them, they believed that Islam was too feeble and would therefore not survive long and certainly would not spread beyond the borders of Mecca let alone the entire world. But within a some years Allah, the Exalted, fulfilled this promise.

Another example of how the Holy Quran prophesied a future event which was unimaginable at the time is found in chapter 30 Ar Rum, verses 2-5:

*“The Romans have been subdued. In the nearby land and after their subjugation they will soon overcome. In a few years. The command is of Allah only before and after. And on that day the believers shall rejoice. With the help of Allah, He helps whom He pleases. And He is the Might, and Merciful.”*



These verses of the Holy Quran were revealed during a time where the Romans (Christians) were at war with the Persians (Fire worshippers). This war has been confirmed by many authentic historic books. At this particular time the Persians were on the verge of winning the war. At one point Rome itself was surrounded by the Persians. But Allah, the Exalted, stated that the Romans would eventually reign victorious. The non-Muslims of Mecca who themselves were idol worshippers favoured the Persians and agreed with the majority that it was impossible for the Romans to win. But Allah, the Exalted, as always proved these verses true and allowed the Romans victory.

A final example which appeals to the scientists of the world is seen in chapter 21 Al Anbiya, verse 33:

*“And it is He Who created the night and the day and the sun and the moon. Each one is floating in a circumference.”*

For centuries scientists have fought over theories on how exactly the solar system is arranged e.g. whether the sun remains still and the Earth rotates around or vice versa. Only relatively recently it has been proven by scientists from all different faiths and backgrounds that each object; sun, moon and the Earth all rotate on their own axes and rotate around each other in a set orbit. But Allah, the Exalted, declared this over 1400 years ago. All the science related verses of the Holy Quran are slowly being proven by scientists today. This is a huge piece of evidence that proves

that the Holy Quran are the words of the One and only true God, Allah, the Exalted, who has created this universe and everything in it, because only a Creator can truly explain his creations.

Even though many commands of the Holy Quran may not be understood by people does not mean they are incorrect. Certain verses of the Holy Quran whose wisdom was hidden to man became apparent when society reached a certain level of development. As the whole Holy Quran is a book of wisdom and guidance it must be accepted irrespective if one understands its commands or not. This situation is just like a child who is suffering from a cold and desires ice cream but is not given it by their parent. The child will continue to cry without understanding the wisdom behind but those that possess knowledge will agree with the parent even though outwardly it appears as if the decision of the parent is wronging the child.

When studying the Holy Quran one will realize that it contains different levels of superiority through both obvious and subtle meanings that it discusses. Chapter 11 Hud, verse 1:

*“...[This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware.”*

The expressions in it are unparalleled and its meanings are explained in a simple straight forward way. Its verses are extremely eloquent and no other text can surpass it. The Holy Quran also mentioned the stories of the previous nations in detail even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commanded every type of good and forbade every type of evil, those that affect an individual and those that affect an entire society so that peace and security can spread throughout homes and society. The Holy Quran is free from exaggerations, lies or falsehood unlike poems and stories. All the verses, whether short or long, in the Holy Quran are beneficial. Even when the same story is repeated in the Holy Quran different important lessons can be learned from it. Unlike all other books the Holy Quran does not become boring when it is repeatedly recited and a seeker of truth never gets fed up of studying it. The Holy Quran not only provides warnings and promises but supports them with unshakeable and clear proofs. When the Holy Quran discusses anything which can seem abstract, such as adopting patience, it always provides an easy and practical way of implementing it. It encourages one to fulfil the purpose of their creation and prepare for the eternal hereafter in a simple yet profound way. It makes the straight path clear and appealing to the one who desires true success in both worlds. The knowledge within it is timeless and can be applied to every society and age. It is a healing for every emotional, economical and physical difficulty when it is understood and applied correctly. It is the cure for every problem an individual or an entire society can ever encounter. One only needs to turn the pages of history to observe the societies which implemented the teachings of the Holy Quran correctly in order to understand its all encompassing benefits. Centuries have passed yet not even a single letter has been edited in the Holy Quran as Allah, the Exalted, promised to safeguard it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:

*“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”*

This is undoubtedly the greatest and timeless miracle of Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. But the only one who will benefit from it is the one who seeks the truth whereas the seekers of their desires will only find it difficult to hear and follow. 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.”*

***“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”***

The message which was sent from Allah, the Exalted, includes both the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, muslims will only benefit from these two sources of guidance when they sincerely obey and follow them.

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

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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:

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***“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”***

The message which was sent from Allah, the Exalted, includes both the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As no other type of knowledge enjoys this divine protection muslims must adhere to these two sources of guidance if they desire success in both worlds.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads



to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”***

The message which was sent from Allah, the Exalted, includes both the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As no other type of knowledge enjoys this divine protection muslims must adhere to these two sources of guidance if they desire success in both worlds.

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply

put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

## Chapter 15 – Al Hijr, Verses 10-12

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعَابِ الْأَوَّلِينَ ﴿١٠﴾

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

كَذَلِكَ نَسُكُّهُمْ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

*“And We had certainly sent [messengers] before you among the sects of the former peoples.*

*And no messenger would come to them except that they ridiculed him.*

*This is how We allow disbelief [to steep] into the hearts of the wicked.”*

***“And We had certainly sent [messengers] before you among the sects of the former peoples. And no messenger would come to them except that they ridiculed him.”***

Muslims must not behave in this manner in respect to the Holy Prophet Muhammad, peace and blessings be upon him, by failing to sincerely obey and follow him.

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:

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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..."*

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***“And We had certainly sent [messengers] before you among the sects of the former peoples. And no messenger would come to them except that they ridiculed him.”***

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him. When one takes up this important duty they must be prepared to face many hardships caused by others including their own relatives. The Holy Prophets, peace be upon them, are the most beloved to Allah, the Exalted, yet they encountered countless difficulties from their nations. One only needs to study the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, to observe this fact. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once declared in a Hadith found in Jami At Tirmidhi, number 2472, that no one in creation had been persecuted in the path of Allah, the Exalted, more than him.

In cases like this one's response to the bad attitude of others should be educated, respectful and gentle. An example of this is found in chapter 19 Maryam, verses 46-47:

*“[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.”*

*[Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."*

Here the kind and respectful response of the Holy Prophet Ibrahim, peace be upon him, to the harsh attitude of his elder is discussed.

In most cases, a person must possess a character flaw if they claim to get along with everyone. Due to the differences within the members of society a person will never get along with everyone. They will always be one or more that disagree with their mentality, life style and advice. This diversity will lead to tension and occasionally problems. But if a person is liked by everyone then in most cases it shows they have adopted the mentality of the hypocrites by being two-faced. If the Holy Prophets, peace be upon them, were not loved by all how can a normal person achieve this status? This is the reason one should not believe in propaganda as the group that were mistreated the most in this way were the Holy Prophets, peace be upon them. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4023.

For example, the Holy Prophet Mosa, peace be upon him, was once falsely accused of illegal relations by a shameless woman. She was enticed into slandering him by the enemy of Allah, the Exalted, Quraon. When she accused the Holy Prophet Mosa, peace be upon him, publically during a religious gathering he interrogated her. When she observed his reaction she immediately retracted her accusation and admitted the truth. As a result Allah, the Exalted, destroyed Quraon by commanding the Earth to swallow him and his great treasury. This incident has been recorded in



Imam Dhahabi's, The Major Sins, Pages 166-167. Chapter 28 Al Qasas, verse 81:

*“And We caused the earth to swallow him and his home...”*

The Holy Prophets, peace be upon them, were slandered on many occasions but they remained steadfast on their mission until they were granted victory by Allah, the Exalted. When Allah, the Exalted, decides to complete a task like aiding the one who spreads the true word of faith the entire creation combined cannot stop Him.

Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.

***“And We had certainly sent [messengers] before you among the sects of the former peoples. And no messenger would come to them except that they ridiculed him. Thus do We insert it [i.e., denial] into the hearts of the criminals.”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between

good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

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

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

## Chapter 15 – Al Hijr, Verses 13-15

لَا يُؤْمِنُونَ بِهِ ۚ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

*“They will not believe in it, while there has already occurred the precedent of the former peoples.*

*And [even] if We opened to them a gate from the heaven and they continued therein to ascend [they would not believe].*

*They would say, “Our eyes have only been dazzled. Rather, we are a **people affected by magic.**”*

***“They will not believe in it, while there has already occurred the precedent of the former peoples.”***

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

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

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

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

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

***“They will not believe in it, while there has already occurred the precedent of the former peoples.”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.



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

***“They will not believe in it, while there has already occurred the precedent of the former peoples.”***

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.

***“They will not believe in it, while there has already occurred the precedent of the former peoples. And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."”***

The Holy Quran teaches mankind that certain people are so drowned in the material world no advice will penetrate their veiled hearts. The Holy Quran describes how this group of people possesses hearts harder than rocks. Chapter 2 Al Baqarah, verse 74:

*“Then your hearts became hardened after that, being like stones or even harder...”*

At this point those who desire to spread the word of Islam should separate from this type of person and instead concentrate on others. But it is important to note, even in this case a muslim should always demonstrate good character towards the sinful as they can repent at anytime. Chapter 25 Al Furqan, verse 63:

*“...and when the ignorant address them [harshly], they say [words of] peace.”*

Similarly, in another verse of the Holy Quran Allah, the Exalted, advises that when a limit is reached it is best to separate and leave the stubborn and misguided people to their false beliefs. A day will undoubtedly come when Allah, the Exalted, will inform mankind who was rightly guided and who was lost in darkness. Chapter 28 Al Qasas, verse 55:

*“And when they hear ill speech, they turn away from it and say, “For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.””*

Muslims should never get depressed and confused when their good advice does not affect others. In some cases, these people are drowned in sins to such an extent their heart becomes veiled. This veil prevents the good advice affecting them in a positive way. A Hadith found in Sunan Ibn Majah, number 4244, explains how a sin causes a black spot to be etched onto the spiritual heart. The more one sins the more their spiritual heart becomes engrossed by this darkness. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

This is similar to another verse where Allah, the Exalted, declares that their ears, eyes and hearts have been veiled from the truth and they therefore cannot be guided to the truth. Chapter 2 Al Baqarah, verse 7:

*“Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil...”*

The fault does not lie with the message of Islam but in the hearts of the misguided. Just like the fault lies in the eyes of a blind person and not the bright Sun. Unfortunately, this stubborn attitude has become a widespread problem within society. Some of these people believe in Islam yet have closed their hearts and minds to the teachings of the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. They refuse to accept any good advice which would benefit them in both worlds.

Those who choose to spread the word of Islam should understand that there are two types of mind-sets people can adopt. The first is when someone makes their mind up beforehand about an issue and then searches and accepts only those things which support their predetermined belief. Whereas, the correct attitude is to live with an open mind by searching and accepting strong evidence regarding different issues. The first mentality will only cause problems from a personal level right up to a national level. Unfortunately, this is how some aspects of the media work. They predetermine the information they would like to publish, find bits of weak supporting evidence and then blow it out of proportion for the world to see. Those spreading the word of Islam should avoid the first type of

people and instead concentrate on inviting the second group towards the truth.

***“They will not believe in it, while there has already occurred the precedent of the former peoples. And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."”***

It is important for muslims especially, in this day and age to understand the difference between those who discuss certain topics which may be considered controversial in order to genuinely benefit people through a positive change and those who simply discuss these issues in order to attract the attention of others. Those who desire a positive change in society will always show respect and good character towards others especially, to those they are challenging through their words. They never result to vulgar language or actions in order to declare their point of view. They instead study and understand the subject they are debating about without misinterpreting or falsifying information in order to support their point of view. Their criticism is always constructive and their genuine and sincere intention to improve the society is shown through their behaviour and words. These are the people who muslims should pay attention to as if they are correct it will improve society for everyone. But if their viewpoint is wrong they will accept the truth when it is made clear to them by others. But those who behave opposite to this correct attitude, whether they are found in the media or anywhere else, should simply be ignored as they do not desire to improve the lives of people. They are starved for attention and like an infant act out in order to attract some attention from others. Muslims should not circulate and pass on videos or other content which are linked to people like this as they are playing right into their hands and giving them the attention they so badly desire. Debating with these people is a complete waste of time because of their evil intention and behaviour. Muslims should instead place their efforts in other useful places which benefit them and others in both worlds.



***“They will not believe in it, while there has already occurred the precedent of the former peoples. And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, “Our eyes have only been dazzled. Rather, we are a people affected by magic.””***

The non-Muslims of Mecca desired the Holy Prophet Muhammad, peace and blessings be upon him, to show them a miracle, other than the Holy Quran, in order to confirm his declaration. He showed them the splitting of the Moon. Even after this obvious sign they simply claimed he tricked their eyes. During this time chapter 54 Al Qamar, verses 1-3, were revealed:

*“The Hour has come near, and the moon has split [in two]. And if they see a sign [i.e., miracle], they turn away and say, “Passing magic.” And they denied and followed their inclinations. But for every matter is a [time of] settlement.”*

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 77-78. And a Hadith found in Sahih Bukhari, number 3637, also discusses this event.

## Chapter 15 – Al Hijr, Verses 16-18

﴿١٦﴾ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ

﴿١٧﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ

﴿١٨﴾ إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ

*“And We have placed within the heaven great stars and have beautified it for the observers.*

*And We have protected it from every devil expelled [from the mercy of Allah].*

*Except one who steals a hearing and is pursued by a clear burning flame.”*

***“And We have placed within the heaven great stars and have beautified it for the observers.”***

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“And We have placed within the heaven great stars and have beautified it for the observers.”***

At one point in history Earth seemed to be the only significant thing in the universe. But with the passing of time and scientific advancements it was discovered that Earth is in fact only a drop in a vast ocean namely, the universe. It is important for muslims to understand these scientific teachings as it inspires one to adopt good characteristics, such as trust in the infinite power of Allah, the Exalted. When a muslim faces difficulties and questions the help of Allah, the Exalted, they should ponder over the size of the universe and how many creatures exist in it. The Earth is a single planet in a solar system which is made up of many planets and a star. Many solar systems make up a galaxy. Many galaxies make up the universe. A muslim firmly believes that all these things were created and are sustained by Allah, the Exalted, without any partner or help. When a muslim reflects on this deeply they should realise that if Allah, the Exalted, can sustain the entire universe without anything being deprived or falling out of sync He can also take care of their issues and difficulties.

Provision is something people often stress about and in some cases this stress even drives them to seek provision from unlawful sources. Whenever a muslim faces this stress they should reflect on the universe and on the countless creations which Allah, the Exalted, provides continuous provision for. If He does this why should one suspect He will not provide provision for a person who only needs a few things to sustain themselves? Taking a step back when facing difficulties and assessing these facts is an excellent way to remove stress and strengthen one's trust in Allah, the Exalted.

Teachings are found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the promise of Allah, the Exalted, to provide continuous provision to the creation. Chapter 29 Al Ankabut, verse 60:

*“And how many a creature carries not its [own] provision. Allah provides for it and for you...”*

But the truth of these teachings is also found in the creation, such as the universe. Chapter 3 Alee Imran, verse 190:

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”*

Therefore, it is important for muslims to firstly learn and act on the teachings of the divine scriptures and then reflect on the creation. This will lead to the strengthening of one's faith, which includes the strengthening of one's trust in Allah, the Exalted.

***“And We have placed within the heaven great stars and have beautified it for the observers. And We have protected it from every devil expelled [from the mercy of Allah]. Except one who steals a hearing and is pursued by a clear burning flame.”***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will

not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.



***“And We have placed within the heaven great stars and have beautified it for the observers. And We have protected it from every devil expelled [from the mercy of Allah]. Except one who steals a hearing and is pursued by a clear burning flame.”***

Muslims must avoid adopting this devilish behaviour by guarding their ears and tongue. In a Hadith found in Sunan Abu Dawud, number 4992, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that speaking about everything one hears to others is enough to make them sinful.

It is important to note, one should firstly ensure they only listen to lawful speech as actively participating in a conversation which involves sinful speech will negatively affect them in both worlds. A muslim should try to avoid conversations involving vain and useless speech as this often leads to sinful speech and is a waste of one's precious time which will be a great regret for them on Judgment Day.

Secondly, they should ensure that they do not relate everything they hear to others as this can easily lead to backbiting and slandering which are major sins. It also often leads to fractured and broken relationships especially, amongst relatives. A muslim should only relate things they hear if they can avoid sins and if the information is beneficial to others. In addition, the information they pass on must be verified and authentic as conveying things which are not verified contradicts the command of the Holy Quran. A muslim who intends to benefit people may well harm them by acting in this manner. Chapter 49 Al Hujurat, verse 6:

*“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”*

Just like a muslim would not like most of the things they discuss to be spread to others they should not treat what others say in this manner either.

## Chapter 15 – Al Hijr, Verses 19-22

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ

١٩

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ

لَهُ بِخَازِنِينَ ﴿٢٢﴾

*“And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing.*

*And We have made for you therein means of living and [for] those for whom you are not providers.*

*And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure.*

*And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.”*

***“And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing. And We have made for you therein means of living and [for] those for whom you are not providers. And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure. And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic

knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure.”***

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 Mosa, 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."*

***“And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure.”***

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

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



***“And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure.”***

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly

blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

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

***“And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure.”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

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

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

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

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

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain

some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

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

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

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

## Chapter 15 – Al Hijr, Verse 23

وَإِنَّا لَنَحْنُ مُّحْيِۙ وَنُۡمِيتُۙ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

*“And indeed, it is We who give life and cause death, and We are the Inheritor.”*

***“And indeed, it is We who give life and cause death...”***

Allah, the Exalted, alone created and controls both life and death.

The muslim who understands this divine name will submit and sincerely obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience without fearing any of the creation while knowing nothing controls life or death except Allah, the Exalted. In addition, a muslim who recognises this fact will understand that as Allah, the Exalted, chose the beginning and end of every creation He has also chosen everything that occurs in between. The choices of Allah, the Exalted, are unavoidable so one should not become impatient when facing them. Instead they should simply sincerely obey Allah, the Exalted, in every situation so that they obtain reward with every passing moment. For example, they should demonstrate patience during times of difficulty and demonstrate true gratitude by using the blessings they possess correctly in times of ease. This has been advised in a Hadith found in Sahih Muslim, number 7500.

A muslim should act on this divine name by bringing their spiritual heart to life and cause death to their ego and negative characteristics by striving to remove them from themselves through obtaining and acting on Islamic knowledge.

***“And indeed, it is We who give life and cause death...”***

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 indeed, it is We who give life and cause death...”***

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 We are the Inheritor.”***

Allah, the Exalted, will inherit everything on Earth and all those upon it as in reality everything was created and belongs to none other than Him.

A muslim who understands this divine name will not attach to anything in the material world and instead use everything they have been granted in order to gain the proximity of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. If muslims use the things they possess according to their desires such as their wealth they will become a burden for them in both worlds and they will ultimately lose the things during their life or when they die. But if they use them in the correct way they will become a blessing for them in both worlds.

A muslim must act on this divine name by striving to become an inheritor of the Holy Prophets, peace be upon them, which is achieved by learning and acting on the knowledge found within Islam. This has been advised in a Hadith found in Sunan Ibn Majah, number 223. This inheritance will endure as it is connected to Allah, the Exalted, whereas all worldly inheritance will perish.

***“...and We are the Inheritor.”***

First of all, it is important to understand worldly legacies come and go. How many rich and powerful people have built massive empires only for them to be torn apart and forgotten shortly after their death? The few signs left behind from some of these legacies only endure in order to warn people not to follow in their footsteps. An example is the great empire of Pharaoh. Islam not only teaches muslims to send blessings ahead of them to the hereafter in the form of righteous deeds but it also teaches them to leave a lovely legacy behind from which people can benefit from. In fact, when a muslim passes away and leaves behind anything which is useful, such as an ongoing charity in the form of a water well they will be rewarded for it. This is confirmed in Hadith found in Sahih Muslim, number 4223. So a muslim should strive to perform righteous deeds and send forward as much good as possible but they should also try leaving a good legacy behind which will benefit them after they pass away.

Unfortunately, many muslims are so concerned about their wealth and properties that they only end up leaving them behind which does not benefit them in the least. Each muslim should not be fooled into believing they have plenty of time for creating a legacy for themselves as the moment of death is unknown and often pounces on people unexpectedly. Today is the day a muslim should truly reflect on the legacy they will leave behind. If this legacy is good and beneficial they should praise Allah, the Exalted, for granting them the strength to do so. But if it is something which will not benefit them then they should prepare something which will so that they not only send forward good to the hereafter but also leave good behind. It is hoped that the one who is surrounded by good in this way will be forgiven

by Allah, the Exalted. So each muslim should ask themself what is their legacy?

## Chapter 15 – Al Hijr, Verses 24-25

﴿٢٤﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ

﴿٢٥﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

*“And We have already known the preceding [generations] among you, and  
We have already known the later [ones to come].*

*And indeed, your Lord will gather them; indeed, He is Wise and Knowing.”*

***“And We have already known the preceding [generations] among you, and We have already known the later [ones to come]...indeed, He is...Knowing.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“And We have already known the preceding [generations] among you, and We have already known the later [ones to come].”***

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

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

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



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

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

***“And We have already known the preceding [generations] among you, and We have already known the later [ones to come].”***

In a Hadith found in Sunan Abu Dawud, number 4031, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person who imitates a people is counted as one of them.

All muslims irrespective of the strength of their faith desire to be counted and end up with the righteous in the next world. But this Hadith clearly warns that a muslim will only be considered a righteous person and end up with them if they imitate the righteous. This imitation is a practical thing not only a declaration through words. This imitation is correctly done by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

But those who verbally declare their love for the righteous and fail to imitate them and instead imitate the characteristics found in hypocrites and the sinful will be considered and judged as one of them. This does not mean they will lose their faith but it means they will be judged as disobedient muslims. How can a disobedient muslim be counted as an obedient muslim and end up with the righteous? This is only wishful thinking which has no value in Islam. Chapter 59 Al Hashr, verse 20:

*“Not equal are the companions of the Fire and the companions of Paradise.  
The companions of Paradise - they are the attainers [of success].”*

***“And We have already known the preceding [forerunners] among you, and We have already known the later.”***

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

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

The second category of those who are brought near to Allah, the Exalted, are superior to the first group as they not only fulfil their obligatory duties but strive in voluntary righteous deeds. This clearly shows that this is the only path to the proximity of Allah, the Exalted. Whoever takes a path other than this will not achieve this vital goal. This completely rejects the concept of obtaining sainthood without striving in obedience to Allah, the Exalted. The person who claims this is simply a liar. The Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Sahih Muslim, number 4094, that when the spiritual heart is pure the rest of the body becomes pure. This leads to righteous deeds. So if a person does not perform righteous deeds, such as their obligatory duties, then their

body is impure which means their spiritual heart is impure as well. This person can never reach the proximity of Allah, the Exalted.

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

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

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

***“And We have already known the preceding [generations] among you, and We have already known the later [ones to come]. And indeed, your Lord will gather them...”***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“And We have already known the preceding [generations] among you, and We have already known the later [ones to come]. And indeed, your Lord will gather them...”***

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 We have already known the preceding [generations] among you, and We have already known the later [ones to come]. And indeed, your Lord will gather them...”***

Every muslim openly declares that they desire the companionship of the Holy Prophet Muhammad, peace and blessings be upon him, the other Holy Prophets, peace be upon him them, and the Companions, may Allah be pleased with them, in the hereafter. They often quote the Hadith found in Sahih Bukhari, number 3688, which advises that a person will be with those they love in the hereafter. And because of this they openly declare their love for these righteous servants of Allah, the Exalted. But it is strange how they desire this outcome and claim love for the Holy Prophet Muhammad, peace and blessings be upon him, yet they barely know him as they are too busy to study his life, character and teachings. This is foolish as how can one truly love someone they do not even know?

In addition, when these people are asked for proof of their love for the Holy Prophet Muhammad, peace and blessings be upon him, on Judgment Day what will they say? What will they present? The proof of this declaration is studying and acting on the life, character and teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A declaration without this evidence will not be accepted by Allah, the Exalted. This is quite obvious as no one understood Islam better than the Companions, may Allah be pleased with them, did and this was not their attitude. They declared love for the Holy Prophet Muhammad, peace and blessings be upon him, and supported their claim through actions by following in his footsteps. This is why they will be with him in the hereafter.

Those who believe love is in the heart and does not require it to be shown through actions is as foolish as the student who hands back a blank exam paper to their teacher claiming that knowledge is in their mind so they do not need to practically write it down on paper and then still expects to pass.

The one who behaves in such a manner does not love the righteous servants of Allah, the Exalted, only their own desires and they have undoubtedly been fooled by the Devil.

Finally, it is important to note that members of other religions also claim love for their Holy Prophets, peace be upon them. But as they failed to follow in their footsteps and act on their teachings they will certainly not be with them on Judgment Day. This is quite obvious if one ponders over this fact for a moment.

***“And We have already known the preceding [generations] among you, and We have already known the later [ones to come]. And indeed, your Lord will gather them...”***

Muslims must prepare for this gathering by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

***“And We have already known the preceding [generations] among you, and We have already known the later [ones to come]. And indeed, your Lord will gather them...”***

Muslims must prepare for this gathering by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

***“...indeed, He is Wise...”***

Allah, the Exalted, possesses infinite knowledge of all things and their real nature and acts according to His infinite wisdom in a perfect manner. The muslim who understands this divine name will never object to His choices and decrees knowing that there is wisdom behind each choice of Allah, the Exalted, which benefits His servants even if they are not obvious to 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.”*

A muslim should act on this divine name by using their knowledge and blessings according to the commands of Allah, the Exalted, as this is the ultimate wisdom a person can possess.

Chapter 15 – Al Hijr, Verses 26-27

﴿٢٦﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ

﴿٢٧﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

*“And We did certainly create man out of clay from an altered black mud.  
And the jinn We created before from scorching fire.”*

***“And We did certainly create man out of clay from an altered black mud.”***

Remembering the origin of humans prevents pride.

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

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

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



The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate end of others. This is plain ignorance. In reality, it is foolish to be proud of anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

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

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

***“And We did certainly create man out of clay from an altered black mud.”***

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“And the jinn We created before from scorching fire.”***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable

plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

## Chapter 15 – Al Hijr, Verses 28-35

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقُ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ، مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ ﴿٣٥﴾

*“And when your Lord said to the angels, “I will create a human being out of clay from an altered black mud.*

*And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."*

*So the angels prostrated - all of them together.*

*Except Iblees; he refused to be with those who prostrated.*

*[Allah] said, "O Iblees, what is [the matter] with you that you are not with those who prostrate?"*

*He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud."*

*[Allah] said, "Then depart from it [Heaven], for indeed, you are expelled.*

*And indeed, upon you is the curse until the Day of Recompense.'"*

***“And when your Lord said to the angels, "I will create a human being out of clay from an altered black mud.””***

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.



After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“And when your Lord said to the angels, “I will create a human being out of clay from an altered black mud. And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.” So the angels prostrated - all of them entirely, Except Iblees; he refused to be with those who prostrated. [Allāh] said, “O Iblees, what is [the matter] with you that you are not with those who prostrate?” He said, “Never would I prostrate to a human whom You created out of clay from an altered black mud.” [Allāh] said, “Then depart from it [Heaven], for indeed, you are expelled. And indeed, upon you is the curse until the Day of Recompense.””***

Many lessons can be learned from this great event. The first thing to understand is that there are two types of prostration. The Angels were ordered to prostrate out of respect to the Holy Prophet Adam, peace be upon him. This is no longer lawful and has been prohibited in Islam. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 1853. The other type of prostration is for the sake of worship and is only for Allah, the Exalted.

In addition, the superiority of knowledge compared to worship is clearly shown by this event. The Holy Prophet Adam, peace be upon him, was newly created when this event occurred. He did not have much time to perform worship whereas the Angels and the Devil had been worshipping Allah, the Exalted, for countless centuries. The Holy Quran clearly declares that the reason the Holy Prophet Adam, peace be upon him, was given superiority to the Angels was because of the knowledge Allah, the Exalted, had granted him. Chapter 2 Al Baqarah, verses 31-32:

*“And He taught Adam the names - all of them. Then He showed them to the angels and said, “Inform Me of the names of these, if you are truthful.” They said, “Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.””*

From this it is clear that knowledge is superior to worship. This is quite evident as correct worship and other good deeds cannot be performed correctly without knowledge. It is why gaining useful knowledge is a duty on all muslims. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224. But it is important to note, that true beneficial knowledge is knowledge which is correct and acted upon.

It is important to note that the Devil is not an Angel but as he dwelled amongst them the command to prostrate included him. Chapter 18, verse 50.

*“...except for Iblees. He was of the jinn...”*

The first ever sin was committed at this great event namely, envy. The Devil became envious that the newly created Holy Prophet Adam, peace be upon him, who was made from clay was given superiority to him, even though he was made from fire and performed countless years of worship.

The Devil was mistaken when he declared that fire was superior to clay. Fire rages up which is a sign of exaltedness but greatness only belongs to Allah, the Exalted. On the other hand, clay is an indication of humility which is a characteristic of the true servants of Allah, the Exalted.

All muslims should avoid envy at all costs as it destroys one's good deeds just like fire destroys wood. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4210. This is quite evident as the Devil's many centuries of worship and righteous deeds were destroyed because of this envy, which in turn led to pride. The reason envy is such a serious and major sin is because in reality the envier's problem is not with another person it is in fact with Allah, the Exalted, as He is the One who granted the blessing which is envied. So a person's envy only demonstrates their displeasure with the allocation and choice of Allah, the Exalted. They behave as if they know better than Allah, the Exalted.

Envy led to the second sin and evil trait to be committed which was pride. As the Devil performed countless years of worship he believed it made him special. He remained heedless to the fact that every act of worship he performed was only possible through the mercy of Allah, the Exalted. It is Allah, the Exalted, who provides the knowledge, inspiration, strength, opportunity and desire to perform a good deed. Therefore, being proud of a good deed is simply foolish. One should avoid this deadly characteristic as the person who possesses even an atom's worth of it will not enter Paradise. This is confirmed in a Hadith found in Sahih Muslim, number 265.

The Devil refused to prostrate as he believed he was superior to the Holy Prophet Adam, peace be upon him. It is important to note, that the Devil did not reject the Lordship of Allah, the Exalted, instead he rejected the command of Allah, the Exalted. He used his own subjective thinking instead of submitting to the order of Allah, the Exalted. This caused him to become a sinner and a disbeliever. This is a clear message to all of mankind that a true servant of Allah, the Exalted, does not apply their own thinking in matters of faith. The duty of a servant is to simply fulfil the commands of their Master. This is true servanthood. Those who question the commands of the Master only do so as they believe they themselves are masters. But this is not true as there is no master except Allah, the Exalted. A muslim should not question the wisdom behind the commands of Islam as this is the path of the Devil. Instead, they should submit humbly to them and follow the path of the cherished and blessed Angels. Chapter 66 At Tahrīm, verse 66:

*“...over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.*

Muslims know that this great event led to the Devil tempting the Holy Prophet Adam, peace be upon him, which caused his descent to Earth so that he could fulfil his purpose of creation namely, the Caliph of Allah, the Exalted, on Earth. Chapter 2 Al Baqarah, verse 30:

*“...Indeed, I will make upon the earth a successive authority...”*

The Holy Prophet Adam, peace be upon him, had his lapse forgiven as he demonstrated humility and turned to Allah, the Exalted, without losing hope in His infinite mercy. The Devil was left wondering in misguidance as he did not acknowledge his sin nor ask for forgiveness as he lost hope in the mercy of Allah, the Exalted. It is important for muslims to adhere to the traits of their forefather the Holy Prophet Adam, peace be upon him, as they are bound to commit sins. One should never give up hope, sincerely repent and strive in the obedience of Allah, the Exalted, at all times. Chapter 41 Fussilat, verse 6:

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

***“So the angels prostrated - all of them entirely, Except Iblees; he refused to be with those who prostrated.”***

These verses indicate the importance of good companionship.

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

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

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

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



***“[Allah] said, "O Iblees, what is [the matter] with you that you are not with those who prostrate?"”***

As Allah, the Exalted, is All Knowing, He already knew the answer to this question. This question in fact indicates the infinite mercy of Allah, the Exalted, as He did not punish him immediately and instead gave him an opportunity to sincerely repent.

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“And indeed, upon you is the curse until the Day of Recompense.”***

Cursing is when one supplicates for the mercy of Allah, the Exalted, to be removed from something or someone else. Only Allah, the Exalted, is aware of who deserves to be cursed and deprived of His mercy. Therefore, one should avoid this foolish habit. Cursing someone who does not deserve it is a foul act and the one who desires the mercy of Allah, the Exalted, to be removed from someone else may find that it is removed from them instead. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has made it clear in a Hadith found in Jami At Tirmidhi, number 2019, that a true believer does not curse. The Muslims who have the habit of cursing are so disliked by Allah, the Exalted, that they will be deprived of being witnesses and intercessors on the Day of Judgment. Allah, the Exalted, will dislike showing them off to the rest of creation on the Last Day. This is confirmed in a Hadith found in Sahih Muslim, number 6610.

Finally, a Hadith found in Sahih Bukhari, number 6652, highlights the severity of cursing a believer. The Holy Prophet Muhammad, peace and blessings be upon him, declared that cursing a believer is like killing them.

Even if one deserves to be cursed it is safer and wiser to abstain and instead utter words which will please Allah, the Exalted, such as His remembrance.

Chapter 15 – Al Hijr, Verses 36-44

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٤٠﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

٤٤  
لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ

*"He [Iblees] said, "My Lord, then reprieve me until the Day they are resurrected."*

*Allah] said, "So indeed, you are of those reprieved.*

*Until the Day of the time well-known."*

*[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all.*

*[Misguide all] Except, among them, Your sincere servants."*

*[Allah] said, "This is a path [of return] to Me [that is] straight.*

*Indeed, My [sincere] servants - no authority will you have over them, except those who follow you of the deviators.*

*And indeed, Hell is the promised place for them all.*

*It has seven gates; for every gate is of them [i.e., Satan's followers] a portion designated."*

***“He [iblees] said, “My Lord, then reprieve me until the Day they are resurrected.” Allah] said, “So indeed, you are of those reprieved. Until the Day of the time well-known.””***

In reality, everyone has been given some type of reprieve as the full consequences of one’s actions will not be experienced until Judgement Day.

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“He [iblees] said, “My Lord, then reprieve me until the Day they are resurrected.” Allah] said, “So indeed, you are of those reprieved. Until the Day of the time well-known.””***

In reality, everyone has been given some type of reprieve as the full consequences of one’s actions will not be experienced until Judgement Day.

In a Hadith found in Jami At Tirmidhi, number 2306, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to hasten in performing righteous deeds before seven things occur.

The first is overwhelming poverty. This can refer to financial difficulties which distract a person from the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. In addition, stressing over wealth can even push one towards the unlawful. A muslim should remember that any righteous deed rooted in the unlawful will be rejected by Allah, the Exalted. This has been warned in a Hadith found in Sahih Muslim, number 2342. Allah, the Exalted, has allocated provision for the entire creation over fifty thousand years before He created the Heavens and the Earth according to a Hadith found in Sahih Muslim, number 6748. Therefore, a muslim should trust that their lawful provision will reach them as long as they continue to strive for it in lawful ways according to the teachings of Islam. A muslim should remember that Allah, the Exalted, chooses what is best for His servants according to His infinite wisdom. He does not give according to someone’s



desires as this will most likely lead to their destruction. 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.”*

And chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills...”*

The next thing mentioned in the main Hadith under discussion is that muslims should hasten in performing righteous deeds before they become distracted by wealth. Wealth itself is not evil but depending on how one obtains it and uses it can either make it a great blessing for them or a great burden for them in both worlds. If a muslim strives to obtain excess wealth while neglecting their duties to Allah, the Exalted, and people while hoarding or mispending their wealth it will become a great curse for them in both worlds. But if a muslim obtains enough to fulfill their needs and the needs of their dependents without excessiveness, waste or extravagance and spends in other ways pleasing to Allah, the Exalted, then they will achieve true richness in both worlds.

The next thing mentioned in the main Hadith under discussion which prevents righteous actions is a debilitating sickness. This is a warning to make use of one's good health before they encounter sickness. One should observe those who have lost their good health either through sickness or through ageing and therefore make use of the good health they possess by striving to gain success in lawful worldly matters as well as religious matters while giving priority to religion over the world. For example, a muslim should use their good health to journey to the Mosques regularly in order to offer their obligatory prayers with congregation before a time comes when they desire to do this but do not possess the physical strength to do so. The amazing thing about utilizing one's good health correctly is that when a muslim eventually loses it Allah, the Exalted, will continue to grant them the same reward they used to receive when doing good deeds during their time of good health. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 500. But those who live in heedlessness fail to utilise their good health and therefore receive no reward during their good health or when they fall ill.

This is connected to the next thing mentioned in the main Hadith under discussion namely, senility. A muslim should make use of their youth and strong intelligence before they reach senility. This includes gaining and acting on knowledge and using one's mental strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. It is important to behave in this manner before senility occurs as even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390.

The next thing mentioned in the main Hadith under discussion which prevents righteous actions is a sudden death. Death is certain but the time is unknown. A muslim should not live in heedlessness believing that their death is far away as countless people have and will die long before reaching their life expectancy. Nor should they live in such a way as if they are not going to die at all. Having hopes of a long life can be considered the root of all evil as it causes one to delay performing righteous deeds believing they can always perform them tomorrow. It causes them to delay sincere repentance thereby, failing to change for the better believing they can do this tomorrow. And having hopes for a long life causes one to prioritize obtaining worldly things, such as wealth, in order to make their expected long life on this Earth comfortable. These prevent one from preparing adequately for the hereafter. Muslims should therefore reduce their hope for a long life so that they change for the better and direct their focus to the permanent hereafter. Muslims should not delay and instead act today as the tomorrow they hope for may never arrive. They should also strive to perform the righteous deeds which will benefit them in case their life ends unexpectedly, such as an ongoing charity, which benefits others as long as the thing is being used, such as a water well. This has been advised in a Hadith found in Jami At Tirmidhi, number 1376.

The next thing mentioned in the main Hadith under discussion is the arrival of the anti-Christ. This event will prevent one from performing righteous deeds and instead tempt them towards disbelief. One lesson to learn from this is the importance of avoiding doubtful things. Just like a person who journeys close to a border is more likely to cross it similarly, a muslim who is surrounded by temptations will more likely be led astray and fail to perform righteous deeds. The one who avoids places and things which tempt them to commit sins will protect their faith and honour. This has been advised in a Hadith found in Jami At Tirmidhi, number 1205. Muslims should therefore guard their faith by avoiding things, places and the people

who invite or tempt them towards the disobedience of Allah, the Exalted, and ensure their dependents, such as their children, do the same.

The final thing mentioned in the main Hadith under discussion which prevents one from performing righteous deeds is the Final Hour.

This is when the trumpet blast will occur. The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in this world and they will be forced to answer the call of the trumpet which will be a great burden for

them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“He [iblees] said, “My Lord, then reprieve me until the Day they are resurrected.” Allah] said, “So indeed, you are of those reprieved. Until the Day of the time well-known.””***

In reality, everyone has been given some type of reprieve as the full consequences of one’s actions will not be experienced until Judgement Day. Muslims must therefore make use of this reprieve by using the blessings they have been granted in ways pleasing to Allah, the Exalted, before their time runs out.

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

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“He [iblees] said, “My Lord, then reprieve me until the Day they are resurrected.” Allah] said, “So indeed, you are of those reprieved. Until the Day of the time well-known.””***

In reality, everyone has been given some type of reprieve as the full consequences of one’s actions will not be experienced until Judgement Day. Muslims must therefore make use of this reprieve by using the blessings they have been granted in ways pleasing to Allah, the Exalted, before their time runs out. One can adopt this correct attitude when they understand the purpose of these blessings.

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

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of



which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

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

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

***“[Iblees] said, "My Lord, because You have put me in error..."”***

Instead of stepping up and admitting his fault he instead placed the blame elsewhere.

It is important to understand that as destiny is something which is hidden from people it therefore cannot be used as an excuse to commit sins. In addition, Allah, the Exalted, will not question people on the Day of Judgment about their destiny instead He will question them about their intention and actions, which are both under their control. Chapter 21 Al Anbiya, verse 23:

*“He is not questioned about what He does [destiny], but they will be questioned.”*

As these two things are under a person’s control their must take responsibility for them whether they like it or not. Just like a police officer who intentionally misuses their training and equipment provided to them by the police force cannot blame the police force for their actions, nor can a person blame Allah, the Exalted, when they intentionally misuse the blessings He has granted them especially, after He has instructed them how to use the blessings correctly.

In addition, it is strange that a person will use destiny as an excuse to commit sins and excuse themselves from accountability yet when they experience injustice from another they demand justice and do not accept that this act of injustice was destined therefore, according to their belief, their oppressor cannot be blamed.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants.””***

This verse is connected to chapter 29 Al Ankabut, verse 38:

*“...And Satan had made pleasing to them their deeds and averted them from the path...”*

As mentioned in this verse the Devil fools people into committing sins and making wrong decisions by beautifying the incorrect choice for them. This occurs in situations when a person must make a choice between two or more options. It also occurs when the choice is between the lawful and unlawful and even between two lawful options. If the Devil cannot guide someone to a sin then he attempts to guide them to the inferior option, even if it is lawful, hoping it will lead to some sort of a sin, such as a person complaining about life and destiny. The Devil beautifies a choice by causing one to focus on its apparent benefit to such a degree that they lose focus on the bigger picture and the consequences of the choice. An adult then behaves like a child who makes choices without reflecting over the consequences of their actions. This is one of the main reasons why people commit sins. In reality, if one truly reflected on the punishment of sins they would never commit them.

Something which helps in situations like this is to mentally take a step back and assess the options by comparing their long-term benefits and harms. Only when the lawful benefits of something outweighs the harm should a person proceed. The other thing which helps is to deeply reflect on the consequences of the potential options. Some choices might be lawful but if one goes ahead with them it may make their life difficult in the long run. For example, sometimes people rush into marriage with someone they apparently love. They base their decision solely on their feelings instead of reflecting on other more important aspects, for example, if their potential future spouse will make a good life partner or a good parent and if they will help them in their obedience to Allah, the Exalted. Many marriages have ended in divorce because the couple did not reflect on the long term implications of a potential marriage. Many people often claim their spouse was very different before they got married but in most cases they have not changed at all. The truth is that before marriage they did not spend so much time with them so they did not observe certain characteristics which became obvious after marriage.

Some often rush into action and later have regrets as their choice caused them more trouble and in many cases the issue was not a big deal in the first place. This type of action can only be avoided when one reflects on the situation and observes the bigger picture meaning, the wider and long-term implications and consequences of taking a step forward.

One should not only assess if something is lawful or unlawful before making a decision. Even though, this is the most important thing to consider yet, it is not the only thing. As many lawful incorrect choices, which are beautified by the Devil, can lead to trouble further on in life.

To sum up, before making any choice a person must take a step back and reflect deeply over its lawfulness and its potential long-term benefits and harms under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever acts like this will rarely make a wrong choice they later regret.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants.””***

The Devil tries to convince muslims to always observe those who are worse than them in behaviour in order to justify their lack of striving in the obedience of Allah, the Exalted, and improving their character and behaviour for the better. For example, a muslim who offers their obligatory prayers once in a while will observe someone who does not pray at all in order to make themselves feel better. A thief will look at a murderer and convince themselves stealing is not so bad. The examples are endless. It is very strange how these muslims so easily observe those who appear worse than them in order to justify their lack of effort in obeying Allah, the Exalted, but these same people will not observe those who are in a worse off position than them when they face difficulties. For example, the person who suffers from back pain will not observe the one who is physically disabled so that it prevents them from complaining. This attitude has specifically been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2513.

In addition, if observing those who appear worse in their behaviour does not save one from punishment in a worldly court, such as a thief being pardoned by a judge because there are many murderers in the world, how can one imagine this excuse will hold up in the court of Allah, the Exalted?

Muslims should therefore avoid this trap of the Devil by observing those who appear better than them so that they are inspired to improve their

character and behaviour progressively for the pleasure of Allah, the Exalted. This is what Allah, the Exalted, demands meaning, He does not demand perfection.



***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants.””***

It is important to understand that no matter how much religious knowledge one obtains or how much worship and righteous deeds they perform they will never be safe from the attacks and traps of the Devil. This is because the Devil attacks each person according to how much knowledge they possess and how much righteous deeds they perform. For example, he will try to convince the muslim who is strict in offering their obligatory prayers not to offer them in congregation at the Mosque or by convincing them to delay their obligatory prayers beyond their starting times as he knows he will not be able to convince them to completely abandon the obligatory prayers. Whereas, in respect to the muslim who is struggling to establish their obligatory prayers he will attempt to convince them that they are too difficult to establish therefore they should only offer them when they are completely free. He tries to convince those who perform many voluntary righteous deeds not to gain and act on Islamic knowledge in order to improve their character so that they continue to destroy their good deeds through bad characteristics such as, lying and backing.

The Devil aims to prevent a person from reaching a higher level if he cannot convince them to fall in rank through disobedience to Allah, the Exalted. Therefore, muslims should always be on guard against his attacks and traps by persistently striving to increase in rank, improve their character and avoid acts of disobedience which is all achieved by gaining and acting on Islamic knowledge.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants.””***

A Hadith found in Sahih Bukhari, number 3294, advises that whichever path the second rightly guided Caliph of Islam, Umar Bin Khataab, may Allah be pleased with him, took the Devil would take a different path, meaning, out of fear of him. One of the reasons why the Devil acted in this way was because he had little influence over Umar Bin Khataab, may Allah be pleased with him. The Devil cannot physically force someone to commit sins. He instead encourages them to do so through whisperings. But in order for them to be effective he requires a person to possess some sort of worldly desire. Then through his whisperings he encourages the growth of this worldly desire until it drives the person to act on it thereby committing a sin. The reason the Devil had little effect on Umar Bin Khataab, may Allah be pleased with him, was because he had removed worldly desires from his heart. His only desires were connected to pleasing Allah, the Exalted. Therefore, if muslims desire to minimise the effect the Devil has on them they should remove unnecessary desires from their heart. This only occurs when one refrains from indulging in the excess and unnecessary aspects of this material world. The more they do this the more these worldly desires will leave their heart until they reach a point where they only desire to please Allah, the Exalted, in all their actions. The Devil will flee from this person as he knows he will have little effect on them. But the more one indulges in the unnecessary aspects of this material world the more worldly desires they will possess and therefore, the more influence the Devil will have over them.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants." [Allāh] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.””***

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, His book, meaning, the Holy Quran and to the Holy Prophet Muhammad, peace and blessings be upon him.

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.

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.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants." [Allāh] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. And indeed, Hell is the promised place for them all.””***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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



***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants." [Allāh] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. And indeed, Hell is the promised place for them all.””***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants." [Allāh] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. And indeed, Hell is the promised place for them all.””***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter

child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants." [Allāh] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. And indeed, Hell is the promised place for them all.””***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they

became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants." [Allāh] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. And indeed, Hell is the promised place for them all.””***

Every muslim openly declares that they desire the companionship of the Holy Prophet Muhammad, peace and blessings be upon him, the other Holy Prophets, peace be upon him them, and the Companions, may Allah be pleased with them, in the hereafter. They often quote the Hadith found in Sahih Bukhari, number 3688, which advises that a person will be with those they love in the hereafter. And because of this they openly declare their love for these righteous servants of Allah, the Exalted. But it is strange how they desire this outcome and claim love for the Holy Prophet Muhammad, peace and blessings be upon him, yet they barely know him as they are too busy to study his life, character and teachings. This is foolish as how can one truly love someone they do not even know?

In addition, when these people are asked for proof of their love for the Holy Prophet Muhammad, peace and blessings be upon him, on Judgment Day what will they say? What will they present? The proof of this declaration is studying and acting on the life, character and teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A declaration without this evidence will not be accepted by Allah, the Exalted. This is quite obvious as no one understood Islam better than the Companions, may Allah be pleased with them, did and this was not their attitude. They declared love for the Holy Prophet Muhammad, peace and blessings be upon him, and

supported their claim through actions by following in his footsteps. This is why they will be with him in the hereafter.

Those who believe love is in the heart and does not require it to be shown through actions is as foolish as the student who hands back a blank exam paper to their teacher claiming that knowledge is in their mind so they do not need to practically write it down on paper and then still expects to pass.

The one who behaves in such a manner does not love the righteous servants of Allah, the Exalted, only their own desires and they have undoubtedly been fooled by the Devil.

Finally, it is important to note that members of other religions also claim love for their Holy Prophets, peace be upon them. But as they failed to follow in their footsteps and act on their teachings they will certainly not be with them on Judgment Day. This is quite obvious if one ponders over this fact for a moment.



***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants." [Allāh] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. And indeed, Hell is the promised place for them all.””***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“[Iblees] said, "...I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants." [Allāh] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. And indeed, Hell is the promised place for them all.””***

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“And indeed, Hell is the promised place for them all. It has seven gates; for every gate is of them [i.e., Satan's followers] a portion designated.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 15 – Al Hijr, Verses 45-48

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

*“Indeed, the righteous will be within gardens and springs.*

*[Having been told], "Enter it in peace, safe [and secure]."*

*And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.*

*No fatigue will touch them therein, nor from it will they [ever] be removed.”*

***“Indeed, the righteous will be within gardens and springs...No fatigue will touch them therein, nor from it will they [ever] be removed.”***

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

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

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified

sinful by Islam often leads to evil speech, such as backbiting, lying and slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.



***“Indeed, the righteous will be within gardens and springs...No fatigue will touch them therein, nor from it will they [ever] be removed.”***

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

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

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

***“Indeed, the righteous will be within gardens and springs...No fatigue will touch them therein, nor from it will they [ever] be removed.”***

It is important to note, that one will only enter Paradise through the mercy of Allah, the Exalted. This has been confirmed in a Hadith found in Sahih Bukhari, number 5673. This is because every righteous deed is only possible through the mercy of Allah, the Exalted, in the form of knowledge, inspiration, strength and opportunity to do the deed. This understanding prevents one from adopting pride which is vital to avoid as only an atom's worth of pride is needed to take a person to Hell. This has been warned in a Hadith found in Sahih Muslim, number 267.

In addition, a muslim must understand that this mercy of Allah, the Exalted, in the form of righteous deeds is in reality a light which one must gather in this world if they desire to obtain a guiding light in the hereafter. If a muslim lives in heedlessness and refrains from gathering this light in the world by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience then how can they expect to receive this guiding light in the hereafter?

All muslims desire to inhabit Paradise with the greatest servants of Allah, the Exalted, such as the Holy Prophet Muhammad, peace and blessings be upon him. But it is important to understand that simply wishing for this without action will not make it come true otherwise the Companions, may Allah be pleased with them, would have done this. Simply put, the more one strives in learning and acting on the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him, the closer they will be to him in the hereafter.

The greatest blessing of Paradise is physically observing Allah, the Exalted, which is discussed in a Hadith found in Sahih Bukhari, number 7436. If a muslim desires to obtain this unimaginable blessing they must practically strive to achieve the level of excellence mentioned in a Hadith found in Sahih Muslim, number 99. This is when one performs actions, such as the prayer, as if they can observe Allah, the Exalted, overlooking them. This attitude ensures one's persistent and sincere obedience to Allah, the Exalted. It is hoped that the one who strives for this level of faith will receive the blessing of physically observing Allah, the Exalted, in the hereafter.

***“Indeed, the righteous will be within gardens and springs. [Having been told], "Enter it in peace, safe [and secure].””***

Those who desire to receive this welcome in the hereafter must spread peace in this world.

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

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

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

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

***“And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.”***

During a person's youth due to a lack of responsibilities and sharing a common daily schedule, such as attending the same school, people form strong and close bonds with others, such as siblings or friends. But with the passing of time as the responsibilities of people increase and differ and due to changes in their daily schedule people adopt different characteristics. This causes the bonds between them to weaken and in some cases they become quite distant from one another.

This is often observed in homes which have many siblings or amongst friends. It is important to understand that Allah, the Exalted, created each person with their own unique path in life, which is different from others. This is a sign of His infinite power. Billions of people yet, no two paths are the same. The differences in these paths are the main cause why people drift apart from each other. Best friends become friends only by name. Close siblings become emotionally distant from one another. This is a part of destiny and is truly inevitable. It is important to understand this point as some people can become ungrateful to Allah, the Exalted, because of it. They dislike the changes in their lives which lead to the changes in their relationships with others. But these changes in their lives are something Allah, the Exalted, chose so disliking them is disliking the choice of Allah, the Exalted. A muslim should instead see things in a positive way. Meaning, they should have hope that one day in the hereafter the strong fellowship they once shared with someone will once again be forged but to a much higher and unbreakable level. This hope should inspire a muslim to be more obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience knowing

that this outcome will only be granted to His obedient servants. In addition, it will cause a muslim to desire and supplicate for their companion to also strive harder in the obedience of Allah, the Exalted. This is a righteous deed according to a Hadith found in Sunan Abu Dawud, number 1534. They will also be rewarded for acting 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. So adopting this mentality will help a muslim to avoid ingratitude, strive harder in the obedience of Allah, the Exalted and gain more reward all the while hoping they will once again be blessed with a strong bond they once shared with their companion.



***“And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.”***

Muslims must strive for unity in this world just like they will be blessed with unity in the next.

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.

***“No fatigue will touch them therein...”***

If a muslim desires to reach a place in the hereafter where they can relax then they must strive hard in this material world. 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.

***“...nor from it will they [ever] be removed.”***

As life in this world is temporary whereas life in the hereafter is permanent it makes sense to prioritize preparing for the eternal over the temporary.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to

experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

Chapter 15 – Al Hijr, Verses 49-50

﴿٤٩﴾ نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

﴿٥٠﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

*“Inform My servants that it is I who am the Forgiving, the Merciful.*

*And that it is My punishment which is the painful punishment.”*

***“Inform My servants that it is I who am the Forgiving...”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“Inform My servants that it is I who am...the Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.



***“And that it is My punishment which is the painful punishment.”***

Allah, the Exalted, takes revenge on those who oppress His weak servants as they do not possess the power to defend nor avenge themselves.

A muslim who understands this divine name will not oppress the servants of Allah, the Exalted, especially those who appear defenceless as in reality their Protector and Avenger is Allah, the Exalted. Allah, the Exalted, will take revenge for His servants during their lives on Earth and especially on Judgement Day. He will establish justice by forcing the oppressor to hand over their righteous deeds to their victim and if necessary, the victim's sins will be shifted to their oppressor. This may well cause the oppressor to be hurled into Hell. This is confirmed in a Hadith found in Sahih Muslim, number 6579.

A muslim must act on this divine name by taking revenge against their own inner Devil which inspires them towards evil by subjecting it to the strict obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. And a muslim must seek revenge on all things which prevent them from the obedience of Allah, the Exalted, by turning away from them.

***“Inform My servants that it is I who am the Forgiving, the Merciful.  
And that it is My punishment which is the painful punishment.”***

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He acts and treats His servant according to their perception of Him. This means if a muslim has good thoughts and expects good from Allah, the Exalted, He in turn will not disappoint them. Similarly, if a person harbours negative thoughts about Allah, the Exalted, such as believing they will not be forgiven then Allah, the Exalted, may act according to their belief.

It is important to note, there is a vast difference between true hope in Allah, the Exalted, which this Hadith refers to and wishful thinking. Wishful thinking is when one fails to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and then expects Allah, the Exalted, to forgive them. This is not true hope it is merely wishful thinking. This is like a farmer who fails to plant any seeds, fails to water their crop and still hopes to reap a large harvest. True hope is when one strives to obey Allah, the Exalted, and whenever they slip up they sincerely repent and then hope for the mercy and forgiveness of Allah, the Exalted. This is like a farmer who plants seeds, waters their crop, dedicates effort to keeping the crop healthy and then hopes for a large harvest. The Holy Prophet Muhammad, peace and blessings be upon him, has summarised this explanation in a Hadith found in Jami At Tirmidhi, number 2459.

Generally speaking, a muslim should harbour more fear of Allah, the Exalted, during their life as it prevents sins which is superior to hope which inspires one to perform righteous deeds especially, the voluntary type. But during periods of illness and difficulty and especially at the time of death a muslim should have nothing but hope in the mercy of Allah, the Exalted, even if they have spent their life disobeying Him as this has specifically been commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877.

***“Inform My servants that it is I who am the Forgiving, the Merciful.  
And that it is My punishment which is the painful punishment.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

## Chapter 15 – Al Hijr, Verses 51-56

وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾

قَالُوا لَا نَوْجَلُ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٥٤﴾

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ ۖ إِلَّا الضَّالُّونَ ﴿٥٦﴾

*“And inform them about the guests of Abraham.*

*When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful [i.e., apprehensive] of you.”*

*[The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy.”*

*He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"*

*They said, "We have given you good tidings in truth, so do not be of the despairing."*

*He said, "And who despairs of the mercy of his Lord except for those astray?""*

***“And inform them about the guests of Abraham. When they entered upon him and said, "Peace."...”***

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

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

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

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



***“And inform them about the guests of Abraham. When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful [i.e., apprehensive] of you.””***

It is important for a Muslim to fulfil the etiquettes and conditions of visiting others according to the teachings of Islam in order to obtain their reward. They should not stay long thereby causing trouble to the host and their relatives. In this day and age it is easy to contact the host and their family beforehand in order to ensure they visit them at the appropriate time. They should control their actions and speech so that they avoid all types of sins such as gossiping, backbiting and slandering others. They should discuss beneficial matters in respect to the world and the hereafter. Only when one behaves in this manner will they obtain the reward outlined in the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. If they fail in this they will either gain no reward or they may well be left with sins depending on how they behaved. Unfortunately, many Muslims enjoy performing this righteous deed but fail to fulfill its conditions correctly. Chapter 4 An Nisa, verse 114:

*“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”*

***“[The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy." He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?" They said, "We have given you good tidings in truth, so do not be of the despairing." He said, "And who despairs of the mercy of his Lord except for those astray?"”***

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

It is important for Muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their

desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

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

***“[The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy." He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?" They said, "We have given you good tidings in truth, so do not be of the despairing." He said, "And who despairs of the mercy of his Lord except for those astray?"”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

## Chapter 15 – Al Hijr, Verses 57-60

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

إِلَّا آلَ لُوطٍ إِنَّا لَمَنْجُوهُمْ أَجْمَعِينَ ﴿٥٩﴾

إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾

*“[Abraham] said, "Then what is your business [here], O messengers?"*

*They said, "Indeed, we have been sent to a people of criminals.*

*Except the family of Lot; indeed, we will save them all.*

*Except his wife. We [i.e., Allah] decreed that she is of those who remain behind.”*

***“[Abraham] said, "Then what is your business [here], O messengers?" They said, "Indeed, we have been sent to a people of criminals.””***

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

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

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

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

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



***“[Abraham] said, "Then what is your business [here], O messengers?" They said, "Indeed, we have been sent to a people of criminals.””***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“They said, “Indeed, we have been sent to a people of criminals. Except the family of Lot; indeed, we will save them all. Except his wife. We [i.e., Allah] decreed that she is of those who remain behind.””***

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

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

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

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

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

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

***“They said, “Indeed, we have been sent to a people of criminals. Except the family of Lot; indeed, we will save them all. Except his wife. We [i.e., Allah] decreed that she is of those who remain behind.””***

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

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

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

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

Chapter 15 – Al Hijr, Verses 61-66

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾

وَأْتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾

فَأَسْرَبَ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبَعَ أَدْبَارَهُمْ وَلَا يَلْنَفِتُ مِنْكُمْ أَحَدٌ وَآمَضُوا  
حَيْثُ تُوْمَرُونَ ﴿٦٥﴾

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَتُولَائِهِمْ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

*“And when the messengers came to the family of Lot.*

*He said, “Indeed, you are people unknown.”*

*They said, “But we have come to you with that about which they were disputing.*

*And we have come to you with truth, and indeed, we are truthful.*

*So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.”*

*And We conveyed to him of that matter: that those [sinners] would be eliminated by early morning.”*



***“And when the messengers came to the family of Lot. He said,  
“Indeed, you are people unknown.””***

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

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

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

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

***“And when the messengers came to the family of Lot. He said, “Indeed, you are people unknown.” They said, “But we have come to you with that about which they were disputing. And we have come to you with truth, and indeed, we are truthful. So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.” And We conveyed to him of that matter: that those [sinners] would be eliminated by early morning.”***

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

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

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

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

***“And when the messengers came to the family of Lot. He said, “Indeed, you are people unknown.” They said, “But we have come to you with that about which they were disputing. And we have come to you with truth, and indeed, we are truthful. So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.” And We conveyed to him of that matter: that those [sinners] would be eliminated by early morning.”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“And when the messengers came to the family of Lot. He said, “Indeed, you are people unknown.” They said, “But we have come to you with that about which they were disputing. And we have come to you with truth, and indeed, we are truthful. So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.” And We conveyed to him of that matter: that those [sinners] would be eliminated by early morning.”***

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 we have come to you with truth, and indeed, we are truthful.”***

In a Hadith found in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, discussed the importance of truthfulness and avoiding lies. The first part advises that truthfulness leads to righteousness which in turn leads to Paradise. When a person persists on truthfulness they are recorded by Allah, the Exalted, as a truthful person.

It is important to note, that truthfulness has three levels. The first is when one is truthful in their intention and sincerity. Meaning, they act only for the sake of Allah, the Exalted, and do not benefit others for an ulterior motive, such as fame. This in fact is the foundation of Islam as every action is judged on one's intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1. The next level is when one is truthful through their words. This in reality means they avoid all types of verbal sins not just lies. As the one who indulges in other verbal sins cannot be a real truthful person. An excellent way of achieving this is by acting on a Hadith found in Jami At Tirmidhi, number 2317, which advises that a person can only make their Islam excellent when they avoid getting involved in the things which do not concern them. The majority of verbal sins occur because a muslim discusses something which does not concern them. The final stage is truthfulness in actions. This is achieved through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and being patient with destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without cherry picking or misinterpreting the teachings of Islam which suit one's desires. They must adhere to hierarchy and priority order set by Allah, the Exalted, in all actions.



The consequences of the opposite of these levels of truthfulness namely, lying, according to the main Hadith under discussion, is that it leads to disobedience which in turn leads to the fire of Hell. When one persists on this attitude they will be recorded as a great liar by Allah, the Exalted.

Chapter 15 – Al Hijr, Verses 67-77

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾

قَالُوا أَوْلَم نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

فَأَخَذْتَهُمُ الصَّيْحَةَ مُشْرِقِينَ ﴿٧٣﴾

فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ ﴿٧٦﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

*“And the people of the city came rejoicing [hearing the news of the Holy Prophet Lut’s, peace be upon him, visitors].*

*[Lot] said, "Indeed, these are my guests, so do not shame me.*

*And fear Allah and do not disgrace me.”*

*They said, "Have we not forbidden you from [protecting] people?”*

*[Lot] said, "These are my daughters - if you would be doers [of lawful marriage].”*

*By your life, [Prophet Muhammad, peace and blessings be upon him], indeed they were, in their intoxication, wandering blindly.*

*So the shriek seized them at sunrise.*

*And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.*

*Indeed in that are signs for those who discern.*

*And indeed, they [i.e., those cities] are [situated] on an established road.*

*Indeed in that is a sign for the believers.”*

***“And the people of the city came rejoicing [hearing the news of the Holy Prophet Lut’s, peace be upon him, visitors]. [Lot] said, “Indeed, these are my guests, so do not shame me. And fear Allah and do not disgrace me.” They said, “Have we not forbidden you from [protecting] people?””***

In a Hadith found in Jami At Tirmidhi, number 1931, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever protects the honor of another will be protected from Hellfire by Allah, the Exalted.

Just like a muslim would desire others to protect their honor in their presence or absence they should protect the honor of others in their presence or absence also. In fact, loving for others what one desires for themselves is the characteristic of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515. A muslim should protect the honor of others when anyone else speaks ill about them, such as backbiting or slander, irrespective of if what they are saying is true or not. This is an aspect of concealing the faults of others which leads to Allah, the Exalted, concealing their faults in both worlds. This is advised in a Hadith found in Sunan Ibn Majah, number 225. Behaving in such a manner is a clear proof of one's love for others for the sake of Allah, the Exalted, which is a characteristic which leads to Paradise according to a Hadith found in Jami At Tirmidhi, number 2688.

The main Hadith under discussion clearly shows that a muslim benefits from supporting others so even if they are too preoccupied from caring about others they should at least act in this manner for their own sake.

But the one who fails to defend the honor of others when they have the opportunity and strength to do so without fear of harm should fear that Allah, the Exalted, will not protect their honor in a time and place where it is being violated by others and especially, on the Day of Resurrection.

Finally, as the main Hadith under discussion advises protecting the honor of others it indirectly indicates the importance of not violating the honor of others. This is in fact the very sign of a true muslim and believer according to a Hadith found in Sunan An Nasai, number 4998. Specifically, it advises that a true muslim and believer keeps their verbal and physical harm away from the self and possessions of others.

***“And the people of the city came rejoicing [hearing the news of the Holy Prophet Lut’s, peace be upon him, visitors]. [Lot] said, “Indeed, these are my guests, so do not shame me. And fear Allah and do not disgrace me.” They said, “Have we not forbidden you from [protecting] people?””***

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

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

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

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

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

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

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

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

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

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

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



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

***“And the people of the city came rejoicing [hearing the news of the Holy Prophet Lut’s, peace be upon him, visitors]. [Lot] said, “Indeed, these are my guests, so do not shame me. And fear Allah and do not disgrace me.” They said, “Have we not forbidden you from [protecting] people?””***

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.

***“[Lot] said, "These are my daughters - if you would be doers [of lawful marriage]." By your life, [Prophet Muhammad, peace and blessings be upon him], indeed they were, in their intoxication, wandering blindly.”***

These verses are connected to chapter 7 Al A'raf, verses 80-82:

*“And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure.””*

The people of the Holy Prophet Lut, peace be upon him, fulfilled their lusts with the same gender. These verses make it clear that deep inside even they knew it was wrong as they offered no logical reasoning or evidence for their behaviour. By declaring the Holy Prophet Lut, peace be upon him, and those who believed with him as pure they indirectly admitted what they were doing was impure. Therefore, they only responded with threats and intimidation.

A Hadith found in Sunan An Nasai, number 5023, warns that a sign of hypocrisy is insulting others especially, when they disagree with them. When speaking to others a muslim should never use foul and sinful

language. It is important to remember that it only takes a single sinful word to cause a person to plummet into Hell on Judgement Day. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314. A muslim should adhere to the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, by replying evil words with kind words or they should simply remain silent and ignore the person who utters foul language.

***“By your life, [Prophet Muhammad, peace and blessings be upon him], indeed they were, in their intoxication, wandering blindly.”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their

worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“By your life, [Prophet Muhammad, peace and blessings be upon him], indeed they were, in their intoxication, wandering blindly.”***

In a Hadith found in Sunan Abu Dawud, number 5130, the Holy Prophet Muhammad, peace and blessings be upon him, warned that love for something can make someone deaf and blind.

This means that loving something excessively can make someone blind and deaf to its defects and the negative effects it has on its lover, such as taking them away from the obedience of Allah, the Exalted. This involves fulfilling His commands, 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 Hadith does not mean a muslim should not care for things but it means their love for something should never be excessive. This is when one's love takes them away from the obedience of Allah, the Exalted. This is the benchmark. If one's love for something takes them away from Allah, the Exalted, then it is bad for them even if they do not realize it immediately. But if someone's love for something does not result in this then it shows they do not love it excessively which is acceptable in Islam.

A muslim must prioritize the obedience and love of Allah, the Exalted, over all else. As this will not only allow one to put all other things in their rightful place in their life but it will also protect them from disobeying or neglecting Allah, the Exalted, out of excessive love for something or someone else.



A muslim should remember that no matter what they love a day will certainly come when they will depart from each other or when this love vanishes as it is a fickle emotion. The only exception is the true love of Allah, the Exalted, which will only strengthen with the passing of time and grow stronger after death.

***“By your life, [Prophet Muhammad, peace and blessings be upon him], indeed they were, in their intoxication, wandering blindly.”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the

line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“By your life, [Prophet Muhammad, peace and blessings be upon him], indeed they were, in their intoxication, wandering blindly. So the shriek seized them at sunrise. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.”***

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.

***“By your life, [Prophet Muhammad, peace and blessings be upon him], indeed they were, in their intoxication, wandering blindly. So the shriek seized them at sunrise. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.”***

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

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

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

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

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“By your life, [Prophet Muhammad, peace and blessings be upon him], indeed they were, in their intoxication, wandering blindly. So the shriek seized them at sunrise. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay. Indeed in that are signs for those who discern.”***

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.

***“So the shriek seized them at sunrise. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay. Indeed in that are signs for those who discern. And indeed, they [i.e., those cities] are [situated] on an established road. Indeed in that is a sign for the believers.”***

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying],  
"Our Lord, You did not create this aimlessly; exalted are You [above such a  
thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

***“So the shriek seized them at sunrise. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay. Indeed in that are signs for those who discern. And indeed, they [i.e., those cities] are [situated] on an established road. Indeed in that is a sign for the believers.”***

It is important for a muslim to understand a key truth namely, nothing in creation occurs without a wise reason even if people do not observe this wisdom immediately. A muslim should treat everything which occurs, whether they are in times of ease or difficulty, as a message in a bottle. They should not get too caught up in assessing and examining the bottle as it is merely a messenger which delivers the important message. This occurs when muslims either exult over the good things which occur thereby becoming heedless to the message within the good thing. Or they become grieved during difficulties thereby becoming too distracted to understand the message within the difficulty. They should instead concentrate on following the advice of the Holy Quran and approach each situation in a balanced way. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not prohibit being happy or sad in different situations as this is a part of human nature. But it advises a balanced approach whereby one avoids extreme emotions namely, exultant which is excessive happiness or grief which is excessive sadness. This balanced approach will allow one to focus their mind on the more important message inside the

bottle meaning, inside the situation whether it is a situation of ease or difficulty. Through assessing, understanding and acting on the hidden message a muslim can improve their worldly and religious life for the better. Sometimes the message will be a wakeup call to turn back to Allah, the Exalted, before their time runs out. Sometimes it will be a way of raising their rank. Other times a way of erasing their sins and sometimes a reminder not to attach themselves to the temporal material world and the things in it. Without this assessment one will merely journey through events without improving their worldly or religious life.

***“Indeed in that is a sign for the believers.”***

A muslim will only benefit from the signs of Allah, the Exalted, when they gain and act on Islamic knowledge so that they obtain certainty of faith.

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...”*



## Chapter 15 – Al Hijr, Verses 78-79

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ ۗ

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ۗ

*“And the companions of the thicket [i.e., the people of Madyan] were [also] wrongdoers.*

*So We took retribution from them, and indeed, both [cities] are on a clear highway.”*

***“And the companions of the thicket [i.e., the people of Madyan] were [also] wrongdoers. So We took retribution from them...”***

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 the companions of the thicket [i.e., the people of Madyan] were [also] wrongdoers. So We took retribution from them...”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“And the companions of the thicket [i.e., the people of Madyan] were [also] wrongdoers. So We took retribution from them, and indeed, both [cities] are on a clear highway.”***

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 the companions of the thicket [i.e., the people of Madyan] were [also] wrongdoers. So We took retribution from them, and indeed, both [cities] are on a clear highway.”***

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.



This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying],  
"Our Lord, You did not create this aimlessly; exalted are You [above such a  
thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

## Chapter 15 – Al Hijr, Verses 80-84

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

وَءَايَاتِنَاهُمْ ءَايَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

فَأَخَذْتَهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

فَمَا أَغْنَىٰ عَنْهُمْ مَّا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

*“And certainly did the companions of al-Hijr [i.e., the Thamūd] deny the messengers.*

*And We gave them Our signs, but from them they were turning away.*

*And they used to carve from the mountains, houses, feeling secure.*

*But the shriek seized them at early morning.*

*So nothing availed them [from] what they used to earn.”*

***“And certainly did the companions of al-Ḥijr [i.e., the Thamūd] deny the messengers. And We gave them Our signs, but from them they were turning away.”***

Muslims must avoid following in their footsteps by sincerely obeying and following the two greatest signs of Allah, the Exalted.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him.

Sincerity towards the Holy Quran includes having deep respect and love for the words of Allah, the Exalted. This sincerity is proven when one fulfils the three aspects of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and teacher. The final aspect is to act on the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted. The sincere muslim gives priority to acting on its teachings over acting on their desires which contradict the Holy Quran. Modelling one’s character on the Holy Quran is the sign of true sincerity towards the book of Allah, the Exalted. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, which is confirmed in a Hadith found in Sunan Abu Dawud, number 1342.

The next thing mentioned in the main Hadith under discussion is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“And certainly did the companions of al-Ḥijr [i.e., the Thamūd] deny the messengers. And We gave them Our signs, but from them they were turning away.”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“And they used to carve from the mountains, houses, feeling secure.”***

In a Hadith found in Jami At Tirmidhi, number 2482, the Holy Prophet Muhammad, peace and blessings be upon him, advised that all lawful spending gains reward from Allah, the Exalted, except the wealth which is spent on buildings.

This includes all spending on lawful things which is free from excessiveness, waste or extravagance. Spending on construction which is necessary is not included in this Hadith but the construction which is beyond one's needs is. This is disliked as spending on construction easily leads to waste and extravagance. In addition, the one who spends wealth on construction is less likely to donate charity and spend in ways pleasing to Allah, the Exalted. Also this behavior often leads a muslim to adopt hopes for a long life as the one who believes their stay in this world is extremely short will not waste energy and wealth on constructing a beautiful home. The greater one's hope for a long life the less righteous deeds they will perform believing they can always perform good deeds in the future. It also causes one to delay sincere repentance believing they can always change for the better in the future. Finally, it causes one to dedicate more efforts to the world in order to create a more comfortable life for their supposed long stay in this world.

Actively taking part in unnecessary construction occupies one's time which prevents them from performing voluntary righteous deeds, such as fasting and the voluntary night prayer out of extreme fatigue. It also prevents them from striving to gain and act on Islamic knowledge.



Finally, in reality taking part in unnecessary construction never ends. Meaning, the moment a person completes one part of their home they move to the next until the cycle repeats itself.

Therefore, muslims should adhere to what is within their necessity in respect to all things not just construction so that they can avoid these negative consequences.

***“And they used to carve from the mountains, houses, feeling secure.”***

A muslim must not behave as if this world is their permanent residence. Doing so will only prevent them from preparing adequately for the hereafter.

In a Hadith found in Jami At Tirmidhi, number 2377, the Holy Prophet Muhammad, peace and blessings be upon him, declared that he was not concerned over the excess of this material world and his example in this world is of a rider who takes a short rest under the shade of a tree and then leaves it behind by moving on.

In reality, each person is a traveller who stays in this world for a very limited time compared to where they came from meaning, the world of the souls and to where they are heading which is the eternal hereafter. In fact, this world in comparison is like waiting at a bus stop. In this Hadith this world has been compared to a shadow. This is because a shadow does not last long and fades away quickly without people even taking notice which is exactly how a person's days and nights pass away. The Holy Prophet Muhammad, peace and blessings be upon him, did not mention a traveller's inn or a hotel as these are solid structures which indicate permanence. A fading shadow better describes this material world. This is because no matter how old a person is they always admit that their life flashed by and felt like a moment. Chapter 79 An Naziat, verse 46:

*“It will be, on the Day they see it (Judgment Day), as though they had not remained [in the world] except for an afternoon or a morning thereof.”*

The Holy Prophet Muhammad, peace and blessings be upon him, indicated a rider not someone walking as the one who is walking would rest more under the shade of the tree than a rider. This further indicates the limited time people spend in this world.

Taking a rest in the shade indicates the importance of one correctly using the material world in order to obtain the provisions they need just like the rider takes the provision they need namely, rest. A muslim should therefore prepare for their immediate departure from this world by preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

This does not mean one should abandon this world as this Hadith clearly indicates one should make use of the material world in order to prepare for the hereafter. The rider takes a rest and muslims must gather the things which will benefit them in the hereafter instead of dedicating their time to unnecessary things which will leave them empty handed on Judgment Day. Chapter 89 Al Fajar, verses 23-24:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life.”*

***“And they used to carve from the mountains, houses, feeling secure.”***

A muslim must not behave as if this world is their permanent residence. Doing so will only prevent them from preparing adequately for the hereafter.

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the

Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“But the shriek seized them at early morning. So nothing availed them [from] what they used to earn.”***

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.

***“But the shriek seized them at early morning. So nothing availed them [from] what they used to earn.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“But the shriek seized them at early morning. So nothing availed them [from] what they used to earn.”***

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.

***“But the shriek seized them at early morning. So nothing availed them [from] what they used to earn.”***

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 Mosa, 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.”*

***“So nothing availed them [from] what they used to earn.”***

A muslim must avoid this outcome by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.



***“So nothing availed them [from] what they used to earn.”***

A muslim must avoid this outcome by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

## Chapter 15 – Al Hijr, Verses 85-86

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأِيَّاتٌ  
فَأَصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

*“And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.”*

*Indeed, your Lord - He is the Knowing Creator.”*

***“And We have not created the heavens and earth and that between them except in truth...Indeed, your Lord - He is the Knowing Creator.”***

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“And We have not created the heavens and earth and that between them except in truth...Indeed, your Lord - He is the Knowing Creator.”***

At one point in history Earth seemed to be the only significant thing in the universe. But with the passing of time and scientific advancements it was discovered that Earth is in fact only a drop in a vast ocean namely, the universe. It is important for muslims to understand these scientific teachings as it inspires one to adopt good characteristics, such as trust in the infinite power of Allah, the Exalted. When a muslim faces difficulties and questions the help of Allah, the Exalted, they should ponder over the size of the universe and how many creatures exist in it. The Earth is a single planet in a solar system which is made up of many planets and a star. Many solar systems make up a galaxy. Many galaxies make up the universe. A muslim firmly believes that all these things were created and are sustained by Allah, the Exalted, without any partner or help. When a muslim reflects on this deeply they should realise that if Allah, the Exalted, can sustain the entire universe without anything being deprived or falling out of sync He can also take care of their issues and difficulties.

Provision is something people often stress about and in some cases this stress even drives them to seek provision from unlawful sources. Whenever a muslim faces this stress they should reflect on the universe and on the countless creations which Allah, the Exalted, provides continuous provision for. If He does this why should one suspect He will not provide provision for a person who only needs a few things to sustain themselves? Taking a step back when facing difficulties and assessing these facts is an excellent way to remove stress and strengthen one's trust in Allah, the Exalted.

Teachings are found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the promise of Allah, the Exalted, to provide continuous provision to the creation. Chapter 29 Al Ankabut, verse 60:

*“And how many a creature carries not its [own] provision. Allah provides for it and for you...”*

But the truth of these teachings is also found in the creation, such as the universe. Chapter 3 Alee Imran, verse 190:

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”*

Therefore, it is important for muslims to firstly learn and act on the teachings of the divine scriptures and then reflect on the creation. This will lead to the strengthening of one's faith, which includes the strengthening of one's trust in Allah, the Exalted.

***“And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming...”***

The perfect balance within the universe and the amazing way each creation has been created by Allah, the Exalted, indicates that everything was created for a specific purpose and end goal. When one reflects deeper on the things within the Heavens and the Earth they will realise that each thing in itself indicates that nothing is permanent. For example, the day comes but eventually it is replaced by the night. Crops grow to produce a beautiful scene but eventually they wither away. This should remind muslims that as nothing will last in the universe neither will they. And when they do reach their end they will encounter the end goal of all of creation namely, Judgement Day. In addition, many things within the Heavens and the Earth have been organised in a way that reflects the concept of life, death and resurrection. For example, the day comes forth then eventually dies out only to return once again. Crops go through a similar cycle where they come forth, eventually die and the next season return once again. These cycles should remind muslims that someday they too will die and be resurrected for the Day of Judgement.

Muslims must therefore practically prepare for the Day of Judgement by using the blessings they have granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was



created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

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Muslims must therefore practically prepare for the Day of Judgement by using the blessings they have granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

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example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can

possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming...”***

Logically speaking, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...And indeed, the Hour is coming...”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving

for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*



A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“...And indeed, the Hour is coming...”***

It is strange that even though people believe they can die at any moment yet the vast majority behave as if they will live a long life. Some dedicate their efforts to this material world to such a degree that even if they were guaranteed a long life they could not exert any more effort for the sake of the material world. Unfortunately, muslims delay preparing for the hereafter believing they can do it in the future. They often keep delaying this preparation until they suddenly encounter death unprepared.

It is important for muslims to understand that no matter how long they live life goes by in a flash. So they should take every opportunity they have in order to prepare for the eternal hereafter. This does not mean they should abandon the world completely. It means they should prioritize preparing for the hereafter by only taking what they need from the material world in order to fulfil their necessities and responsibilities according to the commands of Allah, the Exalted. This attitude will allow them to enjoy the lawful pleasures of this world and prepare adequately for the next one also. A muslim only fails preparing for the hereafter correctly because of their pursuit of the excess of this material world, not by striving to fulfil their necessities and responsibilities.

A muslim should remember the Hadith found in Sahih Muslim, number 7424, which warns that only a person's deeds will accompany them in their grave while their family and wealth abandons them at this crucial moment. Therefore, a muslim should give priority to the thing which will aid them in their moment of need.

Muslims should not delay preparing for the hereafter otherwise they may well encounter death suddenly while unprepared as death does not come at a particular age or time. If they fail to prepare they will be left with nothing but regrets at a time when regrets will not benefit them. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“...And indeed, the Hour is coming...”***

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, Muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“...so forgive with gracious forgiveness.”***

A Hadith found in Sahih Bukhari, number 6853, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never took revenge for himself but instead pardoned and overlooked.

Muslims have been given permission to defend themselves in a proportionate and reasonable way when they are left with no other options. But they should never step over the line as this is a sin. Chapter 2 Al Baqarah, verse 190:

*“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”*

As stepping over the mark is difficult to avoid a muslim should therefore adhere to patience, overlook and forgive others as it is not only the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, but also leads to Allah, the Exalted, forgiving their sins. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

Forgiving others is also more effective in changing the character of others in a positive way which is the purpose of Islam and a duty on muslims as taking revenge only leads to further enmity and anger between the people involved.

Finally, those who have the bad habit of not forgiving others and always hold onto grudges, even over minor issues, may well find that Allah, the Exalted, does not overlook their faults and instead scrutinizes each of their small sins. A muslim should learn to let things go as this leads to forgiveness and peace of mind in both worlds.

***“...so forgive with gracious forgiveness.”***

Some always strive to extract their full rights and more from others. In this day and age due to ignorance it has become more difficult to fulfil the rights of people, such as one's parents. Even though a muslim has no excuse but to strive to fulfil them it is important for muslims to be merciful with each other. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6655, Allah, the Exalted, shows mercy to those who are merciful to others.

One aspect of this mercy is for a muslim not to demand their full rights from others. Instead, they should use the means such as their physical or financial strength to help themselves and make things easy for others. In some cases, when a muslim demands their full rights from others and they fail to fulfil them it may lead to their punishment. In order to be merciful to others they should therefore only demand their rights in some cases. This does not mean a muslim should not strive to fulfil the rights of others but it means they should try to overlook and excuse the people they have rights over. For example, a parent can excuse their adult child from a particular house chore and do it themselves if they possess the means to do so without troubling themselves, especially if their child returns home from work exhausted. This leniency and mercy will not only cause Allah, the Exalted, to be more merciful to them but it will also increase the love and respect people have for them. The one who always demands their full rights is not a sinner but they will lose out on this reward and outcome if they behave in this manner.

Muslims should make things easy for others and hope Allah, the Exalted, will make things easy for them in this world and in the next.



***“...so forgive with gracious forgiveness.”***

It is important for Muslims to understand that when they treat others kindly it in reality, benefits themselves and not others. This is because treating others kindly has been commanded by Allah, the Exalted, and fulfilling this important duty gains one reward.

In addition, when one is kind to others they will supplicate for them while they are alive which will benefit them. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 6929, that a supplication done for a person in secret is always answered.

In addition, the people will supplicate for them after they pass away which is definitely answered as it has been recorded in the Holy Quran. Chapter 59 Al Hashr, verse 10:

*“...saying, "Our Lord, forgive us and our brothers who preceded us in faith..."*

Finally, a person who treated others kindly will gain their intercession on the Day of Judgment, which is a day people will be desperate for the

intercession of others. This has been confirmed in a Hadith found in Sahih Bukhari, number 7439.

But those who mistreat others even if they fulfil their duties towards Allah, the Exalted, will miss out on the benefits mentioned earlier. And on Judgment Day they will find that Allah, the Exalted, will not forgive them until their victim forgives them first. If they choose not to then the oppressor's good deeds will be given to their victim and if needed the victim's sins will be given to their oppressor. This may cause the oppressor to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Therefore, a muslim should be kind to themselves by being kind to others as in reality they are only benefiting themselves in this world and the next. Chapter 29 Al Ankabut, verse 6:

*“And whoever strives only strives for [the benefit of] himself...”*

***“...so forgive with gracious forgiveness.”***

All muslims hope that on Judgment Day Allah, the Exalted, will put aside, overlook and forgive their past mistakes and sins. But the strange thing is that most of these same muslims who hope and pray for this do not treat others in the same way. Meaning, they often latch on to the past mistakes of others and use them as weapons against them. This is not referring to those mistakes which have an effect on the present or future. For example, a car accident caused by a driver which physically disables another person is a mistake which will affect the victim in the present and future. This type of mistake is understandably difficult to let go and overlook. But many muslims often latch on to the mistakes of others which do not influence the future in anyway, such as a verbal insult. Even though, the mistake has faded away yet these people insist on reviving and using it against others when the opportunity presents itself. It is a very sad mentality to possess as one should understand that people are not Angels. At the very least a muslim who hopes for Allah, the Exalted, to overlook their past mistakes should overlook the past mistakes of others. Those who refuse to behave in this manner will find that the majority of their relationships are fractured as no relationship is perfect. They will always be a disagreement which can lead to a mistake in every relationship. Therefore, the one who behaves in this manner will end up lonely as their bad mentality causes them to destroy their relationships with others. It is strange that these very people hate to be lonely yet adopt an attitude which drives others away from them. This defies logic and common sense. All people want to be loved and respected while they are alive and after they pass away but this attitude causes the very opposite to occur. While they are alive people become fed up with them and when they die people do not remember them with true affection and love. If they do remember them it is merely out of custom.

Letting the past go does not mean one needs to be overly nice to others but the least one can do is be respectful according to the teachings of Islam. This does not cost anything and requires little effort. One should therefore learn to overlook and let the past mistakes of people go perhaps then Allah, the Exalted, will overlook their past mistakes on the Day of Judgement. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“Indeed, your Lord - He is the Knowing Creator.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“Indeed, your Lord - He is the Knowing Creator.”***

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

Chapter 15 – Al Hijr, Verse 87

وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾

*“And We have certainly given you seven of the often repeated [verses] and the great Quran.”*



***“And We have certainly given you seven of the often repeated  
[verses]...”***

This refers to chapter 1 Al Fatihah.

This chapter is called Al Fatihah, which can mean "the Opener of the Book". Therefore, the prayers should begin with the recitation of this chapter. This has been advised in a Hadith found in Sunan An Nasai, number 910.

It has been referred to as "the Mother of the Book", by none other than the Holy Prophet Muhammad, peace and blessings be upon him. This is mentioned in a Hadith found in Sunan An Nasai, number 915.

In a Hadith found in Sunan Ibn Majah, number 3785, the Holy Prophet Muhammad, peace and blessings be upon him, has declared Al Fatihah to be the greatest chapter of the Holy Quran. It is a possible reason why the prayer is considered defective if this chapter is not recited in it. This is supported by a Hadith found in Sunan An Nasai, number 910.

Some believe it is also called “the Mother of the Book” as it contains the meaning of the entire Holy Quran. This has been mentioned in Tafsir Ibn

Kathir, Volume 1, Page 43. So in reality, whoever understands and acts on the teachings of chapter 1 Al Fatihah as understood and acted on the whole Holy Quran. The Holy Quran consists of seven subjects all of which have been briefly mentioned in Al Fatihah. The first is Monotheism meaning, there is none worthy of worship except Allah, the Exalted. Al Fatihah begins by mentioning this subject.

The second subject mentioned in the Holy Quran and indicated in Al Fatihah is Prophethood. In the sixth verse of Al Fatihah Allah, the Exalted, mentions the path of those He has blessed. This path, which leads to Paradise, is the path of the Holy Prophets, blessings be upon them all. The people who have been blessed are mentioned in another verse of the Holy Quran. Chapter 4 An Nisa, verse 69:

*"...the prophets, the people of truth, the martyrs, and the righteous—what honourable company!"*

The third subject mentioned in the Holy Quran is the worship of Allah, the Exalted, and is mentioned in verse 5 of Al Fatihah.

The fourth subject mentioned in the Holy Quran consists of promises of blessings and warnings of punishment. This subject is referenced in verse 4 of Al Fatihah, which reminds mankind that these promises and warnings will one day be witnessed by all.

The fifth subject discussed in the Holy Quran consists of stories and lessons. The lesson which is specifically mentioned in Al Fatihah, verses 6 and 7, is how Allah, the Exalted, rewarded the pious and punished the sinners of the past nations.

The sixth subject discussed in the Holy Quran mentions the elements of the Day of Resurrection. This is when Allah, the Exalted, will resurrect the entire creation after they have died in order to judge the deeds they performed during their lives on Earth. This is indicated in verse 4 of Al Fatihah.

The seventh and final subject discussed in the Holy Quran and is summarized in Al Fatihah consists of supplications to Allah, the Exalted. Al Fatihah teaches mankind how to correctly supplicate to Allah, the Exalted. One should first praise and glorify Allah, the Exalted, according to His infinite status. This is best achieved by using the statements mentioned in the Holy Quran or the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him. This is indicated in chapter 1, verses 2-3 of Al Fatihah. Demonstrating weakness and humility is an essential part of supplication. This is shown in chapter 1, verse 5 of Al Fatihah. The next two verses, 6 and 7, is the supplication itself. Asking for right guidance and refuge from the evil path is a supplication Muslims must make often as it is the most important goal to achieve.

The placing of this chapter at the beginning of the Holy Quran is a sign that Allah, the Exalted, urges mankind to recite and study the Holy Quran with the aim of discovering the right course in life i.e. the straight path mentioned in this chapter. Meaning, one should not recite and study the Holy Quran with mundane and worldly motives instead they should let this chapter guide their intention in obtaining success in both worlds.

***“And We have certainly given you seven of the often repeated [verses] and the great Quran.”***

Muslims must fulfil the rights of the Holy Quran if they desire to obtain benefits from it.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete

loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

## Chapter 15 – Al Hijr, Verse 88

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ

جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

*“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them and do not grieve over them. And lower your wing [i.e., show kindness] to the believers.”*

***“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them...”***

In a Hadith found in Sunan Ibn Majah, number 4142, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to observe those who possess less worldly things than them instead of those who possess more as this will prevent them from becoming ungrateful.

Unfortunately, some incorrectly observe the lives of others which appear to be better than their own life. For example, normal people often observe celebrities and mistakenly believe their life is better. In most cases, this concept is not true. As people who appear to be in a better situation may well be facing difficulties which would make others not wish to trade places with them. An outsider will only observe things from one point of view. But if they could see the whole story they would realise everyone faces problems and no one has the perfect life irrespective of what their own or how famous they are. Often this misconception is caused by the media. But people fail to remember that the aim of the media is to paint a certain picture of the lives of celebrities which look appealing to read about. In most cases, if they only reported facts without sugar coating them the majority of their customers would turn away from them.

Muslims must avoid this false belief as it is a tool of the Devil who uses it to inspire people to become ungrateful over what they possess. The correct mind-set which has been advised in this Hadith will prevent one becoming ungrateful to Allah, the Exalted. Whenever a muslim feels ungrateful they



should shift their focus to the countless people who are living in severe poverty and facing much greater hardships than them.

The grass is not greener on the other side of the fence it is in fact green enough on one's own side. 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."*

***“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them...”***

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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...”*

***“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them...”***

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them...”***

In a Hadith found in Jami At Tirmidhi, number 2317, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a muslim cannot make their Islam excellent until they avoid the things which do not concern them.

This Hadith contains an all-encompassing advice which should be applied to every aspect of one's life. It includes a person's speech as well as their other physical actions. It means that a Muslim who desires to perfect their faith must avoid those things, through speech and actions, which do not concern them. And instead they must occupy themselves with those things that do. One should take the things that concern them very seriously and strive to fulfil the responsibilities which accompany them according to the teachings of Islam solely for the pleasure of Allah, the Exalted. It is important to note, that one would not be perfecting their faith if they avoided things according to their own thinking or desires. But the one who perfects their faith avoids the things which Islam has advised to avoid. Meaning, one should strive to fulfil all their duties, avoid all sins and the things which are disliked in Islam and even avoid the excess use of unnecessary lawful things. Achieving this excellence is a characteristic of the excellence of faith mentioned in a Hadith found in Sahih Muslim, number 99. This is when one acts and worships Allah, the Exalted, as if they can observe Him or they at least become fully aware of Allah, the Exalted, observing their every thought and action. Being aware of this divine surveillance will encourage a muslim to always abstain from sins and hasten towards righteous deeds. The one who does not avoid the things which do not concern them will not reach this level of excellence.

A major aspect of avoiding the things which do not concern a person is linked to speech. The majority of sins occur when a person utters words which do not concern them, such as backbiting and slander. The definition of vain talk is when a person utters words which may not be sinful but are useless and therefore not their concern. As confirmed in a Hadith found in Sahih Bukhari, number 2408, vain speech is hated by Allah, the Exalted. Countless arguments, fights and even physical harm have occurred simply because someone spoke about something which did not concern them. Many families have become divided; many marriages have ended because someone did not mind their business. It is why Allah, the Exalted, has advised in the Holy Quran the different types of useful speech which people should concern themselves with. Chapter 4 An Nisa, verse 114:

*“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”*

In fact, uttering words which are not a person's concern will be the main reason people enter Hell. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2616. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2412, that all speech will be counted against a person unless it is connected to advising good, forbidding evil or the remembrance of Allah, the Exalted. This means that all other forms of speech are not a person's concern as they will not benefit them. It is important to note, that advising

good encompasses anything which is beneficial in one's worldly and religious life, such as their occupation.

Therefore, Muslims should strive to avoid the things which do not concern them through words and actions so that they can perfect their faith. Put simply, the one who dedicates time to the things which do not concern them will fail in the things which do concern them. And the one who occupies themselves with the things which do concern them will not find time to spend on the things which do not concern them. Meaning, they will achieve success through the mercy of Allah, the Exalted, in both worlds.



***“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them...”***

In a Hadith found in Sunan Ibn Majah, number 4210, the Holy Prophet Muhammad, peace and blessings be upon him, warned that envy destroys good deeds just like fire consumes wood.

Envy is a serious and major sin because the envier's problem is not with another person in reality it is with Allah, the Exalted, as He is the One who granted the blessing which is envied. So a person's envy only demonstrates their displeasure with the allocation and choice of Allah, the Exalted. They believe Allah, the Exalted, made a mistake when He allocated a particular blessing to another person instead of them.

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 the envier 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 feelings and strives to obtain a similar blessing without the owner losing the blessing. Even though this type is not a sin it is considered disliked if the envy is over a worldly blessing and praiseworthy if it is over 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 person who can be lawfully envied is the one who acquires and spends lawful wealth in ways pleasing to Allah,

the Exalted. The second person who can be lawfully envied is the one who uses their knowledge in the correct way and teaches it to others.

An envious muslim should strive to remove this feeling from their heart by showing good character and kindness towards the person envied such as praising their good qualities and supplicating for them until their envy becomes love for them.

***“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them...”***

Greatness and true success is not connected to worldly things, such as wealth or fame. A person may obtain some worldly success through these things but it is quite obvious if one turns the pages of history that this type of success is very temporary and it eventually becomes a burden and regret for a person. A muslim should never believe that superiority lies in these things thereby dedicating themselves to obtaining them while neglecting their duties to Allah, the Exalted, and the creation. Nor should they look down at others who do not possess these worldly things believing they have no value or significance as this attitude contradicts the teachings of Islam. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 6071, that the people of Paradise are those who are considered insignificant by society and concluded that if they took an oath on something Allah, the Exalted, would fulfil it for them.

True honour, success and greatness in this world and the next only lies in piety. So the more one sincerely strives to fulfil the commands of Allah, the Exalted, refrain from His prohibitions and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the greater they are even if they appear insignificant to society. 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 search for true success in this and not waste their time and efforts in searching for it in worldly things otherwise they may well reach the hereafter a great loser. Chapter 18 Al Kahf, verses 103-104:

*“Say, “Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.””*

***“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them...”***

First of all, it is important to understand worldly legacies come and go. How many rich and powerful people have built massive empires only for them to be torn apart and forgotten shortly after their death? The few signs left behind from some of these legacies only endure in order to warn people not to follow in their footsteps. An example is the great empire of Pharaoh. Islam not only teaches muslims to send blessings ahead of them to the hereafter in the form of righteous deeds but it also teaches them to leave a lovely legacy behind from which people can benefit from. In fact, when a muslim passes away and leaves behind anything which is useful, such as an ongoing charity in the form of a water well they will be rewarded for it. This is confirmed in Hadith found in Sahih Muslim, number 4223. So a muslim should strive to perform righteous deeds and send forward as much good as possible but they should also try leaving a good legacy behind which will benefit them after they pass away.

Unfortunately, many muslims are so concerned about their wealth and properties that they only end up leaving them behind which does not benefit them in the least. Each muslim should not be fooled into believing they have plenty of time for creating a legacy for themselves as the moment of death is unknown and often pounces on people unexpectedly. Today is the day a muslim should truly reflect on the legacy they will leave behind. If this legacy is good and beneficial they should praise Allah, the Exalted, for granting them the strength to do so. But if it is something which will not benefit them then they should prepare something which will so that they not only send forward good to the hereafter but also leave good behind. It is hoped that the one who is surrounded by good in this way will be forgiven

by Allah, the Exalted. So each muslim should ask themself what is their legacy?

***“...and do not grieve over them...”***

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of

others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.



***“...and do not grieve over them...”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themself to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themself always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

***“...And lower your wing [i.e., show kindness] to the believers.”***

Throughout the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, muslims have been advised to be merciful to others. For example, a Hadith found in Jami At Tirmidhi, number 1924, advises that those who show mercy to the creation will be shown mercy by Allah, the Exalted.

It is important to note, that showing mercy is not only through one's actions, such as donating wealth to the poor. It in fact encompasses every aspect of one's life and interaction with others, such as one's words. This is why Allah, the Exalted, warns those who show mercy to others by donating charity that failing to show mercy through their speech, such as counting their favours done to others, only cancels their reward. Chapter 2 Al Baqarah, verse 264:

*“O you who have believed, do not invalidate your charities with reminders [of it] or injury...”*

True mercy is shown in everything: one's facial expression, one's glance and the tone of their speech. This was the full mercy shown by the Holy Prophet Muhammad, peace and blessings be upon him, and is therefore how muslims must act.

In addition, showing mercy is so important that Allah, the Exalted, has made it clear in the Holy Quran that even though the Holy Prophet Muhammad, peace and blessings be upon him, possessed countless beautiful and noble characteristics yet, the one which attracted the hearts of people towards him and Islam was mercy. Chapter 3 Alee Imran, verse 159:

*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

It clearly warns that without mercy people would have fled from the Holy Prophet Muhammad, peace and blessings be upon him. If this was the case in respect to him even though he possessed countless other beautiful characteristics how can muslims, who do not possess such noble characteristics, expect to have a positive impact on others, such as their children, without showing true mercy?

Simply put, muslims should treat others how they wish to be treated by Allah, the Exalted, and others, which is undoubtedly with true and full mercy.

***“...And lower your wing [i.e., show kindness] to the believers.”***

All muslims hope that on Judgment Day Allah, the Exalted, will put aside, overlook and forgive their past mistakes and sins. But the strange thing is that most of these same muslims who hope and pray for this do not treat others in the same way. Meaning, they often latch on to the past mistakes of others and use them as weapons against them. This is not referring to those mistakes which have an effect on the present or future. For example, a car accident caused by a driver which physically disables another person is a mistake which will affect the victim in the present and future. This type of mistake is understandably difficult to let go and overlook. But many muslims often latch on to the mistakes of others which do not influence the future in anyway, such as a verbal insult. Even though, the mistake has faded away yet these people insist on reviving and using it against others when the opportunity presents itself. It is a very sad mentality to possess as one should understand that people are not Angels. At the very least a muslim who hopes for Allah, the Exalted, to overlook their past mistakes should overlook the past mistakes of others. Those who refuse to behave in this manner will find that the majority of their relationships are fractured as no relationship is perfect. They will always be a disagreement which can lead to a mistake in every relationship. Therefore, the one who behaves in this manner will end up lonely as their bad mentality causes them to destroy their relationships with others. It is strange that these very people hate to be lonely yet adopt an attitude which drives others away from them. This defies logic and common sense. All people want to be loved and respected while they are alive and after they pass away but this attitude causes the very opposite to occur. While they are alive people become fed up with them and when they die people do not remember them with true affection and love. If they do remember them it is merely out of custom.

Letting the past go does not mean one needs to be overly nice to others but the least one can do is be respectful according to the teachings of Islam. This does not cost anything and requires little effort. One should therefore learn to overlook and let the past mistakes of people go perhaps then Allah, the Exalted, will overlook their past mistakes on the Day of Judgement. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“...And lower your wing [i.e., show kindness] to the believers.”***

In this day and age due to ignorance it has become more difficult to fulfil the rights of people, such as one's parents. Even though a muslim has no excuse but to strive to fulfil them it is important for muslims to be merciful with each other. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6655, Allah, the Exalted, shows mercy to those who are merciful to others.

One aspect of this mercy is for a muslim not to demand their full rights from others. Instead, they should use the means such as their physical or financial strength to help themselves and make things easy for others. In some cases, when a muslim demands their full rights from others and they fail to fulfil them it may lead to their punishment. In order to be merciful to others they should therefore only demand their rights in some cases. This does not mean a muslim should not strive to fulfil the rights of others but it means they should try to overlook and excuse the people they have rights over. For example, a parent can excuse their adult child from a particular house chore and do it themselves if they possess the means to do so without troubling themselves, especially if their child returns home from work exhausted. This leniency and mercy will not only cause Allah, the Exalted, to be more merciful to them but it will also increase the love and respect people have for them. The one who always demands their full rights is not a sinner but they will lose out on this reward and outcome if they behave in this manner.

Muslims should make things easy for others and hope Allah, the Exalted, will make things easy for them in this world and in the next.

***“...And lower your wing [i.e., show kindness] to the believers.”***

In a Hadith found in Jami At Tirmidhi, number 2701, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves gentleness in all matters.

This is an important characteristic which must be adopted by all muslims. It should be used in all aspects of one's life. It is important to understand that being gentle benefits the muslim themselves more than anyone else. Not only will they receive blessings and reward from Allah, the Exalted, and minimize the amount of sins they commit, as a gentle person is less likely to commit sins through their speech and actions, but it benefits them in worldly affairs also. For example, the person who treats their spouse gently will gain more love and respect in return than if they treated their spouse in a harsh manner. Children are more likely to obey and treat their parents with respect when they are treated gently. Colleagues at work are more likely to help the one who is gentle with them. The examples are endless. Only in very rare cases is a harsh attitude required. In most cases, gentle behaviour will be much more effective than a harsh attitude.

The Holy Prophet Muhammad, peace and blessings be upon him, possesses countless good qualities yet, Allah, the exalted, specifically highlighted his gentleness in the Holy Quran as it is a key ingredient required to affect others in a positive way. Chapter 3 Al Imran, verse 159:



*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

A muslim must remember that they will never be better than a Holy Prophet, peace be upon them, nor will the person they interact with be worse than Pharaoh yet, Allah, the Exalted, commanded the Holy Prophet Mosa and the Holy Prophet Haroon, peace be upon them, to deal with Pharaoh in a kind manner. Chapter 20 Taha, verse 44:

*“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”*

Therefore, a muslim should adopt gentleness in all affairs as it leads to much reward and affects others, such as one's family, in a positive way.

***“...And lower your wing [i.e., show kindness] to the believers.”***

All muslims must uphold the ties to other muslims. This applies to all muslims whether they are related or not and if they know each other or not. Many rights of muslims have been mentioned in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and each muslim should strive to learn and fulfil them. For example, in a Hadith found in Sahih Bukhari, number 1240, the Holy Prophet Muhammad, peace and blessings be upon him, listed five rights a muslim owes another muslim.

Firstly, they are to respond to the greeting of peace even if replying contradicts their desire. More importantly a muslim must fulfill the Islamic greeting of peace practically by showing peace and kindness towards others through their speech and actions. This is the true meaning of the Islamic greeting of peace.

A muslim should try to visit sick muslims in order to provide them physical and psychological support. It would be difficult to visit all sick muslims but if each muslim at least visited their sick relatives then the vast majority of the sick would obtain this support. All forms of vain or sinful speech and actions must be avoided such as, gossiping otherwise a muslim will only earn sins instead of blessings.

A muslim when possible should attend the funeral of other muslims as each attendee supplicates for the deceased to be forgiven. Therefore, the more muslims in attendance the better. Just like one desires others to attend their funeral and supplicate for them they too should do this for others. In this particular deed is a good reminder for a muslim that they too will eventually die. Hopefully, this will alter their behaviour for the better so that they better prepare for their own death by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

The next thing mentioned in the main Hadith under discussion is that muslims should accept the invitation for meals and social events as long as no unlawful or disliked activities take place, which in this day and age is quite rare. An important point to note is that some muslims attend social events where unlawful or disliked things occur and cite this Hadith to support their actions. One should not misinterpret the divine teachings in order to fulfil their own desires as this is clear misguidance and an invitation to divine punishment.

Finally, the main Hadith concludes by advising muslims to supplicate for the muslim who praises Allah, the Exalted, after they sneeze.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated an extremely important duty in a Hadith found in Sahih Bukhari, number 2714, which is to offer good and sincere advice to other muslims.

Firstly, it is important to note good advice should be offered to all irrespective of their faith. This is clearly advised in a Hadith found in Sunan An Nasai, number 4204. Muslims should advise others the way they wish people to advise them. One should never let their ill feelings prevent them from fulfilling this duty as one who purposely offers bad advice will find that people give them incorrect advice. Offering sincere advice is so important that as mentioned in a Hadith found in Jami At Tirmidhi, number 1925, the Holy Prophet Muhammad, peace and blessings be upon him, would take a pledge from people to fulfil this duty along with fulfilling the obligatory duties such as the prayer. The fact that sincerely advising others has been placed with these obligatory duties highlights its importance. So a muslim should never overlook this fact.

Every person, irrespective of faith, loves to obtain the things which would benefit them and protect them from harmful things. The Holy Prophet Muhammad, peace and blessings be upon him, clearly declared in a Hadith found in Jami At Tirmidhi, number 2515, that a person cannot be a true believer until they love for other muslims what they love for themselves. This should be shown through one's actions by striving to ensure others obtain those things they love for themselves by any means available to them. A muslim should not merely claim this through their words.

Another right all muslims have is that one should sincerely supplicate for them. This is an aspect of being merciful to each other which has been mentioned in the Holy Quran. Chapter 48 Al Fath, verse 29:

*“Muhammad is the Messenger of Allah; and those with him are...merciful among themselves...”*

In fact, when a muslim supplicates for another they themselves benefit from it. According to a Hadith found in Sahih Muslim, number 6927, when a muslim secretly supplicates for other muslims an Angel supplicates for them.

Another important right is that a muslim should love and hate for other muslims what they love and hate for themselves. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has made this a condition of sincere belief in a Hadith found in Jami At Tirmidhi, number 2515.

A muslim should be happy at the lawful joy of another muslim and hope it lasts for them. They should get sad when another muslim faces a difficulty and help them through it even if it is just a supplication on their behalf. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Bukhari, number 6011, that muslims are like one body. If a part of the body is ill then the rest of the body shares in the pain.

A muslim should never cause unjustified harm to another muslim or non-muslim through their words or actions as this is the very definition of a muslim given by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2627. In fact,

keeping people safe from one's harm is an act of charity a person does to themselves. This has been advised in a Hadith found in Sahih Muslim, number 250. This is an act of charity to oneself as it protects them from the punishment of Allah, the Exalted.

The rights of other muslims include removing any obstacles from their path. This includes physical obstacles as well as figurative obstacles which can cause them harm. In fact, a Hadith found in Sahih Muslim, number 6670, advises that a person will be granted Paradise for removing a tree which was blocking the path used by fellow muslims.

It is the right of a muslim that other muslims help them when they are oppressed by any means necessary such as, financial help, and help those muslims who commit oppression by warning them about the consequences of this behaviour. This is confirmed in a Hadith found in Sahih Bukhari, number 6952. It is important to note, advice should only be given if the adviser is safe from the oppressor's harm.

A muslim is not allowed to sever ties with another muslim for more than three days over a worldly reason. This has been made clear in many Hadiths such as the one found in Jami At Tirmidhi, number 1932. Turning away from another muslim in such a manner is such a serious issue that the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan Ibn Majah, number 1740, that Allah, the Exalted, forgives all muslims every Monday and Thursday except those who have forsaken another muslim until they reconcile.

Another right is that a muslim should not behave arrogantly with other muslims. Instead, they should demonstrate humility which always leads to affection and the spread of love within society. This has been advised in a Hadith found in Sunan Abu Dawud, number 4895. Conversely, arrogance and pride only lead to social barriers and segregation of societies. If a muslim is treated with arrogance they should not reply in the same manner instead they should hold to patience and forgiveness.

In fact, being humble towards others irrespective of their social status is a characteristic of the Holy Prophet Muhammad, peace and blessings be upon him. As advised in a Hadith found in Sunan An Nasai, number 1415, he would never dislike walking with the poor and needy in order to fulfil their needs.

It is important for a muslim to never pay any attention to rumours or gossip about other muslims as in most cases they are either completely untrue or contain a few facts mixed with allot of fiction. In many cases, even the truth has been twisted out of context in order to fulfil someone's evil desires. A muslim should disregard what has been said and advise the gossiper to sincerely repent. They should never repeat the gossip to others nor mention the gossiper to others. By concealing this they should hope Allah, the Exalted, will conceal their faults in both worlds. This has been advised in a Hadith found in Jami At Tirmidhi, number 1930.

In addition, a muslim should never backbite or slander other muslims as this is a major sin. In fact, one Hadith found in Sahih Muslim, number 290, warns that the tale bearer will not enter Paradise.

It is a duty of a muslim to strive within their means to aid other muslims from any distress. It is confirmed in a Hadith found in Sunan Ibn Majah, number 225, that whoever does this will be relieved of a hardship on the Day of Judgment. The same Hadith advises that whoever relieves the financial burden of another muslim Allah, the Exalted, will relieve them in both worlds. So muslims should be kind towards those who are indebted to them.

Another right a muslim has over other muslims is that if a muslim wrongs another muslim and then seeks forgiveness from them the victim should forgive them for the sake of Allah, the Exalted. This will result in Allah, the Exalted, forgiving the victim of their sins. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 6592, that whoever forgives others for the sake of Allah, the Exalted, will be blessed with more honour.



In addition, a muslim should treat other muslims according to their status which has been advised in a Hadith found in Jami At Tirmidhi, number 1921. Meaning, elders should be treated with respect and the young with mercy. This Hadith warns that those who do not behave in this manner do not belong to the way of the Holy Prophet Muhammad, peace and blessings be upon him. In fact, a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 357, advises that a part of respecting Allah, the Exalted, is showing respect to the elderly. All people are a part of the creation of Allah, the Exalted, so respecting them according to the teachings of Islam is in fact respecting the Creator namely, Allah, the Exalted.

Islam teaches muslims that what they give is what they shall receive. According to a Hadith found in Jami At Tirmidhi, number 2022, when a young person honours and respects an elderly person because of their age Allah, the Exalted, will appoint someone to honour them if and when they reach elderly age.

Another right a muslim owes to other muslims is to be cheerful with them as long as sins are avoided. In fact, smiling to another muslim in order to comfort them is recorded as a charity. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1956.

The one who is easy to deal with, soft and mild mannered towards other muslims has been given the glad tidings of protection from the fire of Hell in

a Hadith found in Jami At Tirmidhi, number 2488. A part of being cheerful is speaking kindly to others. This is so important that the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 7512, that this is a deed which protects one from the fire of Hell. In fact, a person who acts on this has been promised a beautiful chamber in Paradise in a Hadith found in Jami At Tirmidhi, number 1984.

It is a duty on muslims to correct the problems between other muslims according to their capacity. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2509, that doing this is better than voluntary prayer, fasting or charity.

Another right a muslim has over other muslims is that one should conceal their faults. It has been advised in a Hadith found in Jami At Tirmidhi, number 1930, that Allah, the Exalted, will cover the faults of a muslim who conceals the faults of others for the sake of Allah, the Exalted. A Hadith found in Sunan Ibn Majah, number 2546, warns that whoever exposes the faults of others will have their faults exposed by Allah, the Exalted. This does not mean a muslim should ignore the sins of others. But it means they should gently and privately advise the sinner to sincerely repent and not mention their sin to others. Even if a muslim desires to teach others not to commit a similar sin they should follow the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and advise others without naming people. An example of this is recorded in a Hadith found in Sahih Bukhari, number 6979. A muslim should therefore screen the defects of others just as Allah, the Exalted, screens their defects and the mistakes of all others.

A muslim should always avoid any situation which causes suspicion and doubt in the mind of other muslims. This is in order to protect them from sins which others who are suspicious might commit such as backbiting and slander. Extending this protection to other muslims is a part of loving good for them just as one loves good for themself. In a Hadith found in Sahih Bukhari, number 3101, the Holy Prophet Muhammad, peace and blessings be upon him, once met his wife during the night. At the same time two Companions, may Allah be pleased with them, walked by hurriedly. The Holy Prophet Muhammad, peace and blessings be upon him, called and informed them he was meeting his wife and not a strange woman. The Companions, may Allah be pleased with them, made it clear that an incorrect thought did not even cross their minds. The Holy Prophet Muhammad, peace and blessings be upon him, only responded in this manner in order to teach all muslims that one should clarify any activity which could be seen as suspicious in order to protect the thoughts of other muslims.

This is connected to another pious characteristic. It is when one avoids doing things which are lawful in order to prevent other muslims feeling bad. For example, a husband not publically showing affection to his wife in front of other muslims, such as his sister. Even though, this is completely lawful but doing it in front of his sister might make her feel bad especially if her husband does not do things like that with her. This is a higher level of noble character which is not obligatory but a great virtue.

Another right muslims have over other muslims is that they should be greeted with the Islamic greeting of peace. This should include the muslims one knows and those a muslim does not know. Many Hadiths discuss the importance and virtue of doing this good deed. For example, a Hadith found in Sunan Ibn Majah, number 68, links spreading the greeting of peace to other muslims to gaining entry into Paradise. Chapter 4 An Nisa, verse 86:

*“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]...”*

A Hadith found in Jami At Tirmidhi, number 2706, advises that a muslim should extend the greeting of peace when they meet another muslim and when they leave them.

It is important to note, the Islamic greeting of peace is an indication that a muslim should not only welcome a muslim with peaceful words but they must maintain kind words throughout every conversation. In addition, this spreading of peace should be shown through a muslim’s actions not just words. This is the true meaning of extending the Islamic greeting of peace to others.

A muslim should also follow the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, by shaking hands with other muslims

when they extend the greeting of peace to them. In fact, the muslims who do this and avoid any sins during their conversation will have their minor sins forgiven before they separate. This is confirmed in a Hadith found in Sunan Abu Dawud, number 5212.

It is a duty on all muslims to defend the rights of other muslims as much as they can without committing sins or harming themselves. For example, they should protect the honour of other muslims which are often violated behind their backs in the form of backbiting and slander. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 1931, that whoever protects the honour of another muslim will be protected from the fire of Hell on Judgment Day.

If another muslim shows bad manners it is a duty on other muslims to maintain good manners with them. In addition, they should advise them in private to change their character for the better. Doing so in public can lead to their embarrassment and it is a duty of a muslim not to embarrass other muslims. In addition, a person who is embarrassed will more likely become angered and they therefore are less likely to accept the good advice which has been given to them.

Chapter 15 – Al Hijr, Verse 89

٨٩ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

*“And say, “Indeed, I am the clear warner.””*

***“And say, “Indeed, I am the clear warner.””***

Muslims will only benefit from this warning given by the Holy Prophet Muhammad, peace and blessings be upon him, when they sincerely obey and follow him.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.



***“And say, “Indeed, I am the clear warner.””***

This verse indicates the importance of implementing the teachings of Islam as reminders namely; glad tidings and warnings only benefit the person who acts on them. For example, those who ignore road hazard signs are often the ones who end up in dangerous situations. But those who act upon these hazards signs are protected from this danger. The glad tidings indicate the commands of Allah, the Exalted, which acted upon lead to the gardens of Paradise. And the warnings are the prohibitions of Allah, the Exalted, which acted upon protects one from divine punishment such as Hell.

## Chapter 15 – Al Hijr, Verses 90-91

٩٠ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ

٩١ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

*“Just as We had revealed [punishment] to the separators. Who have made the Quran into portions.”*

***“Just as We had revealed [punishment] to the separators.”***

This could refer to those who attempt to separate others from the truth and right guidance.

In a Hadith found in Jami At Tirmidhi, number 2674, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who guides others to something good will receive the same reward as those who act on their advice. And those who guide others to sins will be held accountable as if they committed the sins.

It is important for muslims to be careful when advising and guiding others. A muslim should only advise others in matters of good so that they gain reward from it and avoid advising others to disobey Allah, the Exalted. A person will not escape punishment on Judgment Day by simply claiming they are only inviting others towards sins even if they did not commit the sins themselves. Allah, the Exalted, will hold both the guide and the follower accountable for their actions. Muslims should therefore only advise others to do the things they would do themselves. If they dislike an action being recorded in their book of deeds they should not advise others to perform that action.

Because of this Islamic principle muslims should ensure they gain the adequate knowledge before advising others as they can easily multiply their own sins if they incorrectly advise others.

In addition, this principle is an extremely easy way for muslims to gain reward for actions they cannot perform themselves due to a lack of means, such as wealth. For example, a person who is not financially able to donate charity can encourage others to do so and this will result in them gaining the same reward as the one who gave charity.

***“Just as We had revealed [punishment] to the separators.”***

This could refer to those who attempt to separate others from the truth and right guidance.

A sign of hypocrisy is that a person spreads corruption in society. This negative characteristic affects all social levels beginning from a family unit and ending at the international level. This type of person dislikes seeing people uniting on good as this may cause the worldly status of others to increase beyond their own. This drives them to backbiting and slander in order to cause people to turn against each other. Their evil attitude destroys their own ties of kinship and when they observe other families who are happy it drives them to destroy their happiness also. They are fault finders who dedicate their time unveiling the mistakes of others in order to drag their social status down. They are the first people to begin gossiping about others and act deaf whenever good things are spoken about. Peace and quiet disturbs them so they seek to create problems in order to entertain themselves. They fail to remember the Hadith found in Sunan Ibn Majah, number 2546. It advises that whoever covers the faults of others Allah, the Exalted, will cover their faults. But whoever seeks out and unveils the faults of others Allah, the Exalted, will expose their faults to the people. So in reality, this type of person is only unveiling their own faults to society even though they believe they are exposing the faults of others.

***“Just as We had revealed [punishment] to the separators.”***

This could refer to those who attempt to separate others from the truth and right guidance.

One of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay

attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*"And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting..."*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*"...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?..."*

***“Just as We had revealed [punishment] to the separators. Who have made the Quran into portions.”***

This could be referring to the people from the book who accepted part of their scriptures and denied other parts.

The scholars from the people of the Book (Jews and Christians) living in Medina were fully aware of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had been described in their divine scriptures. Chapter 6 Al An'am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*

It is important to note, that all the Holy Prophets, peace be upon them, came with the same religion, Islam – submission to Allah, the Exalted. The only thing they differed in were smaller issues but their core and



fundamental teachings were one in the same. As the Holy Quran was in harmony with the unaltered teachings of the previous divine scriptures there was no good reason why the people of the book should have rejected the Holy Quran and the one to whom it was given namely, the Holy Prophet Muhammad, peace and blessings be upon him. In fact, it was more appropriate for them to accept Islam as the scholars of the people of the book possessed knowledge which allowed them to recognize the truth easily.

In addition, the fact that the Holy Quran confirmed the unaltered teachings of the previous divine scriptures meant that when one rejected the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, they were in essence rejecting their previous divine scriptures and their Holy Prophets, such as the Holy Prophet Musa, peace be upon them, also.

After all these signs verifying the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, many of the scholars of the people of the book still concealed and misinterpreted their divine teachings out of envy and fear of losing the social status and wealth they had obtained as leaders of their societies.

For example, in the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation visited the Holy Prophet Muhammad, peace and blessings be upon him. This Christian delegation did not accept Islam but agreed to a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. When the delegation left Medina two brothers, Abu Haritha and Kurz Bin Alqama, were riding near each other. The mule of Abu Haritha stumbled

and Kurz in frustration rebuked the Holy Prophet Muhammad, peace and blessings be upon him, indirectly. Abu Haritha in response rebuked him. When Kurz asked about his response Abu Haritha told him that the Holy Prophet Muhammad, peace and blessings be upon him, was undoubtedly the final Holy Prophet, peace and blessings be upon him, they had been waiting for and who had been described in their divine scriptures. When Kurz asked him why he rejected Islam even though he knew it was the truth Abu Haritha replied that he did so because of the honor, wealth and authority their people had given them and he was afraid he would lose it all if he accepted Islam. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 75-76.

It is therefore vital for Muslims to avoid the excess love for wealth and social status. In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a Muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a Muslim should firmly believe their provision is guaranteed to them and this

allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai,

number 3114, warns that extreme greed and true faith will never combine in the heart of a true Muslim.

If a Muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated Muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This Muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a Muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“Just as We had revealed [punishment] to the separators. Who have made the Quran into portions.”***

This could be referring to the people from the book who accepted part of their scriptures and denied other parts. Muslims must avoid this behaviour by sincerely fulfilling 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.

Chapter 15 – Al Hijr, Verses 92-93

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

٩٢

عَمَّا كَانُوا يَعْمَلُونَ

٩٣

*“So by your Lord, We will surely question them all.*

*About what they used to do.”*



***“So by your Lord, We will surely question them all. About what they used to do.”***

Allah, the Exalted, is the only One who will hold the entire creation accountable for their deeds. The muslim who understands this divine name will only obey Allah, the Exalted, and avoid His disobedience as they know no deed, good or bad, will escape the reckoning of Allah, the Exalted.

A muslim must act on this divine name by judging their own deeds before they are reckoned by Allah, the Exalted. The one who does this will be inspired to sincerely repent from their sins and strive to fulfil the commands of Allah, the Exalted. The one who fails to assess their own deeds will only sink deeper into heedlessness until they reach their strict reckoning on a Great Day.

***“So by your Lord, We will surely question them all. About what they used to do.”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“So by your Lord, We will surely question them all. About what they used to do.”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

*“...during a Day the extent of which is fifty thousand years.”*

It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

***“So by your Lord, We will surely question them all. About what they used to do.”***

One can successfully pass this great test by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“So by your Lord, We will surely question them all. About what they used to do.”***

One can successfully pass this great test by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“So by your Lord, We will surely question them all. About what they used to do.”***

In a Hadith found in Jami At Tirmidhi, number 2417, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person's feet will not move on Judgment Day until they answer five questions.

The first is about their life and what they did with it. This refers to the time given to a person. A muslim should understand the reality of death that it often comes at an unexpected time. A muslim should not assume they will reach elderly age as many die before this occurs. In reality, no matter what age one reaches everyone admits that they life went by in a flash. A muslim should not believe they will obey Allah, the Exalted, such as attending the Mosques, when they reach elderly age. As this is wishful thinking. Even if one reaches this age as they were too engrossed in the material world during their life the change in their environment will have little positive effect on their character and obedience to Allah, the Exalted. A muslim should instead utilize the time they have been granted instead of delaying by obeying Allah, the Exalted, which involves 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.

The next question advised in the main Hadith under discussion will be about their knowledge and what they did with it. It is important for muslims to strive to acquire useful worldly and religious knowledge and more importantly act on it in order to obtain their needs and the needs of their



dependents according to the teachings of Islam and in order to obey Allah, the Exalted, correctly. The one who remains ignorant or fails to act on their knowledge is unlikely to achieve success in either worlds. A person will only reach their desired location when they first find the correct path and then journey down it. But if a person fails to locate the correct path meaning, obtain knowledge, or fails to journey down it meaning, act on their knowledge, they will not reach their desired destination meaning, success in both worldly and religious matters.

The third and fourth questions people will be asked on Judgment Day are about their wealth specifically, how they earned it and how they spent it. Firstly, muslims must ensure that they only obtain lawful wealth and avoid doubtful or unlawful wealth. Unlawful wealth only leads to the rejection of all of one's righteous deeds. This has been indicated in a Hadith found in Sahih Muslim, number 2342. If one's foundation is based on the unlawful then everything coming from it will be considered unlawful and therefore rejected by Allah, the Exalted. A muslim is free to obtain lawful wealth and spend it on lawful things such as fulfilling one's necessities and the necessities of their dependents without waste, excessiveness or extravagance. Wealth can become a great blessing for a person in both worlds when it is obtained and spent correctly. But if it is not it will become a great regret for them in both worlds. It is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 6444, that the wealthy will be poor on the Day of Judgment except for those who spent in ways pleasing to Allah, the Exalted.

The final question will be about one's body and how they used it. A muslim must therefore use every organ of their body such as their sight and

hearing in the correct way as prescribed by Islam as this is true gratitude which will lead to further blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]...”*

In addition, they must use their physical strength in manners which are pleasing to Allah, the Exalted, before they reach a day when they lose it and are no longer able to perform righteous deeds. It is hoped that the one who uses their strength in the correct way will be supported by Allah, the Exalted, during their time of weakness.

Finally, a muslim must keep their physical and verbal harm away from the self and possessions of others as this is a sign of a true muslim and believer. This is confirmed in a Hadith found in Sunan An Nasai, number 4998.

Chapter 15 – Al Hijr, Verse 94

٩٤ فَأُصَدِّعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

*“Then declare what you are commanded and turn away from the polytheists.”*

***“Then declare what you are commanded...”***

In a Hadith found in Sahih Bukhari, number 2686, the Holy Prophet Muhammad, peace and blessings be upon him, warned that failing to fulfill the important duty of commanding good and forbidding evil can be understood with the example of a boat with two levels full of people. The people on the lower level keep disturbing the people on the upper level whenever they desire to access water. So they decide to drill a hole in the lower level so that they can access water directly. If the people on the upper level fail to stop them they will all surely drown.

It is important for muslims to never give up commanding good and forbidding evil according to their knowledge in a gentle way. A muslim should never believe that as long as they obey Allah, the Exalted, other misguided people will not be able to affect them in a negative way. A good apple will eventually get affected when placed with rotten apples. Similarly, the muslim who fails to command others to do good will eventually be effected by their negative behavior whether it is subtle or apparent. Even if the wider society has become heedless one should never give up advising their dependents such as their family as not only will their negative behavior affect them more but this is a duty on all muslims according to a Hadith found in Sunan Abu Dawud, number 2928. Even if a muslim is ignored by others they should discharge their duty by persistently advising them in a gentle way which is supported by strong evidence and knowledge. Only in this way will they be protected from their negative effects and pardoned on the Day of Judgment. But if they only care about themselves and ignore the actions of others it is feared that the negative effects of others may well lead to their eventual misguidance.

***“Then declare what you are commanded...”***

In a Hadith found in Sahih Bukhari, number 3267, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who contradicts their own advice when commanding good and forbidding evil will be punished in Hell.

Instead of following in the footsteps of the righteous predecessors by advising only for the sake of Allah, the Exalted, many people advise for other reasons, such as to gain popularity and worldly things. For example, some scholars often strive to be in the spotlight of gatherings and events and are not pleased with a seat which is to one side as they desire a central seat. When their intention became like this Allah, the Exalted, removed the positive effect of their advice and thus they now have little positive influence over their listeners. They should have shown a practical example instead of saying one thing and doing another. This caused their advice to become ineffective.

Muslims should strive to always act on their own advice before commanding others to do so as behaving in this manner is hated by Allah, the Exalted. Chapter 61 As Saf, verse 3:

*“Greatly hateful in the sight of Allah is that you say what you do not do.”*

This does not mean one must become perfect before advising others as this is not possible. Instead, they should correct their intention and prove this through their actions by striving to act on their own advice before advising others. Only with this attitude will they avoid the punishment mentioned in this Hadith. The failure in acting on this principle has caused the advice of muslims to become ineffective even though the number of advisers has dramatically increased over the years.

***“Then declare what you are commanded and turn away from the polytheists.”***

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.



***“Then declare what you are commanded and turn away from the polytheists.”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themself to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themself always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

***“Then declare what you are commanded and turn away from the polytheists.”***

The Holy Quran teaches mankind that certain people are so drowned in the material world no advice will penetrate their veiled hearts. The Holy Quran describes how this group of people possesses hearts harder than rocks. Chapter 2 Al Baqarah, verse 74:

*“Then your hearts became hardened after that, being like stones or even harder...”*

At this point those who desire to spread the word of Islam should separate from this type of person and instead concentrate on others. But it is important to note, even in this case a muslim should always demonstrate good character towards the sinful as they can repent at anytime. Chapter 25 Al Furqan, verse 63:

*“...and when the ignorant address them [harshly], they say [words of] peace.”*

Similarly, in another verse of the Holy Quran Allah, the Exalted, advises that when a limit is reached it is best to separate and leave the stubborn

and misguided people to their false beliefs. A day will undoubtedly come when Allah, the Exalted, will inform mankind who was rightly guided and who was lost in darkness. Chapter 28 Al Qasas, verse 55:

*“And when they hear ill speech, they turn away from it and say, “For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.””*

Muslims should never get depressed and confused when their good advice does not affect others. In some cases, these people are drowned in sins to such an extent their heart becomes veiled. This veil prevents the good advice affecting them in a positive way. A Hadith found in Sunan Ibn Majah, number 4244, explains how a sin causes a black spot to be etched onto the spiritual heart. The more one sins the more their spiritual heart becomes engrossed by this darkness. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

This is similar to another verse where Allah, the Exalted, declares that their ears, eyes and hearts have been veiled from the truth and they therefore cannot be guided to the truth. Chapter 2 Al Baqarah, verse 7:

*“Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil...”*

The fault does not lie with the message of Islam but in the hearts of the misguided. Just like the fault lies in the eyes of a blind person and not the bright Sun. Unfortunately, this stubborn attitude has become a widespread problem within society. Some of these people believe in Islam yet have closed their hearts and minds to the teachings of the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. They refuse to accept any good advice which would benefit them in both worlds.

Those who choose to spread the word of Islam should understand that there are two types of mind-sets people can adopt. The first is when someone makes their mind up beforehand about an issue and then searches and accepts only those things which support their predetermined belief. Whereas, the correct attitude is to live with an open mind by searching and accepting strong evidence regarding different issues. The first mentality will only cause problems from a personal level right up to a national level. Unfortunately, this is how some aspects of the media work. They predetermine the information they would like to publish, find bits of weak supporting evidence and then blow it out of proportion for the world to see. Those spreading the word of Islam should avoid the first type of people and instead concentrate on inviting the second group towards the truth.

Chapter 15 – Al Hijr, Verses 95-99 of 99

إِنَّا كَفِينَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

*“Indeed, We are sufficient for you against the mockers.*

*Who make [equal] with Allah another deity. But they are going to know.*

*And We already know that your breast is constrained by what they say.*

*So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him].*

*And worship your Lord until there comes to you the certainty [i.e., death].”*

***“Indeed, We are sufficient for you against the mockers...And We already know that your breast is constrained by what they say.”***

A muslim should always remember that there are two types of people. The first are rightly guided as their criticism of others is based on the criticism and advice found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This type will always be constructive and guide one to blessings and the pleasure of Allah, the Exalted, in both worlds. These people will also refrain from over or under praising others. Over praising others can cause them to become proud and arrogant. Under praising others can lead them to becoming lazy and put them off from doing good. This reaction is often observed in children. Praising according to the teachings of Islam will inspire others to strive harder in both worldly and religious matters and it will prevent them from becoming arrogant. Therefore, the praise and constructive criticism of this person should be accepted and acted upon even if it comes from a stranger.

The second type of person criticises based on their own desires. This criticism is mostly unconstructive and only shows one's bad mood and attitude. These people often over and under praise others as they act based on their own desires. The negative effects of these two were mentioned earlier. Therefore, the criticism and praise of this person should be ignored in the majority of cases even if it comes from a loved one as it will only cause one to become unnecessarily sad in cases of criticism and arrogant in cases of praise.

It is important to remember that a person who over praises others will often over criticise them too. The rule one should always follow is that they should only accept the criticism and praise based on the teachings of Islam. All other things should be ignored and not taken personally.

***“Indeed, We are sufficient for you against the mockers...And We already know that your breast is constrained by what they say.”***

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him. When one takes up this important duty they must be prepared to face many hardships caused by others including their own relatives. The Holy Prophets, peace be upon them, are the most beloved to Allah, the Exalted, yet they encountered countless difficulties from their nations. One only needs to study the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, to observe this fact. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once declared in a Hadith found in Jami At Tirmidhi, number 2472, that no one in creation had been persecuted in the path of Allah, the Exalted, more than him.

In cases like this one's response to the bad attitude of others should be educated, respectful and gentle. An example of this is found in chapter 19 Maryam, verses 46-47:

*“[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.”*



*[Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."*

Here the kind and respectful response of the Holy Prophet Ibrahim, peace be upon him, to the harsh attitude of his elder is discussed.

In most cases, a person must possess a character flaw if they claim to get along with everyone. Due to the differences within the members of society a person will never get along with everyone. They will always be one or more that disagree with their mentality, life style and advice. This diversity will lead to tension and occasionally problems. But if a person is liked by everyone then in most cases it shows they have adopted the mentality of the hypocrites by being two-faced. If the Holy Prophets, peace be upon them, were not loved by all how can a normal person achieve this status? This is the reason one should not believe in propaganda as the group that were mistreated the most in this way were the Holy Prophets, peace be upon them. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4023.

For example, the Holy Prophet Mosa, peace be upon him, was once falsely accused of illegal relations by a shameless woman. She was enticed into slandering him by the enemy of Allah, the Exalted, Quraon. When she accused the Holy Prophet Mosa, peace be upon him, publically during a religious gathering he interrogated her. When she observed his reaction she immediately retracted her accusation and admitted the truth. As a result Allah, the Exalted, destroyed Quraon by commanding the Earth to swallow him and his great treasury. This incident has been recorded in

Imam Dhahabi's, The Major Sins, Pages 166-167. Chapter 28 Al Qasas, verse 81:

*“And We caused the earth to swallow him and his home...”*

The Holy Prophets, peace be upon them, were slandered on many occasions but they remained steadfast on their mission until they were granted victory by Allah, the Exalted. When Allah, the Exalted, decides to complete a task like aiding the one who spreads the true word of faith the entire creation combined cannot stop Him.

Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.

***“Who make [equal] with Allāh another deity...”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a

duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“Indeed, We are sufficient for you against the mockers...But they are going to know.”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“Indeed, We are sufficient for you against the mockers...But they are going to know.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“Indeed, We are sufficient for you against the mockers...But they are going to know.”***

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 We already know that your breast is constrained by what they say. So exalt [Allāh] with praise of your Lord...”***

In a Hadith found in Sahih Bukhari, number 6407, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the difference between the person who remembers Allah, the Exalted, and the one who does not is like a living person compared to a dead person.

It is important for muslims who desire to create a strong connection with Allah, the Exalted, so that they can overcome all difficulties in this world and in the hereafter successfully to remember Allah, the Exalted, as much as possible. Put simply, the more they remember Him the more they will achieve this vital goal.

This is achieved by practically acting on the three levels of the remembrance of Allah, the Exalted. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one's intention so that they only act in order to please Allah, the Exalted. The second is by remembering Allah, the Exalted, through one's tongue. But the highest and most effective way of strengthening one's bond with Allah, the Exalted, is practically remembering Him with one's limbs. This is achieved by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires one to gain and act on Islamic knowledge which in turn is the root of all good and success in both worlds.

Those who remain on the first two levels will receive reward depending on their intention but they are unlikely to increase the strength of their faith and piety unless they move to the third and highest level of the remembrance of Allah, the Exalted.

***“And We already know that your breast is constrained by what they say. So exalt [Allāh] with praise of your Lord and be of those who prostrate [to Him].”***

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 must 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 worst 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 We already know that your breast is constrained by what they say. So exalt [Allāh] with praise of your Lord and be of those who prostrate [to Him].”***

In a Divine Hadith found in Sahih Bukhari, number 1145, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, descends every night to the nearest Heaven according to His infinite majesty and invites people to ask Him to fulfill their needs so that He can fulfill them.

Voluntary night time worship proves one's sincerity towards Allah, the Exalted, as no other eyes are watching them. Offering it is a means to having an intimate conversation with Allah, the Exalted. And it is a sign of one's servanthood to Him. It has countless virtues for example, a Hadith found in Sunan An Nasai, number 1614, declares that it is the best voluntary prayer.

No one will have a rank higher on Judgment Day or in Paradise than the Holy Prophet Muhammad, peace and blessings be upon him, and this rank has been directly connected to the voluntary night prayer. This shows that those who establish the night voluntary prayer will be blessed with the highest ranks in both worlds. Chapter 17 Al Isra, verse 79:

*“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”*

A Hadith found in Jami At Tirmidhi, number 3579, advises that a muslim is closest to Allah, the Exalted, in the last part of the night. Therefore, one can derive countless blessings if they remember Allah, the Exalted, at this time.

All muslims desire their supplications to be answered and their needs to be fulfilled. Therefore, they should strive to offer the voluntary night prayer as a Hadith found in Sahih Muslim, number 1770, advises that there is a special hour in every night when good supplications are always answered.

Establishing the voluntary night prayer is an excellent way to prevent one from committing sins, it helps a person to stay away from pointless social gatherings and it protects a person from many physical illnesses. This has been advised in a Hadith found in Jami At Tirmidhi, number 3549.

One should prepare for the voluntary night prayer by not over eating or drinking especially, before bed as it induces laziness. One should not unnecessarily tire themselves out during the day. A short nap during the day can help with this. Finally, one should avoid sins and strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and

by facing destiny with patience as the obedient find it easier to offer the voluntary night prayer.

***“And We already know that your breast is constrained by what they say. So exalt [Allāh] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty [i.e., death].”***

True worship 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.

***“And worship your Lord until there comes to you the certainty [of faith].”***

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...”*

It is important to note, as certainty of faith has no end one must continue striving to gain and act on Islamic knowledge until their death.

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 16 – An Nahl, Verse 1

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُونَ ﴿١﴾

*“The command of Allah is coming, so be not impatient for it. Exalted is He and high above what they associate with Him.”*

***“The command of Allah is coming, so be not impatient for it...”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“The command of Allah is coming, so be not impatient for it...”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“The command of Allah is coming, so be not impatient for it...”***

This command could be referring to Judgement Day. The Arabic is in the past tense in order to highlight its inevitability.

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will



provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“The command of Allah is coming, so be not impatient for it...”***

This command could be referring to Judgement Day. The Arabic is in the past tense in order to highlight its inevitability.

It is strange that even though people believe they can die at any moment yet the vast majority behave as if they will live a long life. Some dedicate their efforts to this material world to such a degree that even if they were guaranteed a long life they could not exert any more effort for the sake of the material world. Unfortunately, muslims delay preparing for the hereafter believing they can do it in the future. They often keep delaying this preparation until they suddenly encounter death unprepared.

It is important for muslims to understand that no matter how long they live life goes by in a flash. So they should take every opportunity they have in order to prepare for the eternal hereafter. This does not mean they should abandon the world completely. It means they should prioritize preparing for the hereafter by only taking what they need from the material world in order to fulfil their necessities and responsibilities according to the commands of Allah, the Exalted. This attitude will allow them to enjoy the lawful pleasures of this world and prepare adequately for the next one also. A muslim only fails preparing for the hereafter correctly because of their pursuit of the excess of this material world, not by striving to fulfil their necessities and responsibilities.

A muslim should remember the Hadith found in Sahih Muslim, number 7424, which warns that only a person's deeds will accompany them in their grave while their family and wealth abandons them at this crucial moment. Therefore, a muslim should give priority to the thing which will aid them in their moment of need.

Muslims should not delay preparing for the hereafter otherwise they may well encounter death suddenly while unprepared as death does not come at a particular age or time. If they fail to prepare they will be left with nothing but regrets at a time when regrets will not benefit them. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“The command of Allah is coming, so be not impatient for it...”***

This command could be referring to Judgement Day. The Arabic is in the past tense in order to highlight its inevitability. This indicates that muslims must strive to gain and act on Islamic knowledge so that they obtain certainty of faith.

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...”*

***“...Exalted is He...”***

Allah, the Exalted, is the One who is sanctified and free of all possible flaws and deficiencies and the One who deserves to be described with every attribute of perfection.

A muslim should plead to Allah, the Exalted, to sanctify and purify them of all their sins and bestow them with attributes He loves. A muslim should therefore actively purify their body from sins. Purify themselves from following evil desires. Purify their wealth by not seeking it from doubtful or unlawful sources. Purify their minds from heedlessness of the divine law. Purify their intention so they only act for the pleasure of Allah, the Exalted, even in worldly deeds as these are recorded as good deeds for example, providing for one's family in a lawful manner. This is confirmed in a Hadith found in Sahih Bukhari, Number 4006.



***“...Exalted is He and high above what they associate with Him.”***

The divine essence and attributes of Allah, the Exalted, are infinitely high and beyond the reach and comprehension of the entire creation. The one who understands this divine name will only obey Allah, the Exalted, as nothing has a higher authority, power or control than Him.

A muslim must act on this divine name by raising their aims and aspirations so they go beyond this material world and are instead directed towards the hereafter. Higher still is the aspiration which is fully focused on Allah, the Exalted, and nothing else. A muslim should also act on this divine name by raising their moral character so that they surpass bad and base character thereby following in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

*“And indeed, you are of a great moral character.”*

This noble character should be shown both to Allah, the Exalted, through sincere obedience to Him, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and it must be shown to people by treating them how one desires to be treated by people.

***“...Exalted is He and high above what they associate with Him.”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a

duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

## Chapter 16 – An Nahl, Verse 2

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا

إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

*“He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants, [telling them], “Warn that there is no deity except Me; so fear Me.””*

***“He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants...”***

This verse discusses the two sources of guidance which must be obeyed and followed in order to achieve peace and success 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 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.

***“He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants, [telling them],  
“Warn that there is no deity except Me...””***

There are many Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which advise mankind that whoever testifies that there is none worthy of worship except Allah, the Exalted, and that the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted, will be saved from the fire of Hell. One such example is found in Sahih Bukhari, number 128.

The meaning of these Hadiths is that whoever dies while believing in this testimony will either enter Paradise and escape Hell or they will enter Hell to the extent of their sins and then eventually be allowed into Paradise where they will dwell forever. This has been advised in a Hadith found in Sahih Bukhari, number 7510.

It is important to note, that those who desire to enter Paradise without entering Hell first must not only declare their belief in Islam verbally but they must also fulfil its conditions and obligations. The testimony of faith is undoubtedly the key to Paradise but a key needs teeth in order to unlock a specific door. The teeth of the key to Paradise are its obligations and duties. Without them meaning, the key without its teeth, will not open the door to Paradise. This is proven through many Hadiths which indicate entry into Paradise requires one to fulfil the conditions and duties of Islam. For example, a Hadith found in Sahih Bukhari, number 1397, indicates that the



testimony must be supported by actions in the form of the pillars of Islam, such as establishing the obligatory prayers.

The first part of the testimony namely, there is none worthy of worship save Allah, the Exalted, means that Allah, the Exalted, is the only One who must be obeyed and never disobeyed. When one accepts Allah, the Exalted, as their God they must not obey anything which leads to His disobedience as Allah, the Exalted, alone is their Master and they are only His slaves. But the moment one obeys anything which leads to the disobedience of Allah, the Exalted, then they have corrupted their belief in His Oneness which has been indicated in chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

The Holy Quran has warned muslims that whoever commits sins is in reality worshipping the Devil as they have obeyed him over the obedience of Allah, the Exalted. Chapter 36 Yaseen, verse 60:

*“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”*

The muslims who reject their desires, the desires of others and the commands of the Devil and instead only obey Allah, the Exalted, have truly taken Allah, the Exalted, as their God. These muslims have been granted the protection of Allah, the Exalted, in both worlds. These muslims have practically actualised the testimony of Islam as they supported their verbal and internal claim with sincere actions according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one acts according to his traditions they have fulfilled the second aspect of the testimony namely, the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted. These muslims are the ones referred to in a Hadith found in Sahih Bukhari, number 128. It advises they will be saved from the Hellfire by Allah, the Exalted.

The person who declares Islam with the tongue and internally accepts it is undoubtedly a muslim but their true sincere belief in the Oneness of Allah, the Exalted, is diminished according to their sins.

An aspect of truly acting on the testimony is sincerely loving Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated this in a Hadith found in Sunan Abu Dawud, number 4681. It advises that this is an aspect of perfecting one's faith. This is when one loves what Allah, the Exalted, loves and hates what He hates. As this was the characteristic of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sunan Ibn Majah, number 2333, muslims have been commanded to follow him. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

It is clear from Islamic teachings that loving what Allah, the Exalted, hates and disliking what Allah, the Exalted, loves is a clear indication of a person following their own desires and obeying them over Allah, the Exalted. This attitude reduces one's belief in the Oneness of Allah, the Exalted. The following verse makes it clear that adopting this mentality is a deviation from true belief in the testimony of Islam. Chapter 9 At Tawbah, verse 24:

*“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.””*

The one who worships Allah, the Exalted, according to their own desires worships Him on the edge. Meaning, when they face times of ease they become pleased but when they encounter difficulties they turn away from His obedience in anger. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A Hadith found in Sahih Bukhari, number 6502, informs muslims how to correctly believe and act on the testimony of faith, which prevents one being harmed by the fire of Hell in the next world. This is to first complete the obligatory duties correctly while fulfilling all their conditions and etiquettes. Then one must add to this by performing voluntary righteous deeds, the best of which are the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the love of Allah, the Exalted, and causes Allah, the Exalted, to empower every organ of their body so that they only obey Him. This true and sincere obedience is the fulfilment of the testimony of faith. This is the sound heart which contains only the love of Allah, the Exalted, and is free of worldly desires and the love of the material world. Chapter 26 Ash Shu'ara, verses 88-89:

*“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart.”*

It is important to note, this does not mean a muslim becomes free from committing sins but it means they sincerely repent from them whenever they are rarely committed.

To conclude, it is vital for muslims to not only declare the testimony of Islam internally and verbally but they must also show it in their actions as this is the only way to achieve true success in this world and completely escape punishment in the next world also.

***“He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants, [telling them],  
“...so fear Me.””***

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.

## Chapter 16 – An Nahl, Verse 3

﴿ ٣ ﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ

*“He created the heavens and earth in truth. High is He above what they associate with Him.”*



***“He created the heavens and earth in truth...”***

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“He created the heavens and earth in truth...”***

At one point in history Earth seemed to be the only significant thing in the universe. But with the passing of time and scientific advancements it was discovered that Earth is in fact only a drop in a vast ocean namely, the universe. It is important for muslims to understand these scientific teachings as it inspires one to adopt good characteristics, such as trust in the infinite power of Allah, the Exalted. When a muslim faces difficulties and questions the help of Allah, the Exalted, they should ponder over the size of the universe and how many creatures exist in it. The Earth is a single planet in a solar system which is made up of many planets and a star. Many solar systems make up a galaxy. Many galaxies make up the universe. A muslim firmly believes that all these things were created and are sustained by Allah, the Exalted, without any partner or help. When a muslim reflects on this deeply they should realise that if Allah, the Exalted, can sustain the entire universe without anything being deprived or falling out of sync He can also take care of their issues and difficulties.

Provision is something people often stress about and in some cases this stress even drives them to seek provision from unlawful sources. Whenever a muslim faces this stress they should reflect on the universe and on the countless creations which Allah, the Exalted, provides continuous provision for. If He does this why should one suspect He will not provide provision for a person who only needs a few things to sustain themselves? Taking a step back when facing difficulties and assessing these facts is an excellent way to remove stress and strengthen one's trust in Allah, the Exalted.

Teachings are found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the promise of Allah, the Exalted, to provide continuous provision to the creation. Chapter 29 Al Ankabut, verse 60:

*“And how many a creature carries not its [own] provision. Allah provides for it and for you...”*

But the truth of these teachings is also found in the creation, such as the universe. Chapter 3 Alee Imran, verse 190:

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”*

Therefore, it is important for muslims to firstly learn and act on the teachings of the divine scriptures and then reflect on the creation. This will lead to the strengthening of one's faith, which includes the strengthening of one's trust in Allah, the Exalted.

***“He created the heavens and earth in truth...”***

Truth can be interpreted to mean with purpose. The perfect balance within the universe and the amazing way each creation has been created by Allah, the Exalted, indicates that everything was created for a specific purpose and end goal. When one reflects deeper on the things within the Heavens and the Earth they will realise that each thing in itself indicates that nothing is permanent. For example, the day comes but eventually it is replaced by the night. Crops grow to produce a beautiful scene but eventually they wither away. This should remind muslims that as nothing will last in the universe neither will they. And when they do reach their end they will encounter the end goal of all of creation namely, Judgement Day. In addition, many things within the Heavens and the Earth have been organised in a way that reflects the concept of life, death and resurrection. For example, the day comes forth then eventually dies out only to return once again. Crops go through a similar cycle where they come forth, eventually die and the next season return once again. These cycles should remind muslims that someday they too will die and be resurrected for the Day of Judgement.

Muslims must therefore practically prepare for the Day of Judgement by using the blessings they have granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was

created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“He created the heavens and earth in truth...”***

Truth can be interpreted to mean with purpose. The perfect balance within the universe and the amazing way each creation has been created by Allah, the Exalted, indicates that everything was created for a specific purpose and end goal. When one reflects deeper on the things within the Heavens and the Earth they will realise that each thing in itself indicates that nothing is permanent. For example, the day comes but eventually it is replaced by the night. Crops grow to produce a beautiful scene but eventually they wither away. This should remind muslims that as nothing will last in the universe neither will they. And when they do reach their end they will encounter the end goal of all of creation namely, Judgement Day. In addition, many things within the Heavens and the Earth have been organised in a way that reflects the concept of life, death and resurrection. For example, the day comes forth then eventually dies out only to return once again. Crops go through a similar cycle where they come forth, eventually die and the next season return once again. These cycles should remind muslims that someday they too will die and be resurrected for the Day of Judgement.

Muslims must therefore practically prepare for the Day of Judgement by using the blessings they have granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For

example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can



possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...High is He above what they associate with Him.”***

The divine essence and attributes of Allah, the Exalted, are infinitely high and beyond the reach and comprehension of the entire creation. The one who understands this divine name will only obey Allah, the Exalted, as nothing has a higher authority, power or control than Him.

A muslim must act on this divine name by raising their aims and aspirations so they go beyond this material world and are instead directed towards the hereafter. Higher still is the aspiration which is fully focused on Allah, the Exalted, and nothing else. A muslim should also act on this divine name by raising their moral character so that they surpass bad and base character thereby following in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

*“And indeed, you are of a great moral character.”*

This noble character should be shown both to Allah, the Exalted, through sincere obedience to Him, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and it must be shown to people by treating them how one desires to be treated by people.

***“...High is He above what they associate with Him.”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a

duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

## Chapter 16 – An Nahl, Verse 4

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

*“He created man from a sperm-drop; then at once he is a clear adversary.”*

***“He created man from a sperm-drop...”***

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“He created man from a sperm-drop; then at once he is a clear adversary.”***

Remembering the origins of humans prevents pride.

In a Hadith found in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom’s worth of pride in their heart will not enter Paradise. He clarified that pride is when a person rejects the truth and looks down on others.

No amount of good deeds will benefit someone who possesses pride. This is quite obvious when one observes the Devil and how his countless years of worship did not benefit him when he became proud. In fact, the following verse clearly connects pride with disbelief so a muslim must avoid this evil characteristic at all costs. Chapter 2 Al Baqarah, verse 34:

*“And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”*



The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate end of others. This is plain ignorance. In reality, it is foolish to be proud of anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

This is the reason why pride belongs to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090.

A muslim should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognise that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. A person should not be fooled into believing humility leads to disgrace as no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029.

***“He created man from a sperm-drop; then at once he is a clear adversary.”***

This often happens to people when they obtain some sort of independence and face times of ease.

Muslims often increase their obedience to Allah, the Exalted, such as attending the Mosques for the congregational prayers or reciting more spiritual exercises in times of difficulty. But in times of ease they often relax and become lazy. But it is important to note, that generally it is more important to be more on guard and increase one's obedience during times of ease than times of difficulty. This is because one often sins more during times of ease than difficulty, such as abandoning their obligatory duties. If one reviews the different misguided people in history, such as Pharaoh and Quroon they will observe that their sins only multiplied during times of ease. Someone who is facing a difficulty where they are stuck and have no option but to patiently wait for relief is less likely to sin as they desire to be relieved of their difficulty. Whereas, a person experiencing times of ease will be in a better position to enjoy and over indulge in worldly things which often leads to sins. For example, a person facing poverty is less likely to sin as many sins require wealth. Whereas, a wealthy person is in an easier position to commit those sins, such as purchasing alcohol or drugs. Therefore, muslims should take note of this and ensure they maintain or even increase their obedience to Allah, the Exalted, during times of ease so that they do not fall into sins and disobedience.

In addition, the one who is obedient to Allah, the Exalted, by fulfilling His commands and refraining from His prohibitions during times of ease will gain the support of Allah, the Exalted, during their times of difficulty which will aid them to overcome them successfully. Chapter 47 Muhammad, verse 7:

*“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”*

***“He created man from a sperm-drop; then at once he is a clear adversary.”***

This can also occur when one makes the mistake of believing that the blessings they have been granted belongs to them and they therefore do not need to use them in ways pleasing to Allah, the Exalted. A muslim must remember that the blessings they have been granted by Allah, the Exalted, are not a gift but a loan. A gift indicates ownership whereas a loan means the blessing must be returned to its true Owner namely, Allah, the Exalted. The only way to return the blessings of this material world, which have been given as a loan to people, is by using them in ways pleasing to Allah, the Exalted. This is in fact true gratitude and leads to increase in blessings in both worlds. Chapter 14 Ibrahim, verse 7:

*“...If you are grateful, I will surely increase you [in favor]...”*

The worldly blessings which have been granted to people as a loan must return to its true Owner namely, Allah, the Exalted, willingly or forcefully. If it is returned willingly then they will be blessed with much reward but if it is returned forcefully, such as through their death, then these blessings will become a burden for them in the hereafter.

On the other hand, a muslim will inherit Paradise meaning, they will be given ownership of it as a gift. This is the reason why muslims will be free

to do whatever they please in Paradise as they will be granted its ownership.

It is vital for muslims to understand the difference between a gift/ownership and a loan so that they are encouraged to use the blessings in this material world in a correct way.

## Chapter 16 – An Nahl, Verses 5-8

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ

رَبِّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

*“And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.*

*And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].*

*And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.*

*And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.”*

***“And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves...And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.”***

These verses make it clear that all the blessings within the world were made for the benefit of people. But people were created to serve Allah, the Exalted. Chapter 51 Adh Dhariyat, verse 56:

*“And I did not create the jinn and mankind except to worship Me.”*

This is only possible when one uses the worldly blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is

used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.



***“And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves...And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.”***

These verses make it clear that all the blessings within the world were made for the benefit of people. But people were created to serve Allah, the Exalted. Chapter 51 Adh Dhariyat, verse 56:

*“And I did not create the jinn and mankind except to worship Me.”*

This is only possible when one uses the worldly blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their

necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...Indeed, your Lord is Kind and Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

***“...And He creates that which you do not know.”***

This includes the situations that people face.

Often when muslims receive blessings especially, beyond their need, it distracts them from the hereafter and instead focuses their minds on this material world. So in this respect, the wisdom behind a difficulty is to refocus a muslim's attention on what is truly important which is preparing for the hereafter. This is like a person who is so preoccupied with their phone that they cross a road without seeing an oncoming vehicle. Another person violently pulls them away from the oncoming car which causes them distress yet, saves their life. Even though being pulled violently causes distress and even pain but it is only done in order to refocus their attention on the life threatening danger namely, the oncoming car. Similarly, a muslim faces emotional and physical difficulties in order to refocus their attention on more important things such as the hereafter. If a muslim was left to only face times of ease without difficulties there is no doubt that they would become lost in enjoying the excess of this material world. This neglect in the long run would be disastrous for them. So they face a small difficulty in order to protect them from greater difficulties namely, the difficulties of the hereafter. Therefore, muslims should remember this truth every time they face a difficulty so that they leave the difficulty refocused on more important things and act correctly over this blessing instead of demonstrating impatience and heedlessness to this vital benefit. This is in fact one of the biggest favours of Allah, the Exalted.

***“...And He creates that which you do not know.”***

This includes the situations that people face.

It is important for muslims to understand a simple thing which can aid them with patiently facing destiny and the difficulties it brings. A person happily takes a bitter medicine which their doctor prescribes fully trusting in their knowledge, experience and choice all the while believing that their doctor knows what is best for them. This is true even though they are only human and prone to errors. Yet, many muslims fail to place this same level of trust in Allah, the Exalted, even though His knowledge is infinite and His choices always the wisest. Muslims should try to accept destiny and the troubles it brings just like they take the bitter medicine without complaining knowing it is best for them. They should understand that the troubles and difficulties they face are best for them even if they do not understand or observe the wisdoms in them just like they do not understand the science behind the bitter medicine they happily take. Even though in most cases, they will never understand the science behind the bitter medicine they take a time will certainly come, whether in this world or in the hereafter, when the wisdom behind the bitter difficulties they faced will be revealed to them. So a muslim should anticipate this time patiently knowing all will be revealed shortly. Pondering deeply over this can increase one's patience when dealing with difficulties. 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.”*

## Chapter 16 – An Nahl, Verse 9

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾

*“And upon Allah is the direction of the [right] way, and among them [i.e., the various paths] are those deviating. And if He willed, He could have guided you all.”*

***“And upon Allah is the direction of the [right] way, and among them [i.e., the various paths] are those deviating...”***

Allah, the Exalted, is the One who guides His servants to what is beneficial for them in both worlds and guides them away from anything which harms them. Chapter 91 Ash Shams, verse 8:

*“And inspired it [with discernment of] its wickedness and its righteousness.”*

The muslim who understands this divine name will seek guidance in worldly and religious matters from none other than Allah, the Exalted, through the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever seeks guidance from anything else will not find lasting success.

A muslim should act on this divine name by guiding others towards the obedience of Allah, the Exalted, and what is beneficial to them in both worldly and religious matters according to their knowledge. This will ensure they become a true believer meaning, the one who loves for others what they desire for themselves. This has been advised in a Hadith found in Jami At Tirmidhi, number 2515.

***“And upon Allah is the direction of the [right] way, and among them [i.e., the various paths] are those deviating...”***

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not



sins over learning and acting on these two sources of guidance they will not achieve success.

***“And upon Allah is the direction of the [right] way, and among them [i.e., the various paths] are those deviating...”***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“And upon Allah is the direction of the [right] way, and among them [i.e., the various paths] are those deviating...”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their

worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“And upon Allah is the direction of the [right] way, and among them [i.e., the various paths] are those deviating...”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the

line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“And upon Allāh is the direction of the [right] way, and among them [i.e., the various paths] are those deviating. And if He willed, He could have guided you all.”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is

good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.



In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

## Chapter 16 – An Nahl, Verses 10-11

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ

تُسِيمُونَ ﴿١٠﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ

الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

*“It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].*

*He causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits. Indeed in that is a sign for a people who give thought.”*

***“It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals]. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and

unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“He causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits. Indeed in that is a sign for a people who give thought.”***

The same way Allah, the Exalted, gives life to a barren land through rain, He will give life to the dead on the Day of Resurrection.

Logically speaking, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But

this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

## Chapter 16 – An Nahl, Verse 12

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ

بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

*“And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.”*



***“And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.”***

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.”***

At one point in history Earth seemed to be the only significant thing in the universe. But with the passing of time and scientific advancements it was discovered that Earth is in fact only a drop in a vast ocean namely, the universe. It is important for muslims to understand these scientific teachings as it inspires one to adopt good characteristics, such as trust in the infinite power of Allah, the Exalted. When a muslim faces difficulties and questions the help of Allah, the Exalted, they should ponder over the size of the universe and how many creatures exist in it. The Earth is a single planet in a solar system which is made up of many planets and a star. Many solar systems make up a galaxy. Many galaxies make up the universe. A muslim firmly believes that all these things were created and are sustained by Allah, the Exalted, without any partner or help. When a muslim reflects on this deeply they should realise that if Allah, the Exalted, can sustain the entire universe without anything being deprived or falling out of sync He can also take care of their issues and difficulties.

Provision is something people often stress about and in some cases this stress even drives them to seek provision from unlawful sources. Whenever a muslim faces this stress they should reflect on the universe and on the countless creations which Allah, the Exalted, provides continuous provision for. If He does this why should one suspect He will not provide provision for a person who only needs a few things to sustain themselves? Taking a step back when facing difficulties and assessing these facts is an excellent way to remove stress and strengthen one's trust in Allah, the Exalted.

Teachings are found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the promise of Allah, the Exalted, to provide continuous provision to the creation. Chapter 29 Al Ankabut, verse 60:

*“And how many a creature carries not its [own] provision. Allah provides for it and for you...”*

But the truth of these teachings is also found in the creation, such as the universe. Chapter 3 Alee Imran, verse 190:

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”*

Therefore, it is important for muslims to firstly learn and act on the teachings of the divine scriptures and then reflect on the creation. This will lead to the strengthening of one's faith, which includes the strengthening of one's trust in Allah, the Exalted.

## Chapter 16 – An Nahl, Verse 13

وَمَا ذَرَأًا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً  
لِّقَوْمٍ يَذَّكَّرُونَ



*“And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.”*

***“And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.”***

This verse makes it clear that all the blessings within the world were made for the benefit of people. But people were created to serve Allah, the Exalted. Chapter 51 Adh Dhariyat, verse 56:

*“And I did not create the jinn and mankind except to worship Me.”*

This is only possible when one uses the worldly blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no

difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.”***

This verse makes it clear that all the blessings within the world were made for the benefit of people. But people were created to serve Allah, the Exalted. Chapter 51 Adh Dhariyat, verse 56:

*“And I did not create the jinn and mankind except to worship Me.”*

This is only possible when one uses the worldly blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.



This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

## Chapter 16 – An Nahl, Verses 14-16

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا  
مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا  
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ  
تَهْتَدُونَ ﴿١٥﴾

*“And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.*

*And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided.*

*And landmarks. And by the stars they are [also] guided.”*

***“And it is He who subjected the sea for you to eat from it tender meat...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“And it is He who subjected the sea for you to...extract from it ornaments which you wear...”***

In a Hadith found in Jami At Tirmidhi, number 1999, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves beauty.

Islam does not prohibit a muslim from dedicating energy, time and money in beautifying themselves as this can be considered fulfilling the rights of their body. This has been commanded in a Hadith found in Sahih Bukhari, number 5199. But the key thing which differentiates acting in this manner to acting in a disliked or even sinful manner is when one is excessive, wasteful or extravagant when beautifying themselves. A good way to determine this is that beautifying oneself should never cause one to neglect fulfilling one's duty to Allah, the Exalted, or people which is not possible to fulfill without gaining and acting on Islamic knowledge. And in reality correcting one's physical appearance so that they appear clean and smart is not expensive nor does it take much time or effort.

In addition, it is more important to understand that true beauty which Allah, the Exalted, loves is connected to internal beauty meaning, one's character. This beauty will endure in both worlds whereas one's outer beauty will eventually fade away with the passing of time. One should therefore prioritize obtaining this true beauty over external beauty by striving to gain and act on Islamic knowledge so that they eliminate any bad traits, such as envy, from their character and adopt good characteristics, such as generosity. This will aid one in fulfilling the rights of Allah, the

Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and will aid them in fulfilling the rights of people, such as their dependents.

***“...And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty...”***

Water has been created with such balance that sea life can thrive within it while huge ships can sail on top of it. If water was more or less denser than this balance would not be possible. In addition, in most countries the major part of trading occurs via ships.

In a Hadith found in Sahih Bukhari, number 2072, the Holy Prophet Muhammad, peace and blessings be upon him, advised that no one has eaten anything better than from the earnings of their own hands.

It is important for muslims not to confuse laziness for trusting in Allah, the Exalted. Unfortunately, many muslims turn away from working a lawful occupation, go on social benefits and inhabit the Mosques claiming to trust in Allah, the Exalted, to provide for them. This is not trusting in Allah, the Exalted, at all. It is only laziness which contradicts the teachings of Islam. True trust in Allah, the Exalted, in respect to gaining wealth is to use the means Allah, the Exalted, provided a person, such as their physical strength, in order to obtain lawful wealth according to the teachings of Islam and then trust that Allah, the Exalted, will provide lawful wealth to them through these means. The aim of trusting in Allah, the Exalted, is not to cause one to give up using the means He has created as this would make them useless and Allah, the Exalted, does not create useless things. The purpose of trusting in Allah, the Exalted, is to prevent one from earning wealth through doubtful or unlawful means. As a muslim should firmly believe their provision which includes wealth was allocated to them over

fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This allocation cannot change under any circumstances. A muslim's duty is to strive in obtaining this through lawful means which is the tradition of the Holy Prophets, peace be upon him. This has been indicated in a Hadith found in Sahih Bukhari, number 2072. Using the means provided by Allah, the Exalted, is an aspect of trusting in Allah, the Exalted, as He created them for this very purpose. A muslim should therefore not be lazy while claiming trust in Allah, the Exalted, by going on social benefits when they have the means to earn lawful wealth through their own efforts and the means created and provided to them by Allah, the Exalted.



***“...and perhaps you will be grateful.”***

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.

***“...and perhaps you will be grateful.”***

In a Hadith found in Jami At Tirmidhi, number 1954, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is not grateful to people cannot be grateful to Allah, the Exalted.

Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others such as one's parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Therefore, muslims must show good character and always show appreciation for any aid or support they receive from others irrespective of its size. They should show gratitude to Allah, the Exalted, by using the blessing according to His commands as He is the source of the blessing and show gratitude to the person as they are the means which was created and chosen by Allah, the Exalted. A muslim should show gratitude verbally to people and practically by repaying their act of kindness according to their means even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216.

The person who does not show gratitude to people cannot show true gratitude to Allah, the Exalted, and therefore they will not be given an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

If a muslim desires an increase in blessings they must fulfill both aspects of gratitude namely, to Allah, the Exalted, and to people.

***“And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided. And landmarks. And by the stars they are [also] guided.”***

The same way people are guided by landmarks and the stars on their physical journeys muslims must seek spiritual guidance from the two greatest signs of Allah, the Exalted.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him.

Sincerity towards the Holy Quran includes having deep respect and love for the words of Allah, the Exalted. This sincerity is proven when one fulfils the three aspects of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and teacher. The final aspect is to act on the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted. The sincere muslim gives priority to acting on its teachings over acting on their desires which contradict the Holy Quran. Modelling one’s character on the Holy Quran is the sign of true sincerity towards the book of Allah, the Exalted. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, which is confirmed in a Hadith found in Sunan Abu Dawud, number 1342.

The next thing mentioned in the main Hadith under discussion is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

Chapter 16 – An Nahl, Verse 17

﴿١٧﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ

*“Then is He who creates like one who does not create? So will you not be reminded?”*



***“Then is He who creates like one who does not create? So will you not be reminded?”***

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“Then is He who creates like one who does not create? So will you not be reminded?”***

As Allah, the Exalted, created and maintains the universe He alone deserves to be sincerely obeyed and worshiped.

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.

## Chapter 16 – An Nahl, Verse 18

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾

*“And if you should count the favors of Allah, you could not enumerate them.  
Indeed, Allah is Forgiving and Merciful.”*

***“And if you should count the favors of Allah, you could not enumerate them...”***

It is important for muslims to adopt a positive mind-set as it is a great tool to aid them when dealing with difficulties so that they remain obedient to Allah, the Exalted. Whenever a person faces difficulties they should always understand a truth that the difficulty could have been much worse. If it was a worldly problem they should be grateful it was not an affliction affecting their faith. Instead of dwelling on the immediate sadness which accompanies the difficulty they should concentrate on the end and the reward which is waiting for those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings they should recount the countless blessings they still possess. In each difficulty, a muslim should remember the verse of the Holy Quran which reminds muslims that there are many hidden wisdoms to difficulties and tests which they have not observed. Therefore, the situation they are facing is better than the situation they desired. 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.”*

To conclude, a muslim should reflect on these facts and others so that they adopt a positive mind-set which is a key element in dealing with difficulties in a way which leads to countless blessings in both worlds. Remember, the cup is not half empty it is instead half full.

***“And if you should count the favors of Allah, you could not enumerate them...”***

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.



***“And if you should count the favors of Allah, you could not enumerate them...”***

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the Exalted, will only become a burden for its possessor in both worlds. A muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

A muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”*

***“And if you should count the favors of Allah, you could not enumerate them...”***

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And if you should count the favors of Allah, you could not enumerate them...”***

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when

losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...Indeed, Allāh is Forgiving...”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“...Indeed, Allāh is...Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.



Chapter 16 – An Nahl, Verse 19

﴿١٩﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ وَمَا تُعْلِنُونَ

*“And Allah knows what you conceal and what you declare.”*

***“And Allah knows what you conceal...”***

This includes one's hidden inner intention.

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds for the sake of people, such as showing off, instead of doing them for the pleasure of Allah, the Exalted, will be told to gain their reward on Judgment Day from the people they acted for which in reality is not possible to do.

It is important to understand that the foundation of all deeds and even Islam itself is one's intention. It is the very thing which Allah, the Exalted, judges people on according to a Hadith found in Sahih Bukhari, number 1. A muslim should ensure they perform all religious and useful worldly actions for the sake of Allah, the Exalted, so that they gain reward from Him in both worlds. A sign of this correct mentality is that this person neither expects nor desires people to appreciate or show gratitude to them for the deeds they perform. If one desires this then it indicates their incorrect intention.

In addition, acting with the correct intention prevents sadness and bitterness as the one who acts for the sake of people will eventually encounter ungrateful people who will make them annoyed and bitter as they feel they wasted their effort and time. Unfortunately, this is seen in

parents and relatives as they often fulfill their duties towards their children and relatives for their sake instead of for the pleasure of Allah, the Exalted. But the one who acts for the sake of Allah, the exalted, will fulfill all their duties towards others such as their children and never become bitter or enraged when they fail to show gratitude towards them. This attitude leads to peace of mind and general happiness as they know Allah, the Exalted, is fully aware of their righteous deed and will reward them for it. This is the way all muslims must act otherwise they may well be left empty handed on the Day of Judgment.

***“And Allah knows...what you declare.”***

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from

assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

***“And Allāh knows what you conceal and what you declare.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“And Allah knows what you conceal and what you declare.”***

Nothing irrespective of its size and location is out of the reach of the divine sight and hearing of Allah, the Exalted.

The muslim who understands this divine name will be extremely cautious in their actions and speech. The same way one becomes vigilant over their actions when they are in the hearing and seeing range of someone they respect or fear a true muslim will be vigilant over their behaviour knowing no word or action escapes Allah, the Exalted. In fact, acting in this way is the high level of faith which has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 99. If one remains steadfast on this behaviour then they will eventually reach excellence of faith whereby they perform acts, such as the prayer, as if they observe Allah, the Exalted, constantly watching their inner and outer being. This attitude will prevent sins and encourage one to sincerely perform righteous deeds.

In addition, this divine name encourages muslims never to give up hope whenever they face a difficulty thereby believing no one is aware or even cares about them. Allah, the Exalted, undoubtedly hears and sees their distress and will respond at the time which is best for His servant. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you...”*

A muslim should act on this divine name by using these two senses in the way commanded by Allah, the Exalted. Meaning, one should not observe unlawful and vain things nor should they listen to unlawful and vain things. They should instead use them in the obedience of Allah, the Exalted. It is important to avoid vain things as they are often the first step to the unlawful. This is achieved by acting on the Hadith found in Sahih Bukhari, number 6502. It advises that when one fulfils the commands of Allah, the Exalted, in respect to the obligatory duties and then strives in voluntary righteous deeds for the pleasure of Allah, the Exalted, He empowers their senses such as their sight and hearing so that they only use them in accordance to His desire and pleasure.



## Chapter 16 – An Nahl, Verses 20-23

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُم مُّنْكِرَةٌ وَهُمْ

مُسْتَكْبِرُونَ ﴿٢٢﴾

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ

الْمُسْتَكْبِرِينَ ﴿٢٣﴾

*“And those they invoke other than Allah create nothing, and they [themselves] are created.*

*They are [in fact] dead, not alive, and they do not perceive when they will be resurrected.*

*Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.*

*Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.”*

***“And those they invoke other than Allah create nothing, and they [themselves] are created.”***

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“And those they invoke other than Allāh create nothing, and they [themselves] are created. They are [in fact] dead, not alive, and they do not perceive when they will be resurrected.”***

Allah, the Exalted, existed eternally before He created the creation and will continue to exist without any end.

The one who understands this divine name will often remember their mortality meaning, their death. This will inspire them to prepare for it and the hereafter instead of remaining heedless to it. This preparation involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

A muslim must act on this divine name by prioritising the actions which will endure through the grace of Allah, the Exalted, namely, righteous deeds, over the worldly actions which will perish with this world. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan An Nasai, number 3681, that a muslim will continue to receive the reward for any type of on-going charity they have done even after their death. This is a type of charity where the creation continues to benefit from it, such as a water pump. Simply put if a muslim directs their actions and efforts towards the material world they will perish yet, they will still be held accountable for them in the next world. Whereas, the one who directs their efforts and actions towards Allah, the Exalted, will find that their deeds endure and they will benefit them in every step of their journey to the hereafter, such as their grave. Chapter 16 An Nahl, verse 96:

*“Whatever you have will end, but what Allah has is lasting...”*

***“Your god is one God...”***

There are many Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which advise mankind that whoever testifies that there is none worthy of worship except Allah, the Exalted, and that the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted, will be saved from the fire of Hell. One such example is found in Sahih Bukhari, number 128.

The meaning of these Hadiths is that whoever dies while believing in this testimony will either enter Paradise and escape Hell or they will enter Hell to the extent of their sins and then eventually be allowed into Paradise where they will dwell forever. This has been advised in a Hadith found in Sahih Bukhari, number 7510.

It is important to note, that those who desire to enter Paradise without entering Hell first must not only declare their belief in Islam verbally but they must also fulfil its conditions and obligations. The testimony of faith is undoubtedly the key to Paradise but a key needs teeth in order to unlock a specific door. The teeth of the key to Paradise are its obligations and duties. Without them meaning, the key without its teeth, will not open the door to Paradise. This is proven through many Hadiths which indicate entry into Paradise requires one to fulfil the conditions and duties of Islam. For example, a Hadith found in Sahih Bukhari, number 1397, indicates that the testimony must be supported by actions in the form of the pillars of Islam, such as establishing the obligatory prayers.

The first part of the testimony namely, there is none worthy of worship save Allah, the Exalted, means that Allah, the Exalted, is the only One who must be obeyed and never disobeyed. When one accepts Allah, the Exalted, as their God they must not obey anything which leads to His disobedience as Allah, the Exalted, alone is their Master and they are only His slaves. But the moment one obeys anything which leads to the disobedience of Allah, the Exalted, then they have corrupted their belief in His Oneness which has been indicated in chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

The Holy Quran has warned muslims that whoever commits sins is in reality worshipping the Devil as they have obeyed him over the obedience of Allah, the Exalted. Chapter 36 Yaseen, verse 60:

*“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”*

The muslims who reject their desires, the desires of others and the commands of the Devil and instead only obey Allah, the Exalted, have truly taken Allah, the Exalted, as their God. These muslims have been granted

the protection of Allah, the Exalted, in both worlds. These muslims have practically actualised the testimony of Islam as they supported their verbal and internal claim with sincere actions according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one acts according to his traditions they have fulfilled the second aspect of the testimony namely, the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted. These muslims are the ones referred to in a Hadith found in Sahih Bukhari, number 128. It advises they will be saved from the Hellfire by Allah, the Exalted.

The person who declares Islam with the tongue and internally accepts it is undoubtedly a muslim but their true sincere belief in the Oneness of Allah, the Exalted, is diminished according to their sins.

An aspect of truly acting on the testimony is sincerely loving Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated this in a Hadith found in Sunan Abu Dawud, number 4681. It advises that this is an aspect of perfecting one's faith. This is when one loves what Allah, the Exalted, loves and hates what He hates. As this was the characteristic of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sunan Ibn Majah, number 2333, muslims have been commanded to follow him. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*



It is clear from Islamic teachings that loving what Allah, the Exalted, hates and disliking what Allah, the Exalted, loves is a clear indication of a person following their own desires and obeying them over Allah, the Exalted. This attitude reduces one's belief in the Oneness of Allah, the Exalted. The following verse makes it clear that adopting this mentality is a deviation from true belief in the testimony of Islam. Chapter 9 At Tawbah, verse 24:

*“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.””*

The one who worships Allah, the Exalted, according to their own desires worships Him on the edge. Meaning, when they face times of ease they become pleased but when they encounter difficulties they turn away from His obedience in anger. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A Hadith found in Sahih Bukhari, number 6502, informs muslims how to correctly believe and act on the testimony of faith, which prevents one being harmed by the fire of Hell in the next world. This is to first complete the obligatory duties correctly while fulfilling all their conditions and etiquettes. Then one must add to this by performing voluntary righteous deeds, the best of which are the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the love of Allah, the Exalted, and causes Allah, the Exalted, to empower every organ of their body so that they only obey Him. This true and sincere obedience is the fulfilment of the testimony of faith. This is the sound heart which contains only the love of Allah, the Exalted, and is free of worldly desires and the love of the material world. Chapter 26 Ash Shu'ara, verses 88-89:

*"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."*

It is important to note, this does not mean a muslim becomes free from committing sins but it means they sincerely repent from them whenever they are rarely committed.

To conclude, it is vital for muslims to not only declare the testimony of Islam internally and verbally but they must also show it in their actions as this is the only way to achieve true success in this world and completely escape punishment in the next world also.

***“Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving...”***

This verse indicates that the one who truly believes in being held accountable on the Day of Judgement will sincerely obey Allah, the Exalted. Being certain of the Day of Judgement is therefore crucial and is obtained by gaining and acting on Islamic knowledge.

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...”*

***“Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving...”***

This verse indicates that the one who truly believes in being held accountable on the Day of Judgement will sincerely obey Allah, the Exalted. Being certain of the Day of Judgement is therefore crucial and is obtained by gaining and acting on Islamic knowledge.

Unfortunately, there are some who claim that faith is not required in this world and others who are Muslims claim it is enough to profess Islam without supporting it with sincere obedience to Allah, the Exalted. But the increase in crimes within society proves the importance of faith and strengthening it through knowledge and action. This is because crimes and sins only occur as a person feels they will either face no consequences for their actions, such as prison, or they will somehow escape them for example, by fleeing the country. But the person who believes that no matter what action they perform, whether open or secret, big or small, and no matter what tricks they attempt a day will undoubtedly come where they will be held accountable for all their deeds will always think twice before committing a crime or a sin. If this belief is strengthened through gaining and acting on Islamic knowledge it will deter one from committing crimes and sins. If people acted in this way peace and justice would spread across society. The crime rate would decrease and the times would closely match the times of the Holy Prophet Muhammad, peace and blessings be upon him, and his rightly guided Caliphs, may Allah be pleased with them. This fact alone indicates the importance of faith and strengthening it through gaining and acting on knowledge within society. Chapter 16 An Nahl, verse 90:

*“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*

***“...But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant...Indeed, He does not like the arrogant.”***

Someone who does not believe in being held accountable on the Day of Judgement will accept and reject the truth based on their own desires.

In a Hadith found in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom's worth of pride in their heart will not enter Paradise. He clarified that pride is when a person rejects the truth and looks down on others.

No amount of good deeds will benefit someone who possesses pride. This is quite obvious when one observes the Devil and how his countless years of worship did not benefit him when he became proud. In fact, the following verse clearly connects pride with disbelief so a muslim must avoid this evil characteristic at all costs. Chapter 2 Al Baqarah, verse 34:

*“And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”*



The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate end of others. This is plain ignorance. In reality, it is foolish to be proud of anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

This is the reason why pride belongs to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090.

A muslim should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognise that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. A person should not be fooled into believing humility leads to disgrace as no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029.

***“Assuredly, Allāh knows what they conceal...”***

This includes one’s inner hidden intention.

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds for the sake of people, such as showing off, instead of doing them for the pleasure of Allah, the Exalted, will be told to gain their reward on Judgment Day from the people they acted for which in reality is not possible to do.

It is important to understand that the foundation of all deeds and even Islam itself is one’s intention. It is the very thing which Allah, the Exalted, judges people on according to a Hadith found in Sahih Bukhari, number 1. A muslim should ensure they perform all religious and useful worldly actions for the sake of Allah, the Exalted, so that they gain reward from Him in both worlds. A sign of this correct mentality is that this person neither expects nor desires people to appreciate or show gratitude to them for the deeds they perform. If one desires this then it indicates their incorrect intention.

In addition, acting with the correct intention prevents sadness and bitterness as the one who acts for the sake of people will eventually encounter ungrateful people who will make them annoyed and bitter as they feel they wasted their effort and time. Unfortunately, this is seen in

parents and relatives as they often fulfill their duties towards their children and relatives for their sake instead of for the pleasure of Allah, the Exalted. But the one who acts for the sake of Allah, the exalted, will fulfill all their duties towards others such as their children and never become bitter or enraged when they fail to show gratitude towards them. This attitude leads to peace of mind and general happiness as they know Allah, the Exalted, is fully aware of their righteous deed and will reward them for it. This is the way all muslims must act otherwise they may well be left empty handed on the Day of Judgment.

***“Assuredly, Allāh knows what they...declare...”***

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from

assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

***“Assuredly, Allāh knows what they conceal and what they declare...”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“Assuredly, Allāh knows what they conceal and what they declare...”***

Nothing irrespective of its size and location is out of the reach of the divine sight and hearing of Allah, the Exalted.

The muslim who understands this divine name will be extremely cautious in their actions and speech. The same way one becomes vigilant over their actions when they are in the hearing and seeing range of someone they respect or fear a true muslim will be vigilant over their behaviour knowing no word or action escapes Allah, the Exalted. In fact, acting in this way is the high level of faith which has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 99. If one remains steadfast on this behaviour then they will eventually reach excellence of faith whereby they perform acts, such as the prayer, as if they observe Allah, the Exalted, constantly watching their inner and outer being. This attitude will prevent sins and encourage one to sincerely perform righteous deeds.

In addition, this divine name encourages muslims never to give up hope whenever they face a difficulty thereby believing no one is aware or even cares about them. Allah, the Exalted, undoubtedly hears and sees their distress and will respond at the time which is best for His servant. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you...”*

A muslim should act on this divine name by using these two senses in the way commanded by Allah, the Exalted. Meaning, one should not observe unlawful and vain things nor should they listen to unlawful and vain things. They should instead use them in the obedience of Allah, the Exalted. It is important to avoid vain things as they are often the first step to the unlawful. This is achieved by acting on the Hadith found in Sahih Bukhari, number 6502. It advises that when one fulfils the commands of Allah, the Exalted, in respect to the obligatory duties and then strives in voluntary righteous deeds for the pleasure of Allah, the Exalted, He empowers their senses such as their sight and hearing so that they only use them in accordance to His desire and pleasure.



## Chapter 16 – An Nahl, Verses 24-25

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ

بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾

*“And when it is said to them, “What has your Lord sent down?” they say,  
“Legends of the former people.”*

*That they may bear their own burdens [i.e., sins] in full on the Day of  
Resurrection and some of the burdens of those whom they misguide  
without [i.e., by lack of] knowledge. Unquestionably, evil is that which they  
bear.”*

***“And when it is said to them, “What has your Lord sent down?” they say, “Legends of the former people.” That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

It is important for muslims especially, in this day and age to understand the difference between those who discuss certain topics which may be considered controversial in order to genuinely benefit people through a positive change and those who simply discuss these issues in order to attract the attention of others. Those who desire a positive change in society will always show respect and good character towards others especially, to those they are challenging through their words. They never result to vulgar language or actions in order to declare their point of view. They instead study and understand the subject they are debating about without misinterpreting or falsifying information in order to support their point of view. Their criticism is always constructive and their genuine and sincere intention to improve the society is shown through their behaviour and words. These are the people who muslims should pay attention to as if they are correct it will improve society for everyone. But if their viewpoint is wrong they will accept the truth when it is made clear to them by others. But those who behave opposite to this correct attitude, whether they are found in the media or anywhere else, should simply be ignored as they do not desire to improve the lives of people. They are starved for attention and like an infant act out in order to attract some attention from others. Muslims should not circulate and pass on videos or other content which are linked to people like this as they are playing right into their hands and giving them the attention they so badly desire. Debating with these people is a complete waste of time because of their evil intention and behaviour. Muslims should instead place their efforts in other useful places which benefit them and others in both worlds.

***“And when it is said to them, "What has your Lord sent down?" they say, "Legends of the former people." That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

The Holy Quran teaches mankind that certain people are so drowned in the material world no advice will penetrate their veiled hearts. The Holy Quran describes how this group of people possesses hearts harder than rocks. Chapter 2 Al Baqarah, verse 74:

*“Then your hearts became hardened after that, being like stones or even harder...”*

At this point those who desire to spread the word of Islam should separate from this type of person and instead concentrate on others. But it is important to note, even in this case a muslim should always demonstrate good character towards the sinful as they can repent at anytime. Chapter 25 Al Furqan, verse 63:

*“...and when the ignorant address them [harshly], they say [words of] peace.”*

Similarly, in another verse of the Holy Quran Allah, the Exalted, advises that when a limit is reached it is best to separate and leave the stubborn and misguided people to their false beliefs. A day will undoubtedly come when Allah, the Exalted, will inform mankind who was rightly guided and who was lost in darkness. Chapter 28 Al Qasas, verse 55:

*“And when they hear ill speech, they turn away from it and say, “For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.””*

Muslims should never get depressed and confused when their good advice does not affect others. In some cases, these people are drowned in sins to such an extent their heart becomes veiled. This veil prevents the good advice affecting them in a positive way. A Hadith found in Sunan Ibn Majah, number 4244, explains how a sin causes a black spot to be etched onto the spiritual heart. The more one sins the more their spiritual heart becomes engrossed by this darkness. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

This is similar to another verse where Allah, the Exalted, declares that their ears, eyes and hearts have been veiled from the truth and they therefore cannot be guided to the truth. Chapter 2 Al Baqarah, verse 7:

*“Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil...”*

The fault does not lie with the message of Islam but in the hearts of the misguided. Just like the fault lies in the eyes of a blind person and not the bright Sun. Unfortunately, this stubborn attitude has become a widespread problem within society. Some of these people believe in Islam yet have closed their hearts and minds to the teachings of the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. They refuse to accept any good advice which would benefit them in both worlds.

Those who choose to spread the word of Islam should understand that there are two types of mind-sets people can adopt. The first is when someone makes their mind up beforehand about an issue and then searches and accepts only those things which support their predetermined belief. Whereas, the correct attitude is to live with an open mind by searching and accepting strong evidence regarding different issues. The first mentality will only cause problems from a personal level right up to a national level. Unfortunately, this is how some aspects of the media work. They predetermine the information they would like to publish, find bits of weak supporting evidence and then blow it out of proportion for the world to see. Those spreading the word of Islam should avoid the first type of

people and instead concentrate on inviting the second group towards the truth.

***“That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

In a Hadith found in Jami At Tirmidhi, number 2674, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who guides others to something good will receive the same reward as those who act on their advice. And those who guide others to sins will be held accountable as if they committed the sins.

It is important for muslims to be careful when advising and guiding others. A muslim should only advise others in matters of good so that they gain reward from it and avoid advising others to disobey Allah, the Exalted. A person will not escape punishment on Judgment Day by simply claiming they are only inviting others towards sins even if they did not commit the sins themselves. Allah, the Exalted, will hold both the guide and the follower accountable for their actions. Muslims should therefore only advise others to do the things they would do themselves. If they dislike an action being recorded in their book of deeds they should not advise others to perform that action.

Because of this Islamic principle muslims should ensure they gain the adequate knowledge before advising others as they can easily multiply their own sins if they incorrectly advise others.

In addition, this principle is an extremely easy way for muslims to gain reward for actions they cannot perform themselves due to a lack of means, such as wealth. For example, a person who is not financially able to donate charity can encourage others to do so and this will result in them gaining the same reward as the one who gave charity.



***“That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

This verse warns against bad companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

***“That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

Some have adopted a strange attitude. When they are questioned about things they are unaware of instead of admitting the truth they give a reply which has little or no foundation in the truth. This can become a serious issue especially in matters connected to Islam. A muslim may get punished for giving incorrect information which others act on. This has been indicated in a Hadith found in Sahih Muslim, number 2351. This is because they ignorantly attributed things to Allah, the Exalted, or the Holy Prophet Muhammad, peace and blessings be upon him. Because of these people strange beliefs and customs have become attached to Islam which is a great deviation from the truth brought by the Holy Prophet Muhammad, peace and blessings be upon him. In fact, many of the cultural customs muslims have adopted believing them to be a part of Islam occurred because of this ignorant mentality.

These people believe that if they simply admit they do not know something they will appear foolish to others. This mentality in itself is extremely foolish as the righteous predecessors would stress the importance of admitting one's ignorance so that others do not become misguided. In fact, the righteous predecessors would only count the person who behaved in this manner as an intelligent person and counted the one who answered every question posed to them a fool.

This attitude is often observed in elders who often advise their children on issues relating to the world and religion instead of admitting their

ignorance and directing them to someone who knows the truth. When elders act in this way they fail their duty in rightly guiding their dependents which has been indicated in a Hadith found in Sunan Abu Dawud, number 2928.

Muslims should therefore, gain correct knowledge, whether worldly or religious, before advising others and in cases they are unaware of something they should admit it as this will not reduce their rank in anyway. If anything Allah, the Exalted, and people will appreciate their honesty.

***“That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

The elders of a family, especially parents, often use a statement which they believe indicates their right guidance namely, elders know best. To be honest this statement was true in the day of the righteous predecessors as the elders at that time used to strive in gaining and acting on beneficial knowledge. They put aside their own opinions and thinking and instead adopted the advice of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Because of their sincere efforts they were granted right guidance by Allah, the Exalted. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

Therefore, this statement applied to them and the youngsters in those days benefited if they acted on the advice of these elders. But unfortunately times have changed. In this day and age the majority of elders do not seek nor act on beneficial knowledge instead the vast majority act on their cultural practices which in most cases do not have a foundation in Islamic teachings. They flee from beneficial knowledge and are very content with these teachings based on made up cultural practices. Because of this ignorance elders are now sometimes right and sometimes wrong. Therefore, the statement elders know best no longer applies.

It is important to note this does not mean a muslim should ignore or disrespect their elders as this completely contradicts the teachings of Islam. They should instead strive to gain correct beneficial knowledge, hear the advice of others, including their elders, and then make a choice which is indicated by Islam in all their matters even if it contradicts the opinions of others. A muslim should not blindly follow their elders as this in most cases will lead them away from the teachings of Islam. Chapter 6 Al An'am, verse 116:

*“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging.”*

This is possible to do while maintaining respect for others especially one's elders. If muslims do this then perhaps a day will come when this statement will once again be true.

***“That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

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.



***“That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.”***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

## Chapter 16 – An Nahl, Verses 26-29

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ  
فَنَحَرَ عَلَيْهِمْ السَّقْفَ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا

يَشْعُرُونَ ﴿٢٦﴾

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِى الَّذِينَ كُنْتُمْ  
تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى

الْكَافِرِينَ ﴿٢٧﴾

الَّذِينَ تَتَوَفَّوهُمْ الْمَلٰٓئِكَةُ ظَالِمِىٓ اَنْفُسِهِمْ فَاَلْقَوْا السَّلٰمَ مَا كُنَّا نَعْمَلُ

مِنْ سُوْءٍ بَلٰٓى اِنَّ اللّٰهَ عَلِيْمٌ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٨﴾

فَادْخُلُوْا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا فَلَيْسَ مَثْوٰى الْمُتَكَبِّرِيْنَ ﴿٢٩﴾

“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.

*Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers."*

*The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.*

*So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant."*

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.”***

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.

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally,



this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who have been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free rein to behave however they wish. Outwardly it appears the

child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to

report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive...The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive...The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.”***

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:



*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive...The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.”***

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.

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive...The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.”***

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.

***“Those before them had already plotted, but Allah came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive...The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.



***“Then on the Day of Resurrection He will disgrace them and say, “Where are My ‘partners’ for whom you used to oppose [the believers]?” Those who were given knowledge will say, “Indeed disgrace, this Day, and evil are upon the disbelievers.””***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through

subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“...Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers.””***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, "Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], “We were not doing any evil.” But, yes! Indeed, Allāh is Knowing of what you used to do.”***

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.

***“...But, yes! Indeed, Allāh is Knowing of what you used to do.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of

righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.



***“So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.”***

In a Hadith found in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom's worth of pride in their heart will not enter Paradise. He clarified that pride is when a person rejects the truth and looks down on others.

No amount of good deeds will benefit someone who possesses pride. This is quite obvious when one observes the Devil and how his countless years of worship did not benefit him when he became proud. In fact, the following verse clearly connects pride with disbelief so a muslim must avoid this evil characteristic at all costs. Chapter 2 Al Baqarah, verse 34:

*“And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”*

The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate end of others. This is plain ignorance. In reality, it is foolish to be proud of

anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

This is the reason why pride belongs to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090.

A muslim should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognise that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. A person should not be fooled into believing humility leads to disgrace as no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029.

## Chapter 16 – An Nahl, Verses 30-32

❖ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي

هَذِهِ الدُّنْيَا حَسَنَةٌ وَلِدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ

بِجَزَى اللَّهِ الْمُتَّقِينَ ﴿٣١﴾

الَّذِينَ نُوَفِّهِمُ الْمَلَائِكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا

كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

*“And it will be said to those who feared Allah, “What did your Lord send down?” They will say, “[That which is] good.” For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous.*

*Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous.*

*The ones whom the angels take in death, [being] good and pure; [the angels] will say, “Peace be upon you. Enter Paradise for what you used to do.”*”

***“And it will be said to those who feared Allah...”***

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.

***“And it will be said to those who feared Allāh, “What did your Lord send down?” They will say, “[That which is] good.”...”***

A person will only obtain this good when they fulfil 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.

***“...For those who do good in this world is good...”***

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.

***“...For those who do good in this world is good...”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will

cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...For those who do good in this world is good...”***

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.

***“...For those who do good in this world is good; and the home of the Hereafter is better...”***

Doing good involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...For those who do good in this world is good; and the home of the Hereafter is better...”***

Doing good involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.



***“...and the home of the Hereafter is better...”***

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“...And how excellent is the home of the righteous. Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allāh reward the righteous. The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."”***

It is important to note, that one will only enter Paradise through the mercy of Allah, the Exalted. This has been confirmed in a Hadith found in Sahih Bukhari, number 5673. This is because every righteous deed is only possible through the mercy of Allah, the Exalted, in the form of knowledge, inspiration, strength and opportunity to do the deed. This understanding prevents one from adopting pride which is vital to avoid as only an atom's worth of pride is needed to take a person to Hell. This has been warned in a Hadith found in Sahih Muslim, number 267.

In addition, a muslim must understand that this mercy of Allah, the Exalted, in the form of righteous deeds is in reality a light which one must gather in this world if they desire to obtain a guiding light in the hereafter. If a muslim lives in heedlessness and refrains from gathering this light in the world by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience then how can they expect to receive this guiding light in the hereafter?

All muslims desire to inhabit Paradise with the greatest servants of Allah, the Exalted, such as the Holy Prophet Muhammad, peace and blessings be upon him. But it is important to understand that simply wishing for this

without action will not make it come true otherwise the Companions, may Allah be pleased with them, would have done this. Simply put, the more one strives in learning and acting on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the closer they will be to him in the hereafter.

The greatest blessing of Paradise is physically observing Allah, the Exalted, which is discussed in a Hadith found in Sahih Bukhari, number 7436. If a muslim desires to obtain this unimaginable blessing they must practically strive to achieve the level of excellence mentioned in a Hadith found in Sahih Muslim, number 99. This is when one performs actions, such as the prayer, as if they can observe Allah, the Exalted, overlooking them. This attitude ensures one's persistent and sincere obedience to Allah, the Exalted. It is hoped that the one who strives for this level of faith will receive the blessing of physically observing Allah, the Exalted, in the hereafter.

***“...And how excellent is the home of the righteous. Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allāh reward the righteous. The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do.””***

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.

***“The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do.””***

If muslims desire to receive this greeting in the next world they must spread it on Earth.

In a Hadith found in Sahih Bukhari, number 12, the Holy Prophet Muhammad, peace and blessings be upon him, advised a good quality found within Islam. Namely, to spread the Islamic greeting of peace to people one knows and to those they do not know.

It is important to act on this good characteristic as nowadays muslims often only spread the Islamic greeting of peace to those they know. It is important to spread it to all as this leads to love between people and strengthens Islam. In fact, this characteristic leads to Paradise according to a Hadith found in Sahih Muslim, number 194.

A muslim should never forget that they will receive a minimum of ten rewards for every greeting of peace they extend to others even if others fail to reply to them. This has been advised in a Hadith found in Sunan Abu Dawud, number 5195.



Finally, a muslim should fulfill the Islamic greeting of peace correctly by demonstrating this peace in their other speech and actions towards others by keeping their verbal and physical harm away from the self and possessions of others. This is in fact, the definition of a true muslim and believer according to a Hadith found in Sunan An Nasai, number 4998.

## Chapter 16 – An Nahl, Verses 33-34

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ  
الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ



فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

*“Do they [i.e., the disbelievers] await except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves.*

*So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”*

***“Do they [i.e., the disbelievers] await except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“Do they [i.e., the disbelievers] await except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”***

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.

***“Do they [i.e., the disbelievers] await except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give

their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.



***“Do they [i.e., the disbelievers] await except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”***

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.

***“Do they [i.e., the disbelievers] await except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who have been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter

child will also feel sorry for themselves when they observe the other child has been given free rein to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“Do they [i.e., the disbelievers] await except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”***

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying],  
"Our Lord, You did not create this aimlessly; exalted are You [above such a  
thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

***“So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”***

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.



***“So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will

cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

## Chapter 16 – An Nahl, Verse 35

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا  
آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ  
عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

*“And those who associate others with Allah say, “If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him.” Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?”*

***“And those who associate others with Allah say...”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a

duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“And those who associate others with Allāh say, “If Allāh had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him.” Thus did those do before them...”***

It is important to understand that as destiny is something which is hidden from people it therefore cannot be used as an excuse to commit sins. In addition, Allah, the Exalted, will not question people on the Day of Judgment about their destiny instead He will question them about their intention and actions, which are both under their control. Chapter 21 Al Anbiya, verse 23:

*“He is not questioned about what He does [destiny], but they will be questioned.”*

As these two things are under a person’s control their must take responsibility for them whether they like it or not. Just like a police officer who intentionally misuses their training and equipment provided to them by the police force cannot blame the police force for their actions, nor can a person blame Allah, the Exalted, when they intentionally misuse the blessings He has granted them especially, after He has instructed them how to use the blessings correctly.

In addition, it is strange that a person will use destiny as an excuse to commit sins and excuse themselves from accountability yet when they experience injustice from another they demand justice and do not accept that this act of injustice was destined therefore, according to their belief, their oppressor cannot be blamed.

***“And those who associate others with Allāh say, “If Allāh had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him.” Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one’s actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.



Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in

evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“...So is there upon the messengers except [the duty of] clear notification?”***

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

***“...So is there upon the messengers except [the duty of] clear notification?”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themself to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themself always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

## Chapter 16 – An Nahl, Verses 36-37

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ  
فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي  
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ﴿٣٦﴾

إِن تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ وَمَا لَهُم مِّن  
نَّاصِرِينَ ﴿٣٧﴾

*“And We certainly sent into every nation a messenger, [saying], “Worship Allah and avoid ṭāghūt.” And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed [i.e., travel] through the earth and observe how was the end of the deniers.*

*[Even] if you should strive for their guidance indeed, Allah does not guide those He sends astray, and they will have no helpers.”*

***“And We certainly sent into every nation a messenger, [saying]...”***

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the



Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3  
Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“And We certainly sent into every nation a messenger, [saying],  
“Worship Allāh and avoid ṭāghūt [false objects of worship].”...”***

True worship 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.

***“And We certainly sent into every nation a messenger, [saying],  
“Worship Allāh and avoid ṭāghūt [false objects of worship].”...”***

In reality, anything which distracts someone from the sincere obedience of Allah, the Exalted, is a false object of worship.

In a Hadith found in Sahih Bukhari, number 2886, the Holy Prophet Muhammad, peace and blessings be upon him, criticized the slaves of wealth and fine clothing. These people are pleased when they receive these things and become displeased when they do not.

In reality, this applies to all non-essential worldly things. This criticism is not directed at those who strive in the material world in order to fulfill their needs and the needs of their dependents as this is a part of obeying Allah, the Exalted. But it is directed at those who either pursue the unlawful in order to obtain wealth and other worldly things in order to satisfy their desires and the desires of others. And it is directed at those who pursue non-essential lawful things in such a way that it causes them to neglect obeying Allah, the Exalted, correctly. This obedience involves fulfilling His commands, 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 prevents them from preparing adequately for the hereafter and their final judgment.

In addition, this criticism is for those who are impatient when they do not obtain their unnecessary desires in this world. This attitude can cause a muslim to obey Allah, the Exalted, on the edge. Meaning, they obey Him when they obtain their desires but when they do not they angrily turn away from His obedience. The Holy Quran has warned of a severe loss in both worlds for the one who adopts this attitude. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

Muslims should instead learn to be patient and content with what they possess as this is true richness according to a Hadith found in Sahih Muslim, number 2420. In reality, the person full of desires is needy meaning, poor even if they possess much wealth. A muslim should know Allah, the Exalted, grants people what is best for them and not according to their desires as this in most cases would lead to their destruction. Chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”*

***“...And among them were those whom Allāh guided, and among them were those upon whom error was [deservedly] decreed...[Even] if you should strive for their guidance indeed, Allāh does not guide those He sends astray, and they will have no helpers.”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between

good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.



***“...So proceed [i.e., travel] through the earth and observe how was the end of the deniers.”***

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*“...and give thought to the creation of the heavens and the earth, [saying],  
"Our Lord, You did not create this aimlessly; exalted are You [above such a  
thing]; then protect us from the punishment of the Fire.””*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

***“...So proceed [i.e., travel] through the earth and observe how was the end of the deniers.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

## Chapter 16 – An Nahl, Verses 38-40

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدًّا عَلَيْهِ حَقًّا

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا

كَذِبِينَ ﴿٣٩﴾

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

*“And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know.*

*[It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.*

*Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.”*

***“And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know...Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.”***

As Allah, the Exalted, created mankind from nothing resurrecting them after they turn into dust will be easier.

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know. [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars. Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.”***

Logically speaking, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.



Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by

facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know. [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, "Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality

muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“Indeed, Our word to a thing when We intend it is but that We say to it, “Be,” and it is.”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He

deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

## Chapter 16 – An Nahl, Verses 41-42

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جَزَاءَ لَهُ  
الْآخِرَةَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

*“And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.*

*[They are] those who endured patiently and upon their Lord relied.”*



***“And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place...”***

The best migration involves leaving what Allah, the Exalted, has prohibited. This has been advised in a Hadith found in Sunan An Nasai, number 2527. Therefore, this involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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 those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place...”***

The best migration involves leaving what Allah, the Exalted, has prohibited. This has been advised in a Hadith found in Sunan An Nasai, number 2527. Therefore, this involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...but the reward of the Hereafter is greater, if only they could know.”***

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“[They are] those who endured patiently...”***

In a Hadith found in Sahih Bukhari, number 1302, the Holy Prophet Muhammad, peace and blessings be upon him, advised that real patience is shown at the onset of a difficulty.

It is important to understand that true patience is shown throughout a calamity meaning, from the very onset of the difficulty onwards. Accepting the reality of a difficulty, such as the death of a loved one, eventually, with the passing of time occurs with everyone. This is acceptance not true patience.

Muslims should therefore ensure they encounter difficulties while patient believing that everything which Allah, the Exalted, chooses is for the best even if they fail to observe the wisdoms behind the choices. Instead, they should reflect on the many times when they believed something was good yet, it ended up being bad and vice versa. Understanding the extreme short sightedness and limited knowledge of humans and the infinite knowledge and wisdom of Allah, the Exalted, can aid a muslim to show patience from the onset of a difficulty. 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.”*

In addition, it is important for muslims to continue showing patience till the end of their life. This is because a person can easily lose the reward of patience even if they were patient from the onset by demonstrating impatience further down the line. This is an extremely deadly trap of the Devil. He patiently waits for decades just to ruin the reward of a muslim. The Holy Quran makes it clear that a muslim will gain reward for what they bring to Judgment Day, meaning, take with them when they die it does not declare they will gain reward after simply doing a deed, such as showing patience at the onset of a difficulty. Chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*



***“[They are] those who endured patiently...”***

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. 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.”*

A patient muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The one who truly accepts this fact will not exult and grow proud over anything

they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1</sup> before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a muslim should firmly believe it was decreed and nothing could have changed the outcome. And a muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It advises that every situation is best for the believer. If they encounter a

problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy 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.”*

A muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content muslim.

Deep reflection on this will inspire a muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

*“...and gave each one of them a knife and said [to Joseph], “Come out before them.” And when they saw him, they greatly admired him and cut their hands and said, “Perfect is Allah! This is not a man; this is none but a noble angel.””*

If a muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.

***“...and upon their Lord relied.”***

In a Hadith found in Jami At Tirmidhi, number 2344, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if people truly trusted Allah, the Exalted, He would provide for them just like He provides for birds. They leave their nests hungry in the morning and return in the evening satisfied.

Truly trusting in Allah, the Exalted, is something which is felt in the heart but is proven through the limbs meaning, when one sincerely obeys Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

The aspect of trust which is internal involves firmly believing that only Allah, the Exalted, can provide one with beneficial things and protect them from harmful things both in worldly and religious matters. A muslim understands that no one except Allah, the Exalted, can give, withhold, harm or benefit someone.

It is important to note, that truly trusting in Allah, the Exalted, does not mean one should abandon using the means which Allah, the Exalted, has provided, such as medicine. As the main Hadith under discussion clearly mentions that the birds leave their nests actively searching for provision. When one uses the strength and means provided by Allah, the Exalted, according to the teachings of Islam they are undoubtedly obeying Him. This is in fact, the outward element of trusting in Allah, the Exalted. This has been made clear in many verses and Hadiths. Chapter 4 An Nisa, verse 71:

*“O you who have believed, take your precaution...”*

In reality, the outward activity is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and trusting Allah, the Exalted, inwardly is the inward state of the Holy Prophet Muhammad, peace and blessings be upon him. One should not abandon the outward tradition even if they possess the inward state of trust.

Actions and using the means provided by Allah, the Exalted, is an aspect of trusting Him. In this respect, actions can be split into three categories. The first are those actions of obedience which Allah, the Exalted, commands muslims to do so that they can avoid Hell and obtain Paradise. Abandoning these while claiming trust that Allah, the Exalted, will forgive them is simply wishful thinking and is therefore blameworthy.



The second type of actions are those means which Allah, the Exalted, has created in this world in order for people to live in it safely, such as eating when hungry, drinking when thirsty and wearing warm clothes in cold weather. A person who abandons these and causes harm to himself is blameworthy. However, there are some people who have been provided special strength by Allah, the Exalted, so that they can avoid these means without harming themselves. For example, the Holy Prophet Muhammad, peace and blessings be upon him, used to fast for days on end uninterrupted but forbade others from doing the same as Allah, the Exalted, provided for him directly without the need for food. This is confirmed in a Hadith found in Sahih Bukhari, number 1922. The Holy Prophet Muhammad, peace and blessings be upon him, prayed for the fourth rightly guided Caliph Ali Bin Abu Talib, may Allah be pleased with him, so that he would not feel excess cold or heat. This is confirmed in a Hadith found in Sunan Ibn Majah, number 117. Therefore, if a person turns away from these means but is provided with the strength to endure without failing in their duties to Allah, the Exalted, and people then it is acceptable otherwise it is blameworthy.

The third type of actions in respect to trusting in Allah, the Exalted, are those things which have been set as a customary practice which Allah, the Exalted, sometimes breaks for certain people. An example of this are the people who become cured of illnesses without the need of medicine. This is quite common especially in poorer countries where medicine is difficult to obtain. This is linked to a Hadith found in Sunan Ibn Majah, number 2144, which advises that no person will die until they utilize every ounce of their provision which was allocated to them, which according to another Hadith found in Sahih Muslim, number 6748, was over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. So the one who truly realises this Hadith might not seek provision actively knowing that what was allocated to them so long ago cannot miss them. So for this person the customary means of obtaining provision such as obtaining it

through a job is broken by Allah, the Exalted. This is a high and rare rank. Only the one who can behave in such a manner without complaining or panicking nor expecting things from people is free of blame if they choose this path. It is important to note, that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 1692, that it is a sin for a person to fail in providing for their dependents even though they may be on this high rank.

Having real trust in Allah, the Exalted, leads to being content with destiny. Meaning, whatever Allah, the Exalted, chooses for them they accept without complaint and without desiring things to change as they firmly trust that Allah, the Exalted, only chooses the 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.”*

To conclude, it is best to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by using the lawful means one has been granted firmly believing they are from Allah, the Exalted, and trust internally that only what Allah, the Exalted, decides will occur, which is undoubtedly the best choice for each person whether they observe this or not.

***“...and upon their Lord relied.”***

Muslims often question how they can build up and strengthen their trust in Allah, the Exalted, especially during difficulties. One of the main ways of doing this is through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is because the one who is disobedient to Allah, the Exalted, will always believe Allah, the Exalted, will not help them which in turn weakens their trust in Him. Whereas, the obedient muslim will firmly believe that as they have fulfilled their duties Allah, the Exalted, will definitely respond to them in their moment of need which in turn strengthens their trust in Allah, the Exalted.

In addition, a Hadith found in Sahih Bukhari, number 7405, advises that Allah, the Exalted, responds to a person according to their perception of Him. The disobedient person will always have negative thoughts about Allah, the Exalted, because of their disobedience. Whereas, an obedient muslim will always have positive thoughts about Allah, the Exalted, because of their obedience. This thinking can weaken or strengthen a muslim's trust in Allah, the Exalted. The obedient muslim trusts that if they fulfilled their side of a business contract their business partner would do the same. Similarly, an obedient muslim trusts that as they through the mercy of Allah, the Exalted, have fulfilled their duties Allah, the Exalted, will fulfil His promises by aiding them throughout their life especially, through difficulties. Whereas, the one who does not fulfil their side of a business contract would not trust or hope that their business partner will fulfil their side. Similarly, a disobedient person would not trust that Allah, the Exalted, would aid them as they failed to fulfil their duties.

To conclude, having and building trust in Allah, the Exalted, is directly linked to His obedience. The more one is obedient the more they will trust in Him. The less they are obedient they less they will trust in Him.

***“...and upon their Lord relied.”***

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

***“And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. [They are] those who endured patiently and upon their Lord relied.”***

It is important for muslims to understand that Allah, the Exalted, does not demand muslims to overcome the difficulties which the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, endured. For example, these verses mention the migration from Mecca to Medina whereby they left behind their families, homes, businesses and migrated to a strange land all for the sake of Allah, the Exalted.

In comparison, the difficulties muslims face now are not as difficult as those the righteous predecessors faced. Muslims should therefore be grateful that they are only required to make a few small sacrifices, such as sacrificing some sleep to offer the obligatory dawn prayer and some wealth to donate the obligatory charity. Allah, the Exalted, is not commanding them to leave their homes and families for His sake. This gratitude must be shown practically by using the blessings one possesses in ways pleasing to Allah, the Exalted.

In addition, when a muslim faces difficulties they should remember the difficulties the righteous predecessors faced and how they overcame them through steadfast obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This knowledge can provide a muslim the strength to overcome

their difficulties as they know the righteous predecessors were more beloved to Allah, the Exalted, yet they endured more severe difficulties with patience. In fact, a Hadith found in Sunan Ibn Majah, number 4023, advises that the Holy Prophets, peace be upon them, endured the most difficult of tests and they are undoubtedly the most beloved to Allah, the Exalted.

If a muslim follows the steadfast attitude of the righteous predecessors it is hoped they will end up with them in the hereafter.



## Chapter 16 – An Nahl, Verses 43-44

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ

لَا تَعْمُونَ ﴿٤٣﴾

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ

يَنْفَكِرُونَ ﴿٤٤﴾

*“And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message [i.e., former scriptures] if you do not know.*

*[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur’ān] that you may make clear to the people what was sent down to them and that they might give thought.”*

***“And We sent not before you except men to whom We revealed [Our message]...”***

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the

Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3  
Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“And We sent not before you except men to whom We revealed [Our message]...”***

The non-muslims of Mecca found it hard to accept that a Holy Prophet, peace be upon him, would be human instead of some other type of creature, such as an Angel. As a Holy Prophet, peace be upon them, is sent to humans it does not make sense to send them as anything else, such as Angels. The very function of a Holy Prophet, peace be upon them, is for the people to obtain a practical example of how they must behave in every aspect of their lives. An Angel does not experience what humans feel, such as fatigue, so the people would not be able to relate to their Angel Prophet, peace be upon him, and this would give them an excuse in front of Allah, the Exalted, on the Day of Judgement.

Therefore, the non-muslims are rebuked about their astonishment that a human being has been appointed to warn other human beings. Similarly, is there anything strange about appointing a Holy Prophet, peace be upon them, in order to guide mankind? For if people are found drowned in misguidance and are oblivious to the truth, what then is truly strange: that their Creator and Lord should make arrangements to guide them or let them continue in misguidance and error? And if divine guidance is made available to human beings, does it not make sense that those who accept it and follow it, rather than those who reject it, deserve to be held in honour by Allah, the Exalted? The behaviour of those who express their astonishment at this is in fact astonishing.

***“And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message [i.e., former scriptures] if you do not know. [We sent them] with clear proofs and written ordinances...”***

The scholars from the people of the Book (Jews and Christians) living in Medina were fully aware of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had been described in their divine scriptures. Chapter 6 Al An'am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*

It is important to note, that all the Holy Prophets, peace be upon them, came with the same religion, Islam – submission to Allah, the Exalted. The only thing they differed in were smaller issues but their core and fundamental teachings were one in the same. As the Holy Quran was in

harmony with the unaltered teachings of the previous divine scriptures there was no good reason why the people of the book should have rejected the Holy Quran and the one to whom it was given namely, the Holy Prophet Muhammad, peace and blessings be upon him. In fact, it was more appropriate for them to accept Islam as the scholars of the people of the book possessed knowledge which allowed them to recognize the truth easily.

In addition, the fact that the Holy Quran confirmed the unaltered teachings of the previous divine scriptures meant that when one rejected the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, they were in essence rejecting their previous divine scriptures and their Holy Prophets, such as the Holy Prophet Musa, peace be upon them, also.

After all these signs verifying the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, many of the scholars of the people of the book still concealed and misinterpreted their divine teachings out of envy and fear of losing the social status and wealth they had obtained as leaders of their societies.

For example, in the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation visited the Holy Prophet Muhammad, peace and blessings be upon him. This Christian delegation did not accept Islam but agreed to a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. When the delegation left Medina two brothers, Abu Haritha and Kurz Bin Alqama,

were riding near each other. The mule of Abu Haritha stumbled and Kurz in frustration rebuked the Holy Prophet Muhammad, peace and blessings be upon him, indirectly. Abu Haritha in response rebuked him. When Kurz asked about his response Abu Haritha told him that the Holy Prophet Muhammad, peace and blessings be upon him, was undoubtedly the final Holy Prophet, peace and blessings be upon him, they had been waiting for and who had been described in their divine scriptures. When Kurz asked him why he rejected Islam even though he knew it was the truth Abu Haritha replied that he did so because of the honor, wealth and authority their people had given them and he was afraid he would lose it all if he accepted Islam. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 75-76.

It is therefore vital for Muslims to avoid the excess love for wealth and social status. In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a Muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a Muslim should firmly believe their provision is guaranteed to them and this allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When



one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true Muslim.

If a Muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated Muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This Muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous

craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a Muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“...So ask the people of the message if you do not know.”***

Generally speaking, muslims should only consult a few people in respect to their affairs. They should select these few people according to the advice of this verse.

This verse reminds muslims to consult those who possess knowledge. As consulting an ignorant person only leads to further trouble. Just like a person would be foolish to consult a car mechanic over their physical health a muslim should only consult those who possess knowledge about it and the Islamic teachings linked to them.

In addition, a muslim should only consult those who fear Allah, the Exalted. This is because they will never advise others to disobey Allah, the Exalted. Whereas, those who do not fear or obey Allah, the Exalted, might possess knowledge and experience but they will easily advise others to disobey Allah, the Exalted, which only increases one's problems. In reality, those who fear Allah, the Exalted, possess true knowledge and only this knowledge will guide others through their problems successfully. Chapter 35 Fatir, verse 28:

*“...Only those fear Allah, from among His servants, who have knowledge...”*

***“...And We revealed to you the message [i.e., the Quran] that you may make clear to the people what was sent down to them and that they might give thought.”***

The Holy Prophet Muhammad, peace and blessings be upon him, fulfilled this mission by making the teachings of the Holy Quran clear for people to understand and follow. But muslims will only benefit from it when they fulfil its rights.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be

upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

***“...And We revealed to you the message [i.e., the Quran] that you may make clear to the people what was sent down to them and that they might give thought.”***

If one turns the pages of history they will observe many people who achieved great worldly success and in some cases benefited mankind yet, they will also observe at least one thing which taints their achievements. But if one observes the life of the Holy Prophet Muhammad, peace and blessings be upon him, they will observe nothing except success and countless things which benefit mankind. Even though, there are people who falsely criticise the Holy Prophet Muhammad, peace and blessings be upon him, it is quite evident from his highly accurate and detailed biography which has been verified by reliable muslim and non-muslim historians that this criticism is based on nothing but falsehood. This is why muslims must put aside all role models and instead study and adopt the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the only way to achieve real untainted success in both one's worldly and religious life. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

There is no goal greater than this in this world. In fact, this is what people irrespective of their faith strive to achieve. And Allah, the Exalted, has placed all of it in the footsteps of his Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

It is simple, if a person desires worldly and religious success they should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. But if they choose a path other than his whatever tainted success they achieve will eventually become a burden for them and it may lead to a punishment on a Great Day.

## Chapter 16 – An Nahl, Verses 45-47

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ

الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

*“Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?*

*Or that He would not seize them during their activity, and they could not cause failure [i.e., escape from Him].*

*Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.”*



***“Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive? Or that He would not seize them during their activity, and they could not cause failure [i.e., escape from Him]. Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.”***

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*

***“Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive? Or that He would not seize them during their activity, and they could not cause failure [i.e., escape from Him]. Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.”***

Islam teaches muslims that they should never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”*

As the material world is temporary whatever one gains from it will eventually fade away and they will be held accountable for their actions and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For example, in some cases a muslim woman may believe that if she removed her scarf and dressed a certain way she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after work hours. So a muslim might find themselves being invited to a pub or club after work.

In times like this it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.

***“Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive? Or that He would not seize them during their activity, and they could not cause failure [i.e., escape from Him]. Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive? Or that He would not seize them during their activity, and they could not cause failure [i.e., escape from Him]. Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.”***

It is important for muslims to understand a simple yet profound lesson namely, they will never succeed in this world or the next in worldly or religious matters through the disobedience of Allah, the Exalted. Since the dawn of time to this age and till the end of time no person has ever achieved true success nor will they ever through the disobedience of Allah, the Exalted. This is quite obvious when one turns the pages of history. Therefore, when a muslim is in a situation which they desire to achieve a positive and successful outcome from they should never choose to disobey Allah, the Exalted, irrespective of how tempting or easy it may seem to be. Even if one is advised by their close friends and relatives to do so as there is no obedience to the creation if it means disobedience to the Creator. And in truth they will never be able to protect them from Allah, the Exalted, and His punishment in either this world or the next. The same way Allah, the Exalted, grants success to those who obey Him He removes a successful outcome from those who disobey Him even if this removal takes time to witness. A muslim should not be fooled as this will occur sooner or later. The Holy Quran has made it extremely clear that an evil plan or action only encompasses the doer even if this punishment is delayed. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people...”*



Therefore, no matter how difficult the situation and choice muslims should always choose the obedience of Allah, the Exalted, in both worldly and religious matters as this alone will lead to true success in both worlds even if this success is not obvious immediately.

***“Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive? Or that He would not seize them during their activity, and they could not cause failure [i.e., escape from Him]. Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“...But indeed, your Lord is Kind and Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

## Chapter 16 – An Nahl, Verses 48-50

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعِيوُا ظِلَّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ

سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا

يَسْتَكْبِرُونَ ﴿٤٩﴾

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

*“Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they [i.e., those creations] are humble.*

*And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.*

*They fear their Lord above them, and they do what they are commanded.”*

***“Have they not considered what things Allah has created?...”***

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“Have they not considered what things Allah has created?...”***

At one point in history Earth seemed to be the only significant thing in the universe. But with the passing of time and scientific advancements it was discovered that Earth is in fact only a drop in a vast ocean namely, the universe. It is important for muslims to understand these scientific teachings as it inspires one to adopt good characteristics, such as trust in the infinite power of Allah, the Exalted. When a muslim faces difficulties and questions the help of Allah, the Exalted, they should ponder over the size of the universe and how many creatures exist in it. The Earth is a single planet in a solar system which is made up of many planets and a star. Many solar systems make up a galaxy. Many galaxies make up the universe. A muslim firmly believes that all these things were created and are sustained by Allah, the Exalted, without any partner or help. When a muslim reflects on this deeply they should realise that if Allah, the Exalted, can sustain the entire universe without anything being deprived or falling out of sync He can also take care of their issues and difficulties.

Provision is something people often stress about and in some cases this stress even drives them to seek provision from unlawful sources. Whenever a muslim faces this stress they should reflect on the universe and on the countless creations which Allah, the Exalted, provides continuous provision for. If He does this why should one suspect He will not provide provision for a person who only needs a few things to sustain themselves? Taking a step back when facing difficulties and assessing these facts is an excellent way to remove stress and strengthen one's trust in Allah, the Exalted.



Teachings are found in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the promise of Allah, the Exalted, to provide continuous provision to the creation. Chapter 29 Al Ankabut, verse 60:

*“And how many a creature carries not its [own] provision. Allah provides for it and for you...”*

But the truth of these teachings is also found in the creation, such as the universe. Chapter 3 Alee Imran, verse 190:

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”*

Therefore, it is important for muslims to firstly learn and act on the teachings of the divine scriptures and then reflect on the creation. This will lead to the strengthening of one's faith, which includes the strengthening of one's trust in Allah, the Exalted.

***“Have they not considered what things Allāh has created? Their shadows incline to the right and to the left, prostrating to Allāh, while they [i.e., those creations] are humble. And to Allāh prostrates whatever is in the heavens and whatever is on the earth of creatures...”***

This verse indicates that everyone, willingly or unwillingly, are under the full control of Allah, the Exalted, and cannot escape His decrees.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

***“And to Allāh prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.”***

In a Hadith found in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom's worth of pride in their heart will not enter Paradise. He clarified that pride is when a person rejects the truth and looks down on others.

No amount of good deeds will benefit someone who possesses pride. This is quite obvious when one observes the Devil and how his countless years of worship did not benefit him when he became proud. In fact, the following verse clearly connects pride with disbelief so a muslim must avoid this evil characteristic at all costs. Chapter 2 Al Baqarah, verse 34:

*“And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”*

The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate

end of others. This is plain ignorance. In reality, it is foolish to be proud of anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

This is the reason why pride belongs to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090.

A muslim should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognise that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. A person should not be fooled into believing humility leads to disgrace as no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029.

***“...and the angels [as well], and they are not arrogant. They fear their Lord above them...”***

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.



***“...and the angels [as well]...they do what they are commanded.”***

This is an aspect of being sincere to Allah, the Exalted, which Muslims must adopt.

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.

## Chapter 16 – An Nahl, Verses 51-52

❁ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴿٥١﴾

﴿٥٢﴾ وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ

*“And Allah has said, “Do not take for yourselves two deities. He [i.e., Allah] is but one God, so fear only Me.”*

*And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?”*

***“And Allah has said, “Do not take for yourselves two deities. He [Allah] is but one God...””***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not

fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“And Allah has said, “Do not take for yourselves two deities. He [Allah] is but one God...””***

Allah, the Exalted, is Single in His entity, attributes and acts. He is neither resembled by nor resembles anything whatsoever and He is without partner or equal.

The muslim who understands this divine name will ensure their actions are only performed sincerely for one single entity namely, Allah, the Exalted. Otherwise, they may find that on Judgment Day they are ordered to seek their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

A muslim should act on this divine name by striving to perfect their faith by loving, hating, giving and withholding for none other than Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.

***“And Allah has said, "Do not take for yourselves two deities. He [Allah] is but one God...””***

There are many Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which advise mankind that whoever testifies that there is none worthy of worship except Allah, the Exalted, and that the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted, will be saved from the fire of Hell. One such example is found in Sahih Bukhari, number 128.

The meaning of these Hadiths is that whoever dies while believing in this testimony will either enter Paradise and escape Hell or they will enter Hell to the extent of their sins and then eventually be allowed into Paradise where they will dwell forever. This has been advised in a Hadith found in Sahih Bukhari, number 7510.

It is important to note, that those who desire to enter Paradise without entering Hell first must not only declare their belief in Islam verbally but they must also fulfil its conditions and obligations. The testimony of faith is undoubtedly the key to Paradise but a key needs teeth in order to unlock a specific door. The teeth of the key to Paradise are its obligations and duties. Without them meaning, the key without its teeth, will not open the door to Paradise. This is proven through many Hadiths which indicate entry into Paradise requires one to fulfil the conditions and duties of Islam. For example, a Hadith found in Sahih Bukhari, number 1397, indicates that the testimony must be supported by actions in the form of the pillars of Islam, such as establishing the obligatory prayers.

The first part of the testimony namely, there is none worthy of worship save Allah, the Exalted, means that Allah, the Exalted, is the only One who must be obeyed and never disobeyed. When one accepts Allah, the Exalted, as their God they must not obey anything which leads to His disobedience as Allah, the Exalted, alone is their Master and they are only His slaves. But the moment one obeys anything which leads to the disobedience of Allah, the Exalted, then they have corrupted their belief in His Oneness which has been indicated in chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

The Holy Quran has warned muslims that whoever commits sins is in reality worshipping the Devil as they have obeyed him over the obedience of Allah, the Exalted. Chapter 36 Yaseen, verse 60:

*“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”*

The muslims who reject their desires, the desires of others and the commands of the Devil and instead only obey Allah, the Exalted, have truly taken Allah, the Exalted, as their God. These muslims have been granted



the protection of Allah, the Exalted, in both worlds. These muslims have practically actualised the testimony of Islam as they supported their verbal and internal claim with sincere actions according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When one acts according to his traditions they have fulfilled the second aspect of the testimony namely, the Holy Prophet Muhammad, peace and blessings be upon him, is the servant and final messenger of Allah, the Exalted. These muslims are the ones referred to in a Hadith found in Sahih Bukhari, number 128. It advises they will be saved from the Hellfire by Allah, the Exalted.

The person who declares Islam with the tongue and internally accepts it is undoubtedly a muslim but their true sincere belief in the Oneness of Allah, the Exalted, is diminished according to their sins.

An aspect of truly acting on the testimony is sincerely loving Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated this in a Hadith found in Sunan Abu Dawud, number 4681. It advises that this is an aspect of perfecting one's faith. This is when one loves what Allah, the Exalted, loves and hates what He hates. As this was the characteristic of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sunan Ibn Majah, number 2333, muslims have been commanded to follow him. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

It is clear from Islamic teachings that loving what Allah, the Exalted, hates and disliking what Allah, the Exalted, loves is a clear indication of a person following their own desires and obeying them over Allah, the Exalted. This attitude reduces one's belief in the Oneness of Allah, the Exalted. The following verse makes it clear that adopting this mentality is a deviation from true belief in the testimony of Islam. Chapter 9 At Tawbah, verse 24:

*“Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.””*

The one who worships Allah, the Exalted, according to their own desires worships Him on the edge. Meaning, when they face times of ease they become pleased but when they encounter difficulties they turn away from His obedience in anger. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A Hadith found in Sahih Bukhari, number 6502, informs muslims how to correctly believe and act on the testimony of faith, which prevents one being harmed by the fire of Hell in the next world. This is to first complete the obligatory duties correctly while fulfilling all their conditions and etiquettes. Then one must add to this by performing voluntary righteous deeds, the best of which are the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to the love of Allah, the Exalted, and causes Allah, the Exalted, to empower every organ of their body so that they only obey Him. This true and sincere obedience is the fulfilment of the testimony of faith. This is the sound heart which contains only the love of Allah, the Exalted, and is free of worldly desires and the love of the material world. Chapter 26 Ash Shu'ara, verses 88-89:

*"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."*

It is important to note, this does not mean a muslim becomes free from committing sins but it means they sincerely repent from them whenever they are rarely committed.

To conclude, it is vital for muslims to not only declare the testimony of Islam internally and verbally but they must also show it in their actions as this is the only way to achieve true success in this world and completely escape punishment in the next world also.

***“And Allāh has said, “...so fear only Me.””***

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.

***“And to Him belongs whatever is in the heavens and the earth...”***

Allah, the Exalted, is the One who possesses all sovereignty which is free of all defects. It is a sovereignty which has no beginning, no end, no reduction and no limit. Allah, the Exalted, has complete and total control over the creation through management and judgment without any limitations, partners or helpers. The King cannot be hindered or prevented from carrying out His will.

By accepting Allah, the Exalted, as the only King a muslim indirectly accepts their servanthood to Him. Therefore, they must fulfil all His commands and avoid all His prohibitions. A true servant never questions the wise decisions of the King and instead submits with full trust to His choices knowing that the wise King only decrees the best for His servant. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When a muslim recognises Allah, the Exalted, as the King they will not turn to another when seeking help and instead only seek His support through sincere obedience to Him. They will always remember if they obey the King He will protect them from the creation. But if they obey the creation over Allah, the Exalted, the creation will not be able to protect them from the

punishment of the only King. This is indicated in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sunan Abu Dawud, number 2625. He declared that there is no obedience to the creation if it leads to the disobedience of the Creator.

A muslim should adopt this characteristic according to their status by purifying their inner spiritual king namely, the spiritual heart through acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause their servants meaning, their bodily limbs, to obey their spiritual heart in acts of righteousness. The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 4094, that if the spiritual heart is pure the rest of the body will be pure but if the spiritual heart is corrupt the whole body will become corrupt. One should not become a slave of their evil desires and instead become a true king which controls their desires according to the teachings of Islam.

Whoever perfects this will be given a spiritual kingdom in both worlds. The ultimate destination of the one who fulfils the rights of the King by perfecting servanthood has been mentioned in the Holy Quran. They will be granted a high station in the presence of the only Omnipotent King. Chapter 54 Al Qamar, verse 55:

*“In a seat of honour near a Sovereign, Perfect in Ability.”*

***“...and to Him is [due] worship constantly...”***

True worship 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.

***“...Then is it other than Allāh that you fear?”***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable

plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

***“...Then is it other than Allāh that you fear?”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

## Chapter 16 – An Nahl, Verses 53-55

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ ﴿٥٣﴾

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

*“And whatever you have of favor - it is from Allah. Then when adversity touches you, to Him you cry for help.*

*Then when He removes the adversity from you, at once a party of you associates others with their Lord.*

*So they will deny what We have given them. Then enjoy yourselves, for you are going to know.”*

***“And whatever you have of favor - it is from Allah...”***

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the Exalted, will only become a burden for its possessor in both worlds. A muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*



A muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”*

***“And whatever you have of favor - it is from Allah...”***

It is important for muslims to adopt a positive mind-set as it is a great tool to aid them when dealing with difficulties so that they remain obedient to Allah, the Exalted. Whenever a person faces difficulties they should always understand a truth that the difficulty could have been much worse. If it was a worldly problem they should be grateful it was not an affliction affecting their faith. Instead of dwelling on the immediate sadness which accompanies the difficulty they should concentrate on the end and the reward which is waiting for those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings they should recount the countless blessings they still possess. In each difficulty, a muslim should remember the verse of the Holy Quran which reminds muslims that there are many hidden wisdoms to difficulties and tests which they have not observed. Therefore, the situation they are facing is better than the situation they desired. 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.”*

To conclude, a muslim should reflect on these facts and others so that they adopt a positive mind-set which is a key element in dealing with difficulties in a way which leads to countless blessings in both worlds. Remember, the cup is not half empty it is instead half full.

***“And whatever you have of favor - it is from Allah...So they will deny what We have given them. Then enjoy yourselves, for you are going to know.”***

Favours must be repaid with gratitude.

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.

***“...Then when adversity touches you, to Him you cry for help.”***

The correct attitude is to sincerely obey Allah, the Exalted, in both times of ease and difficulties.

A Hadith found in Musnad Ahmad, number 2803, advises that the one who remembers Allah, the Exalted, through sincere obedience in times of ease will receive His support and aid in times of difficulty. This response is indicated in the divine Hadith discussed earlier which is found in Sahih Bukhari, Number 6502. It advises that when one continues to obey Allah, the Exalted, He in turn empowers their body to only obey Him. A part of this empowerment is being provided with patience and support when one faces hardship.

Acting on this advice encourages a muslim to adopt trust in Allah, the Exalted. They will trust Allah, the Exalted, will give them support, relief from all difficulties and even respond to their supplications. This trust helps one to rely on the decree of Allah, the Exalted, instead of their efforts and planning. They will truly believe Allah, the Exalted, only decrees the best for them and will grant them a way out from all difficulties. Chapter 65 At Talaq, verse 2:

***“...And whoever fears Allah - He will make for him a way out”***

To obtain this response from Allah, the Exalted, one must remember Him through sincere obedience in times of ease by fulfilling His commands and refraining from His prohibitions. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 3382, that if one desires the aid of Allah, the Exalted, in their time of difficulty and grief they should consistently supplicate to Allah, the Exalted, in times of ease. The Holy Quran indicates this truth in chapter 37 As Saffat, verses 143 and 144:

*“And had he not been of those who exalt Allah. He would have remained inside its belly until the Day they are resurrected.”*

This is when Allah, the Exalted, rescued the Holy Prophet Yunus, peace be upon him, after he was swallowed by a whale. His prior obedience led to Allah, the Exalted, granting him safety and a way out of his difficulty.

Conversely, remaining heedless to the remembrance and obedience of Allah, the Exalted, during times of ease and only remembering Him in times of difficulty has little or no positive effect. For example, Pharaoh submitting to Allah, the Exalted, while he was in the throes of death after leading a rebellious life did not benefit him. Chapter 10 Yunus, verse 91:

*“Now? And you had disobeyed [Him] before and were of the corrupters?”*

The greatest difficulty one will face in this world is death. So it is hoped that the one who remembers and sincerely obeys Allah, the Exalted, in times of ease will be saved by Him at the time of their death so that they leave this world with their faith. Chapter 14 Ibrahim, verse 27:

*“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter...”*

A muslim should therefore follow the footsteps of the Holy Prophets, peace be upon them, by remembering and sincerely obeying Allah, the Exalted, in times of ease so that He rescues them in times of difficulty.

***“...Then when adversity touches you, to Him you cry for help. Then when He removes the adversity from you, at once a party of you associates others with their Lord.”***

Muslims often increase their obedience to Allah, the Exalted, such as attending the Mosques for the congregational prayers or reciting more spiritual exercises in times of difficulty. But in times of ease they often relax and become lazy. But it is important to note, that generally it is more important to be more on guard and increase one's obedience during times of ease than times of difficulty. This is because one often sins more during times of ease than difficulty, such as abandoning their obligatory duties. If one reviews the different misguided people in history, such as Pharaoh and Quroon they will observe that their sins only multiplied during times of ease. Someone who is facing a difficulty where they are stuck and have no option but to patiently wait for relief is less likely to sin as they desire to be relieved of their difficulty. Whereas, a person experiencing times of ease will be in a better position to enjoy and over indulge in worldly things which often leads to sins. For example, a person facing poverty is less likely to sin as many sins require wealth. Whereas, a wealthy person is in an easier position to commit those sins, such as purchasing alcohol or drugs. Therefore, muslims should take note of this and ensure they maintain or even increase their obedience to Allah, the Exalted, during times of ease so that they do not fall into sins and disobedience.

In addition, the one who is obedient to Allah, the Exalted, by fulfilling His commands and refraining from His prohibitions during times of ease will gain the support of Allah, the Exalted, during their times of difficulty which will aid them to overcome them successfully. Chapter 47 Muhammad, verse 7:



*“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”*

***“...Then enjoy yourselves, for you are going to know.”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving

for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“...Then enjoy yourselves, for you are going to know.”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“...Then enjoy yourselves, for you are going to know.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“...Then enjoy yourselves, for you are going to know.”***

It is important for muslims to understand a simple yet profound lesson namely, they will never succeed in this world or the next in worldly or religious matters through the disobedience of Allah, the Exalted. Since the dawn of time to this age and till the end of time no person has ever achieved true success nor will they ever through the disobedience of Allah, the Exalted. This is quite obvious when one turns the pages of history. Therefore, when a muslim is in a situation which they desire to achieve a positive and successful outcome from they should never choose to disobey Allah, the Exalted, irrespective of how tempting or easy it may seem to be. Even if one is advised by their close friends and relatives to do so as there is no obedience to the creation if it means disobedience to the Creator. And in truth they will never be able to protect them from Allah, the Exalted, and His punishment in either this world or the next. The same way Allah, the Exalted, grants success to those who obey Him He removes a successful outcome from those who disobey Him even if this removal takes time to witness. A muslim should not be fooled as this will occur sooner or later. The Holy Quran has made it extremely clear that an evil plan or action only encompasses the doer even if this punishment is delayed. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people...”*

Therefore, no matter how difficult the situation and choice muslims should always choose the obedience of Allah, the Exalted, in both worldly and



religious matters as this alone will lead to true success in both worlds even if this success is not obvious immediately.

***“...Then enjoy yourselves, for you are going to know.”***

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.

## Chapter 16 – An Nahl, Verse 56

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ

تَفْتَرُونَ ﴿٥٦﴾

*“And they assign to what they do not know [i.e., false deities] a portion of that which We have provided them. By Allah, you will surely be questioned about what you used to invent.”*

***“And they assign to what they do not know [i.e., false deities] a portion of that which We have provided them. By Allāh, you will surely be questioned about what you used to invent.”***

Their practices are based on nothing but assumptions and blind imitation of their forefathers. This attitude leads to misguidance and must be avoided.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“And they assign to what they do not know [i.e., false deities] a portion of that which We have provided them. By Allāh, you will surely be questioned about what you used to invent.”***

Their practices are based on nothing but assumptions and blind imitation of their forefathers. This attitude leads to misguidance and must be avoided.

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the

Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.



***“And they assign to what they do not know [i.e., false deities] a portion of that which We have provided them. By Allāh, you will surely be questioned about what you used to invent.”***

Their practices are based on nothing but assumptions and blind imitation of their forefathers. This attitude leads to misguidance and must be avoided.

Some have adopted a strange attitude. When they are questioned about things they are unaware of instead of admitting the truth they give a reply which has little or no foundation in the truth. This can become a serious issue especially in matters connected to Islam. A muslim may get punished for giving incorrect information which others act on. This has been indicated in a Hadith found in Sahih Muslim, number 2351. This is because they ignorantly attributed things to Allah, the Exalted, or the Holy Prophet Muhammad, peace and blessings be upon him. Because of these people strange beliefs and customs have become attached to Islam which is a great deviation from the truth brought by the Holy Prophet Muhammad, peace and blessings be upon him. In fact, many of the cultural customs muslims have adopted believing them to be a part of Islam occurred because of this ignorant mentality.

These people believe that if they simply admit they do not know something they will appear foolish to others. This mentality in itself is extremely foolish as the righteous predecessors would stress the importance of admitting one's ignorance so that others do not become misguided. In fact, the righteous predecessors would only count the person who behaved in this

manner as in intelligent person and counted the one who answered every question posed to them a fool.

This attitude is often observed in elders who often advise their children on issues relating to the world and religion instead of admitting their ignorance and directing them to someone who knows the truth. When elders act in this way they fail their duty in rightly guiding their dependents which has been indicated in a Hadith found in Sunan Abu Dawud, number 2928.

Muslims should therefore, gain correct knowledge, whether worldly or religious, before advising others and in cases they are unaware of something they should admit it as this will not reduce their rank in anyway. If anything Allah, the Exalted, and people will appreciate their honesty.

***“And they assign to what they do not know [i.e., false deities] a portion of that which We have provided them. By Allāh, you will surely be questioned about what you used to invent.”***

Their practices are based on nothing but assumptions and blind imitation of their forefathers. This attitude leads to misguidance and must be avoided.

The elders of a family, especially parents, often use a statement which they believe indicates their right guidance namely, elders know best. To be honest this statement was true in the day of the righteous predecessors as the elders at that time used to strive in gaining and acting on beneficial knowledge. They put aside their own opinions and thinking and instead adopted the advice of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Because of their sincere efforts they were granted right guidance by Allah, the Exalted. Chapter 29 Al Ankabut, verse 69:

***“And those who strive for Us - We will surely guide them to Our ways...”***

Therefore, this statement applied to them and the youngsters in those days benefited if they acted on the advice of these elders. But unfortunately times have changed. In this day and age the majority of elders do not seek nor act on beneficial knowledge instead the vast majority act on their cultural practices which in most cases do not have a foundation in Islamic

teachings. They flee from beneficial knowledge and are very content with these teachings based on made up cultural practices. Because of this ignorance elders are now sometimes right and sometimes wrong. Therefore, the statement elders know best no longer applies.

It is important to note this does not mean a muslim should ignore or disrespect their elders as this completely contradicts the teachings of Islam. They should instead strive to gain correct beneficial knowledge, hear the advice of others, including their elders, and then make a choice which is indicated by Islam in all their matters even if it contradicts the opinions of others. A muslim should not blindly follow their elders as this in most cases will lead them away from the teachings of Islam. Chapter 6 Al An'am, verse 116:

*“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging.”*

This is possible to do while maintaining respect for others especially one's elders. If muslims do this then perhaps a day will come when this statement will once again be true.

***“...By Allāh, you will surely be questioned about what you used to invent.”***

It is important for muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

## Chapter 16 – An Nahl, Verses 57-59

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي

الْطَّرَابِ إِلَّا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

*“And they attribute to Allah daughters - exalted is He - and for them is what they desire [i.e., sons].*

*And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.*

*He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”*

***“And they attribute to Allah daughters - exalted is He...”***

Allah, the Exalted, is Single in His entity, attributes and acts. He is neither resembled by nor resembles anything whatsoever and He is without partner or equal.

The muslim who understands this divine name will ensure their actions are only performed sincerely for one single entity namely, Allah, the Exalted. Otherwise, they may find that on Judgment Day they are ordered to seek their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

A muslim should act on this divine name by striving to perfect their faith by loving, hating, giving and withholding for none other than Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.

***“...and for them is what they desire [sons]. And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”***

In a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 78, the Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings of Paradise to the parents who correctly raise and take care of two daughters. It is surprising how many muslims especially, Asians always desire sons and have adopted the ignorant mentality of not being as pleased when they have daughters even though this type of glad tidings mentioned in this Hadith and many others have not been given regarding having sons. It is acceptable to believe that a parent would stress more over a daughter than a son especially, in this day and age, but none the less it does not mean muslim parents should be less happy if they have a daughter instead of a son. They should remember that their duty is to educate and guide their children according to the teachings of Islam and not stress over their destiny as this is not in their control.

Disliking having daughters is a foolish mentality associated with the ignorant idol worshippers of Mecca who lived in the time of the Holy Prophet Muhammad, peace and blessings be upon him. Muslim should therefore avoid adopting this mentality and instead be content with any child they are given as they are plenty of married couples who do not have any children.



***“...and for them is what they desire [sons]. And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”***

During a time when baby girls and women were seen as a curse and burden on society Allah, the Exalted, revealed Islam in order to abolish this foolish and misguided mentality.

The Holy Quran has made it clear that the most honourable and superior person is the one who possesses the most piety. Chapter 49 Al Hujurat, verse 13:

*“...Indeed, the most noble of you in the sight of Allah is the most righteous of you...”*

This is when one strives to fulfil the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience. Unfortunately, the Devil has tricked many women into debating the status of women compared to men. Even though, Islam has granted women such honour as no other institution or faith ever has such as placing Paradise, which is the ultimate bliss, beneath the feet of a woman namely, one's mother. This is confirmed in a Hadith found in Sunan An Nasai, number 3106. In a Hadith

found in Jami At Tirmidhi, number 3895, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the best man is the one who treats his wife the best. There are countless other examples. But the point to note is that women should not be bothered about comparing themselves to men as this is not what Allah, the Exalted, desires. Instead, women should strive to adopt piety and if they achieve it than they will be superior to every man or woman who possesses less piety than them. This is the benchmark which separates who is superior to whom. And it is clear from this verse that it is not only restricted to men. If one turns the pages of history they will observe great female muslims who concentrated on this important task instead of arguing and debating about the differences between men and women and as a result they became better than the vast majority of men and women. Even if muslim women were granted all the rights they dreamed of even then it would not make them superior to others until they adopted piety. This is quite evident when one observes the news and those who behave as they please and it will be made crystal clear in the next world. Therefore, if a muslim desires to be superior to others they should seek it in piety not in arguing and debates.

***“...and for them is what they desire [sons]. And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”***

During a time when baby girls and women were seen as a curse and burden on society Allah, the Exalted, revealed Islam in order to abolish this foolish and misguided mentality.

On a general note, before Islam, in the age of ignorance, it was common practice for women to be equated with articles of home use. They would be bought and sold like cattle. A woman had no rights in respect to marriage. Far from being entitled to some share in the inheritance from her relatives, she herself was treated as a piece of the inheritance like other household items. She was considered as something owned by men while she was allowed to own nothing. And she could only spend according to the wishes of a man. Whereas, the man could spend any wealth which should belong to her, like wages, according to his desires. She did not even have the right to question this method. Some groups from Europe even considered women not to be a human and equated her with an animal. Women had no place in religion. They were considered unfit for worship. Some even declared women to possess no souls. It was considered completely normal for a father to kill his newborn or young daughter as they were seen as a shame on the family. Some even believed that no act of justice would be taken against the one who killed a woman. Some customs even killed the wife of a dead husband as she was not seen fit enough to live without him. Some even declared that the purpose of women was only to serve men.

But Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, taught man to respect all people, made justice and equity the law and men were made responsible for fulfilling the rights of women parallel to their own rights on them. Women were made free and independent. She became the owner of her own life and property, just like men. No man can force a woman to marry someone. If she is forced to without her consent then it becomes her choice to continue the marriage or annul it. No man has a right to spend anything from what belongs to her without her consent and approval. After the death of her husband or after divorce she becomes independent and she cannot be compelled by anyone to do anything. She gets a share in the inheritance like men according to the responsibilities given to her by Allah, the Exalted. To spend on women and treat them well has been declared an act of worship by Allah, the Exalted. All these rights and more have been given to women by none other than Allah, the Exalted. It is strange how those who stand up for women's rights today criticize Islam even though it gave women rights centuries earlier.

## Chapter 16 – An Nahl, Verse 60

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ﴿٦٠﴾

*“For those who do not believe in the Hereafter is the description [i.e., an attribute] of evil; and for Allah is the highest attribute. And He is Exalted in Might, the Wise.”*

***“For those who do not believe in the Hereafter is the description [i.e., an attribute] of evil...”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their

worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“For those who do not believe in the Hereafter is the description [i.e., an attribute] of evil...”***

Unfortunately, there are some who claim that faith is not required in this world and others who are Muslims claim it is enough to profess Islam without supporting it with sincere obedience to Allah, the Exalted. But the increase in crimes within society proves the importance of faith and strengthening it through knowledge and action. This is because crimes and sins only occur as a person feels they will either face no consequences for their actions, such as prison, or they will somehow escape them for example, by fleeing the country. But the person who believes that no matter what action they perform, whether open or secret, big or small, and no matter what tricks they attempt a day will undoubtedly come where they will be held accountable for all their deeds will always think twice before committing a crime or a sin. If this belief is strengthened through gaining and acting on Islamic knowledge it will deter one from committing crimes and sins. If people acted in this way peace and justice would spread across society. The crime rate would decrease and the times would closely match the times of the Holy Prophet Muhammad, peace and blessings be upon him, and his rightly guided Caliphs, may Allah be pleased with them. This fact alone indicates the importance of faith and strengthening it through gaining and acting on knowledge within society. Chapter 16 An Nahl, verse 90:

*“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*



***“For those who do not believe in the Hereafter is the description [i.e., an attribute] of evil...”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the

line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“...and for Allāh is the highest attribute...”***

The divine essence and attributes of Allah, the Exalted, are infinitely high and beyond the reach and comprehension of the entire creation. The one who understands this divine name will only obey Allah, the Exalted, as nothing has a higher authority, power or control than Him.

A muslim must act on this divine name by raising their aims and aspirations so they go beyond this material world and are instead directed towards the hereafter. Higher still is the aspiration which is fully focused on Allah, the Exalted, and nothing else. A muslim should also act on this divine name by raising their moral character so that they surpass bad and base character thereby following in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

*“And indeed, you are of a great moral character.”*

This noble character should be shown both to Allah, the Exalted, through sincere obedience to Him, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and it must be shown to people by treating them how one desires to be treated by people.

***“...And He is Exalted in Might...”***

Allah, the Exalted, is the One who over powers all things, who in reality is the only One who possesses power and might. Anyone else who possesses strength only does so because Allah, the Exalted, granted it to them. There is no atom in this world or in the next that can escape the power and authority of Allah, the Exalted.

As all power belongs to Allah, the Exalted, a muslim should therefore always remember that the strength to perform righteous deeds and refrain from sins comes from Allah, the Exalted, alone. This will remove any chance of pride creeping into their heart. An atom's worth of which is enough to take a person to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

Whoever desires for their faith to become mighty must obey the All Mighty, Allah, the Exalted. Only then will they be granted strong faith which will aid them to overcome all difficulties so that they leave this world while Allah, the Exalted, is pleased with them. True obedience only lies in following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.”*

Truly Knowing Allah, the Exalted, is All Mighty should prevent a muslim from sinning. As they should know there is no way to escape the might of Allah, the Exalted. In addition, when a muslim engraves this divine name into their heart it prevents them from committing oppression and wronging others. They become fully aware that even if there is no person powerful enough to seek justice from them Allah, the Exalted, will certainly take them to account and punish them in both worlds. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression to others may cause the All Mighty, Allah, the Exalted, to hurl them into Hell on Judgment Day.

***“...He is...the Wise.”***

Allah, the Exalted, possesses infinite knowledge of all things and their real nature and acts according to His infinite wisdom in a perfect manner. The muslim who understands this divine name will never object to His choices and decrees knowing that there is wisdom behind each choice of Allah, the Exalted, which benefits His servants even if they are not obvious to 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.”*

A muslim should act on this divine name by using their knowledge and blessings according to the commands of Allah, the Exalted, as this is the ultimate wisdom a person can possess.

## Chapter 16 – An Nahl, Verse 61

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ  
مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

*“And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”*

***“And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term...”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*



***“...but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“...but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”***

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.

***“...but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving

for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“...but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”***

In a Hadith found in Jami At Tirmidhi, number 2306, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to hasten in performing righteous deeds before seven things occur.

The first is overwhelming poverty. This can refer to financial difficulties which distract a person from the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. In addition, stressing over wealth can even push one towards the unlawful. A muslim should remember that any righteous deed rooted in the unlawful will be rejected by Allah, the Exalted. This has been warned in a Hadith found in Sahih Muslim, number 2342. Allah, the Exalted, has allocated provision for the entire creation over fifty thousand years before He created the Heavens and the Earth according to a Hadith found in Sahih Muslim, number 6748. Therefore, a muslim should trust that their lawful provision will reach them as long as they continue to strive for it in lawful ways according to the teachings of Islam. A muslim should remember that Allah, the Exalted, chooses what is best for His servants according to His infinite wisdom. He does not give according to someone's desires as this will most likely lead to their destruction. 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.”*

And chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills...”*

The next thing mentioned in the main Hadith under discussion is that muslims should hasten in performing righteous deeds before they become distracted by wealth. Wealth itself is not evil but depending on how one obtains it and uses it can either make it a great blessing for them or a great burden for them in both worlds. If a muslim strives to obtain excess wealth while neglecting their duties to Allah, the Exalted, and people while hoarding or misspending their wealth it will become a great curse for them in both worlds. But if a muslim obtains enough to fulfill their needs and the needs of their dependents without excessiveness, waste or extravagance and spends in other ways pleasing to Allah, the Exalted, then they will achieve true richness in both worlds.

The next thing mentioned in the main Hadith under discussion which prevents righteous actions is a debilitating sickness. This is a warning to make use of one's good health before they encounter sickness. One should observe those who have lost their good health either through sickness or through ageing and therefore make use of the good health they possess by striving to gain success in lawful worldly matters as well as religious



matters while giving priority to religion over the world. For example, a muslim should use their good health to journey to the Mosques regularly in order to offer their obligatory prayers with congregation before a time comes when they desire to do this but do not possess the physical strength to do so. The amazing thing about utilizing one's good health correctly is that when a muslim eventually loses it Allah, the Exalted, will continue to grant them the same reward they used to receive when doing good deeds during their time of good health. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 500. But those who live in heedlessness fail to utilise their good health and therefore receive no reward during their good health or when they fall ill.

This is connected to the next thing mentioned in the main Hadith under discussion namely, senility. A muslim should make use of their youth and strong intelligence before they reach senility. This includes gaining and acting on knowledge and using one's mental strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. It is important to behave in this manner before senility occurs as even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390.

The next thing mentioned in the main Hadith under discussion which prevents righteous actions is a sudden death. Death is certain but the time is unknown. A muslim should not live in heedlessness believing that their death is far away as countless people have and will die long before reaching their life expectancy. Nor should they live in such a way as if they are not going to die at all. Having hopes of a long life can be considered the root of all evil as it causes one to delay performing righteous deeds

believing they can always perform them tomorrow. It causes them to delay sincere repentance thereby, failing to change for the better believing they can do this tomorrow. And having hopes for a long life causes one to prioritize obtaining worldly things, such as wealth, in order to make their expected long life on this Earth comfortable. These prevent one from preparing adequately for the hereafter. Muslims should therefore reduce their hope for a long life so that they change for the better and direct their focus to the permanent hereafter. Muslims should not delay and instead act today as the tomorrow they hope for may never arrive. They should also strive to perform the righteous deeds which will benefit them in case their life ends unexpectedly, such as an ongoing charity, which benefits others as long as the thing is being used, such as a water well. This has been advised in a Hadith found in Jami At Tirmidhi, number 1376.

The next thing mentioned in the main Hadith under discussion is the arrival of the anti-Christ. This event will prevent one from performing righteous deeds and instead tempt them towards disbelief. One lesson to learn from this is the importance of avoiding doubtful things. Just like a person who journeys close to a border is more likely to cross it similarly, a muslim who is surrounded by temptations will more likely be led astray and fail to perform righteous deeds. The one who avoids places and things which tempt them to commit sins will protect their faith and honour. This has been advised in a Hadith found in Jami At Tirmidhi, number 1205. Muslims should therefore guard their faith by avoiding things, places and the people who invite or tempt them towards the disobedience of Allah, the Exalted, and ensure their dependents, such as their children, do the same.

The final thing mentioned in the main Hadith under discussion which prevents one from performing righteous deeds is the Final Hour.

This is when the trumpet blast will occur. The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in this world and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

## Chapter 16 – An Nahl, Verse 62

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذِبَ أَنَّ لَهُمُ

الْحُسْنَىٰ لَا جُرْمَ أَنَّهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

*“And they attribute to Allah that which they dislike [i.e., daughters], and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.”*

***“And they attribute to Allah that which they dislike [i.e., daughters]...”***

Allah, the Exalted, is Single in His entity, attributes and acts. He is neither resembled by nor resembles anything whatsoever and He is without partner or equal.

The muslim who understands this divine name will ensure their actions are only performed sincerely for one single entity namely, Allah, the Exalted. Otherwise, they may find that on Judgment Day they are ordered to seek their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

A muslim should act on this divine name by striving to perfect their faith by loving, hating, giving and withholding for none other than Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.

***“And they attribute to Allah that which they dislike [i.e., daughters]...”***

In a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 78, the Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings of Paradise to the parents who correctly raise and take care of two daughters. It is surprising how many muslims especially, Asians always desire sons and have adopted the ignorant mentality of not being as pleased when they have daughters even though this type of glad tidings mentioned in this Hadith and many others have not been given regarding having sons. It is acceptable to believe that a parent would stress more over a daughter than a son especially, in this day and age, but none the less it does not mean muslim parents should be less happy if they have a daughter instead of a son. They should remember that their duty is to educate and guide their children according to the teachings of Islam and not stress over their destiny as this is not in their control.

Disliking having daughters is a foolish mentality associated with the ignorant idol worshippers of Mecca who lived in the time of the Holy Prophet Muhammad, peace and blessings be upon him. Muslim should therefore avoid adopting this mentality and instead be content with any child they are given as they are plenty of married couples who do not have any children. Chapter 16 An Nahl, verses 58-59:

*“And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in*

*humiliation or bury it in the ground? Unquestionably, evil is what they decide.”*

***“And they attribute to Allah that which they dislike [i.e., daughters]...”***

During a time when baby girls and women were seen as a curse and burden on society Allah, the Exalted, revealed Islam in order to abolish this foolish and misguided mentality.

The Holy Quran has made it clear that the most honourable and superior person is the one who possesses the most piety. Chapter 49 Al Hujurat, verse 13:

*“...Indeed, the most noble of you in the sight of Allah is the most righteous of you...”*

This is when one strives to fulfil the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience. Unfortunately, the Devil has tricked many women into debating the status of women compared to men. Even though, Islam has granted women such honour as no other institution or faith ever has such as placing Paradise, which is the ultimate bliss, beneath the feet of a woman namely, one's mother. This is confirmed in a Hadith found in Sunan An Nasai, number 3106. In a Hadith found in Jami At Tirmidhi, number 3895, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the best man is the one who treats his wife the best. There are countless other examples. But the point to note is that women should not be bothered about comparing



themselves to men as this is not what Allah, the Exalted, desires. Instead, women should strive to adopt piety and if they achieve it than they will be superior to every man or woman who possesses less piety than them. This is the benchmark which separates who is superior to whom. And it is clear from this verse that it is not only restricted to men. If one turns the pages of history they will observe great female muslims who concentrated on this important task instead of arguing and debating about the differences between men and women and as a result they became better than the vast majority of men and women. Even if muslim women were granted all the rights they dreamed of even then it would not make them superior to others until they adopted piety. This is quite evident when one observes the news and those who behave as they please and it will be made crystal clear in the next world. Therefore, if a muslim desires to be superior to others they should seek it in piety not in arguing and debates.

***“And they attribute to Allah that which they dislike [i.e., daughters]...”***

During a time when baby girls and women were seen as a curse and burden on society Allah, the Exalted, revealed Islam in order to abolish this foolish and misguided mentality.

On a general note, before Islam, in the age of ignorance, it was common practice for women to be equated with articles of home use. They would be bought and sold like cattle. A woman had no rights in respect to marriage. Far from being entitled to some share in the inheritance from her relatives, she herself was treated as a piece of the inheritance like other household items. She was considered as something owned by men while she was allowed to own nothing. And she could only spend according to the wishes of a man. Whereas, the man could spend any wealth which should belong to her, like wages, according to his desires. She did not even have the right to question this method. Some groups from Europe even considered women not to be a human and equated her with an animal. Women had no place in religion. They were considered unfit for worship. Some even declared women to possess no souls. It was considered completely normal for a father to kill his newborn or young daughter as they were seen as a shame on the family. Some even believed that no act of justice would be taken against the one who killed a woman. Some customs even killed the wife of a dead husband as she was not seen fit enough to live without him. Some even declared that the purpose of women was only to serve men.

But Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, taught man to respect all people, made justice and

equity the law and men were made responsible for fulfilling the rights of women parallel to their own rights on them. Women were made free and independent. She became the owner of her own life and property, just like men. No man can force a woman to marry someone. If she is forced to without her consent then it becomes her choice to continue the marriage or annul it. No man has a right to spend anything from what belongs to her without her consent and approval. After the death of her husband or after divorce she becomes independent and she cannot be compelled by anyone to do anything. She gets a share in the inheritance like men according to the responsibilities given to her by Allah, the Exalted. To spend on women and treat them well has been declared an act of worship by Allah, the Exalted. All these rights and more have been given to women by none other than Allah, the Exalted. It is strange how those who stand up for women's rights today criticize Islam even though it gave women rights centuries earlier.

***“...and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.”***

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

A specific type of wishful thinking which affected the past nations and even the muslim nation is when a person believes that they can ignore the commands and prohibitions of Allah, the Exalted, and somehow someone on the Day of Judgement will intercede for them and save them from Hell. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact and has been discussed in many Hadiths, such as the one found in Sunan Ibn Majah, number 4308, none the less even with his intercession some muslims whose punishment will be reduced by it will still enter Hell. Even a single moment in Hell is truly unbearable. So one should abandon wishful thinking and instead adopt true hope by practically striving in the obedience of Allah, the Exalted.

The Devil convinces those who do not believe in Judgement Day that even if it occurs they will make peace with Allah, the Exalted, on that day by claiming that they were not so bad as they avoided major crimes such as murder. They have convinced themselves that their pleas will be accepted and they will be sent to Paradise even though they disbelieved in Allah, the Exalted, during their lives on Earth. This is incredibly foolish as Allah, the Exalted, will not treat the person who believed in Him and tried to obey him like the one who disbelieved in Him. A single verse has erased this type of wishful thinking. Chapter 3 Alee Imran, verse 85:

*“And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”*

***“...and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.



***“...and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“...and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 16 – An Nahl, Verse 63

تَأْتِيهِمْ لِقَاءُ أَسَافِرِهِمْ بِمَا كَانُوا يَكْسِبُونَ  
وَلِيَهُمُ الْيَوْمَ وَعَدَابُ أَلِيمٌ ﴿٦٣﴾

*“By Allah, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.”*

***“By Allah, We did certainly send [messengers] to nations before you...”***

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the

Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3  
Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“...but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.”***

This verse is connected to chapter 29 Al Ankabut, verse 38:

*“...And Satan had made pleasing to them their deeds and averted them from the path...”*

As mentioned in this verse the Devil fools people into committing sins and making wrong decisions by beautifying the incorrect choice for them. This occurs in situations when a person must make a choice between two or more options. It also occurs when the choice is between the lawful and unlawful and even between two lawful options. If the Devil cannot guide someone to a sin then he attempts to guide them to the inferior option, even if it is lawful, hoping it will lead to some sort of a sin, such as a person complaining about life and destiny. The Devil beautifies a choice by causing one to focus on its apparent benefit to such a degree that they lose focus on the bigger picture and the consequences of the choice. An adult then behaves like a child who makes choices without reflecting over the consequences of their actions. This is one of the main reasons why people commit sins. In reality, if one truly reflected on the punishment of sins they would never commit them.



Something which helps in situations like this is to mentally take a step back and assess the options by comparing their long-term benefits and harms. Only when the lawful benefits of something outweighs the harm should a person proceed. The other thing which helps is to deeply reflect on the consequences of the potential options. Some choices might be lawful but if one goes ahead with them it may make their life difficult in the long run. For example, sometimes people rush into marriage with someone they apparently love. They base their decision solely on their feelings instead of reflecting on other more important aspects, for example, if their potential future spouse will make a good life partner or a good parent and if they will help them in their obedience to Allah, the Exalted. Many marriages have ended in divorce because the couple did not reflect on the long term implications of a potential marriage. Many people often claim their spouse was very different before they got married but in most cases they have not changed at all. The truth is that before marriage they did not spend so much time with them so they did not observe certain characteristics which became obvious after marriage.

Some often rush into action and later have regrets as their choice caused them more trouble and in many cases the issue was not a big deal in the first place. This type of action can only be avoided when one reflects on the situation and observes the bigger picture meaning, the wider and long-term implications and consequences of taking a step forward.

One should not only assess if something is lawful or unlawful before making a decision. Even though, this is the most important thing to consider yet, it is not the only thing. As many lawful incorrect choices, which are beautified by the Devil, can lead to trouble further on in life.

To sum up, before making any choice a person must take a step back and reflect deeply over its lawfulness and its potential long-term benefits and harms under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever acts like this will rarely make a wrong choice they later regret.

***“...but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.”***

The Devil tries to convince muslims to always observe those who are worse than them in behaviour in order to justify their lack of striving in the obedience of Allah, the Exalted, and improving their character and behaviour for the better. For example, a muslim who offers their obligatory prayers once in a while will observe someone who does not pray at all in order to make themselves feel better. A thief will look at a murderer and convince themselves stealing is not so bad. The examples are endless. It is very strange how these muslims so easily observe those who appear worse than them in order to justify their lack of effort in obeying Allah, the Exalted, but these same people will not observe those who are in a worse off position than them when they face difficulties. For example, the person who suffers from back pain will not observe the one who is physically disabled so that it prevents them from complaining. This attitude has specifically been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2513.

In addition, if observing those who appear worse in their behaviour does not save one from punishment in a worldly court, such as a thief being pardoned by a judge because there are many murderers in the world, how can one imagine this excuse will hold up in the court of Allah, the Exalted?

Muslims should therefore avoid this trap of the Devil by observing those who appear better than them so that they are inspired to improve their

character and behaviour progressively for the pleasure of Allah, the Exalted. This is what Allah, the Exalted, demands meaning, He does not demand perfection.

***“...but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.”***

It is important to understand that no matter how much religious knowledge one obtains or how much worship and righteous deeds they perform they will never be safe from the attacks and traps of the Devil. This is because the Devil attacks each person according to how much knowledge they possess and how much righteous deeds they perform. For example, he will try to convince the muslim who is strict in offering their obligatory prayers not to offer them in congregation at the Mosque or by convincing them to delay their obligatory prayers beyond their starting times as he knows he will not be able to convince them to completely abandon the obligatory prayers. Whereas, in respect to the muslim who is struggling to establish their obligatory prayers he will attempt to convince them that they are too difficult to establish therefore they should only offer them when they are completely free. He tries to convince those who perform many voluntary righteous deeds not to gain and act on Islamic knowledge in order to improve their character so that they continue to destroy their good deeds through bad characteristics such as, lying and backing.

The Devil aims to prevent a person from reaching a higher level if he cannot convince them to fall in rank through disobedience to Allah, the Exalted. Therefore, muslims should always be on guard against his attacks and traps by persistently striving to increase in rank, improve their character and avoid acts of disobedience which is all achieved by gaining and acting on Islamic knowledge.

***“...but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.”***

A Hadith found in Sahih Bukhari, number 3294, advises that whichever path the second rightly guided Caliph of Islam, Umar Bin Khataab, may Allah be pleased with him, took the Devil would take a different path, meaning, out of fear of him. One of the reasons why the Devil acted in this way was because he had little influence over Umar Bin Khataab, may Allah be pleased with him. The Devil cannot physically force someone to commit sins. He instead encourages them to do so through whisperings. But in order for them to be effective he requires a person to possess some sort of worldly desire. Then through his whisperings he encourages the growth of this worldly desire until it drives the person to act on it thereby committing a sin. The reason the Devil had little effect on Umar Bin Khataab, may Allah be pleased with him, was because he had removed worldly desires from his heart. His only desires were connected to pleasing Allah, the Exalted. Therefore, if muslims desire to minimise the effect the Devil has on them they should remove unnecessary desires from their heart. This only occurs when one refrains from indulging in the excess and unnecessary aspects of this material world. The more they do this the more these worldly desires will leave their heart until they reach a point where they only desire to please Allah, the Exalted, in all their actions. The Devil will flee from this person as he knows he will have little effect on them. But the more one indulges in the unnecessary aspects of this material world the more worldly desires they will possess and therefore, the more influence the Devil will have over them.

***“...but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.”***

This verse also warns against bad companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a

great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*



***“...but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well], and they will have a painful punishment.”***

This verse is connected to chapter 14 Ibrahim, verse 22:

*“And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””*

This is when people on Judgment Day will try to blame the Devil for their sins in order to shift their burden of punishment to him. But this verse makes it clear that this is a futile and foolish excuse as the Devil only inspires people to commit sins meaning, he cannot physically force someone to disobey Allah, the Exalted. Each person makes a choice to obey or disobey Allah, the Exalted, and will therefore face the consequences of their choice. Unfortunately, some do not understand this important point. They often commit sins and either blame others by declaring they were convinced to act in this way or they declare as others are committing sins openly it somehow gives them a license to act in the same way. The same way a worldly judge in a court of law will never accept these excuses neither will Allah, the Exalted, on Judgment Day. It is important for Muslims not to make culture or fashion the standards for their behaviour as this will misguide them and they will be left with no valid excuses on Judgment Day. Instead, they should adhere to the teachings of Islam which simply outlines how a person must behave in all situations. It is

time muslims abandon childish excuses and sincerely 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, before they reach a day when their excuses will not be accepted by Allah, the Exalted. If Allah, the Exalted, will reject the excuses of those who blame the Devil when he is their open enemy and promised to misguide them how will Allah, the Exalted, accept any other excuse for disobeying Him?

## Chapter 16 – An Nahl, Verses 64-65

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

يَسْمَعُونَ ﴿٦٥﴾

*“And We have not revealed to you the Book except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.*

*And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.”*

***“And We have not revealed to you the Book except for you to make clear to them that wherein they have differed...”***

The scholars from the people of the Book (Jews and Christians) living in Medina were fully aware of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had been described in their divine scriptures. Chapter 6 Al An'am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*

It is important to note, that all the Holy Prophets, peace be upon them, came with the same religion, Islam – submission to Allah, the Exalted. The only thing they differed in were smaller issues but their core and fundamental teachings were one in the same. As the Holy Quran was in harmony with the unaltered teachings of the previous divine scriptures there was no good reason why the people of the book should have rejected

the Holy Quran and the one to whom it was given namely, the Holy Prophet Muhammad, peace and blessings be upon him. In fact, it was more appropriate for them to accept Islam as the scholars of the people of the book possessed knowledge which allowed them to recognize the truth easily.

In addition, the fact that the Holy Quran confirmed the unaltered teachings of the previous divine scriptures meant that when one rejected the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, they were in essence rejecting their previous divine scriptures and their Holy Prophets, such as the Holy Prophet Musa, peace be upon them, also.

After all these signs verifying the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, many of the scholars of the people of the book still concealed and misinterpreted their divine teachings out of envy and fear of losing the social status and wealth they had obtained as leaders of their societies.

For example, in the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation visited the Holy Prophet Muhammad, peace and blessings be upon him. This Christian delegation did not accept Islam but agreed to a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. When the delegation left Medina two brothers, Abu Haritha and Kurz Bin Alqama, were riding near each other. The mule of Abu Haritha stumbled and Kurz in frustration rebuked the Holy Prophet Muhammad, peace and blessings be

upon him, indirectly. Abu Haritha in response rebuked him. When Kurz asked about his response Abu Haritha told him that the Holy Prophet Muhammad, peace and blessings be upon him, was undoubtedly the final Holy Prophet, peace and blessings be upon him, they had been waiting for and who had been described in their divine scriptures. When Kurz asked him why he rejected Islam even though he knew it was the truth Abu Haritha replied that he did so because of the honor, wealth and authority their people had given them and he was afraid he would lose it all if he accepted Islam. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 75-76.

It is therefore vital for Muslims to avoid the excess love for wealth and social status. In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a Muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a Muslim should firmly

believe their provision is guaranteed to them and this allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from

Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true Muslim.

If a Muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated Muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This Muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.



The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a Muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“And We have not revealed to you the Book except for you to make clear to them that wherein they have differed...”***

One cannot understand the Holy Quran correctly without the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, muslims must sincerely obey and follow the Holy Prophet Muhammad, peace and blessings be upon him, in order to obtain right guidance from the Holy Quran.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“And We have not revealed to you the Book except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.”***

Those who truly believe fulfil the rights of the Holy Quran and will therefore obtain the blessings mentioned in this verse.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this

right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

***“And We have not revealed to you the Book except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.”***

Those who truly believe fulfil the rights of the Holy Quran and will therefore obtain the blessings mentioned in this verse.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and

incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“And We have not revealed to you the Book except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe. And Allāh has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.”***

Just like Allah, the Exalted, revives dead land through rain, He revives dead hearts through divine revelation. But this only occurs when one sincerely obtains and acts on the divine knowledge correctly.

In a Hadith found in Sunan Ibn Majah, number 253, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who obtains religious knowledge in order to show off to scholars, argue with others or attract attention to themselves will go to Hell.

Even though, the foundation of all good in both worldly and religious matters is knowledge muslims must understand that knowledge will only benefit them when they firstly correct their intention. Meaning, they strive to obtain and act on knowledge in order to please Allah, the Exalted. All other reasons will only lead to a loss of reward and even punishment if a muslim fails to sincerely repent.

In reality, knowledge is like rain water which falls on different types of trees. Some trees grow by this water in order to benefit others such as a fruit tree.



Whereas, other trees grow by this water and become a nuisance to others such as a thorny tree. Even though, the rain water is the same in both cases but the outcome is very different. Similarly, religious knowledge is the same for people but if one adopts the incorrect intention then it will become a means of their destruction. Conversely, if one adopts the correct intention it will become a means of their salvation.

Muslims should therefore correct their intention in all matters as they will be judged on this. This is confirmed in a Hadith found in Sahih Bukhari, number 1. And they should remember that one of the first people to enter Hell will be a scholar who only obtained knowledge in order to show off to others. This has been warned in a Hadith found in Sahih Muslim, number 4923.

To conclude, only obtaining and acting on useful knowledge with the correct intention is true beneficial knowledge.

Whoever conceals knowledge without a valid reason will be bridled with fire on Judgment Day. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2649. Therefore, muslims must share the useful knowledge their gain with others. It is simply foolish not to as this is one of the righteous deeds which will benefit a muslim even after they die. This has been advised in a Hadith found in Sunan Ibn Majah, number 241. Those who hoarded knowledge were forgotten by history but those who shared it with others became known as the scholars and teachers of mankind.

***“And Allāh has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.”***

The same way Allah, the Exalted, gives life to dead land, He will resurrect the dead after they have turned to dust and bones.

The perfect balance within the universe and the amazing way each creation has been created by Allah, the Exalted, indicates that everything was created for a specific purpose and end goal. When one reflects deeper on the things within the Heavens and the Earth they will realise that each thing in itself indicates that nothing is permanent. For example, the day comes but eventually it is replaced by the night. Crops grow to produce a beautiful scene but eventually they wither away. This should remind muslims that as nothing will last in the universe neither will they. And when they do reach their end they will encounter the end goal of all of creation namely, Judgement Day. In addition, many things within the Heavens and the Earth have been organised in a way that reflects the concept of life, death and resurrection. For example, the day comes forth then eventually dies out only to return once again. Crops go through a similar cycle where they come forth, eventually die and the next season return once again. These cycles should remind muslims that someday they too will die and be resurrected for the Day of Judgement.

***“...Indeed in that is a sign for a people who listen.”***

Listening correctly to the word of Allah, the Exalted, is the only way one can correctly adhere to its teachings. It is important to understand the difference between hearing and listening. Hearing is simply acknowledging a sound with one's mind even if they fail to make sense of the noise. For example, a person may hear someone shouting at them from a great distance but they will not be able to understand what they are saying. Whereas, listening involves hearing a sound and understanding it so that one's behaviour changes. For example, a person giving a specific verbal instruction to another who responds appropriately after hearing and understanding the instructions.

Muslims need to hear the word of Allah, the Exalted, and strive to understand it so that it affects their behaviour in a positive way. Unfortunately, many Muslims have failed to live up to this in respect to the Holy Quran as they are good at hearing the recitation of the Holy Quran but fail to correctly listen to it which involves understanding and acting on its teachings.

To conclude, simply hearing the word of Allah, the Exalted, is not good enough to obtain success one must strive to instead truly listen to it.

***“...Indeed in that is a sign for a people who listen.”***

Even though, the number of preachers has increased over time and accessing information has become easier yet the strength of muslims has only weakened. One of the reasons is that many muslims have adopted a mentality which has hindered them from learning and acting on Islamic knowledge namely, they believe merely listening to Islamic knowledge is good enough to succeed. This is a trap of the Devil and completely contradicts the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. They not only listened to religious knowledge but they fully intended and fulfilled this intention by acting on the knowledge they heard. Failing to act in this way has caused the faith of muslims to weaken. It is the reason why some muslims have spent decades attending religious gatherings and talks yet have not changed for the better at all. The danger of this attitude is that eventually people will fall lower by believing that they can simply declare Islam with their tongues without the need to listen or act on religious teachings. Muslims will be left with ignorance as their guide which will only lead them to destruction.

## Chapter 16 – An Nahl, Verse 66

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا

سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

*“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.*

***“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”***

This perfect system whereby the blood, excretion and milk are separated without any cross contamination indicates a Wise Creator. This perfect system could not have occurred through evolution as this process is imperfect.

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in

the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

## Chapter 16 – An Nahl, Verse 67

وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي

ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

*“And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.”*



***“And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.”***

At the time this verse was revealed intoxicants were lawful to drink yet Allah, the Exalted, still hinted that intoxicants are not considered good provision. One of the obvious reasons is that intoxicants remove a person’s reasoning, this has been indicated at the end of this verse.

In a Hadith found in Sunan Ibn Majah, number 3371, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a muslim must never consume alcohol as it is the key to all evil.

Unfortunately, this major sin has increased amongst the muslims over time. This is the key to all evil as it gives rise to other sins. This is quite obvious as a drunk loses control over their tongue and physical actions. One only needs to look at the news to observe how much crime is committed due to drinking alcohol. Even those who drink moderately only cause damage to their bodies which science has proven. The physical and mental diseases associated with alcohol are numerous and cause a heavy burden on the National Health Service and the tax payers. It is the key to all evil as it negatively affects all three aspects of a person namely, their body, mind and soul. Chapter 5 Al Ma’idah, verse 90:

*“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”*

The fact that drinking alcohol has been placed next to things which are associated with polytheism in this verse highlights how important it is to avoid.

It is such a serious sin that the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Ibn Majah, number 3376, that the one who drinks alcohol regularly will not enter Paradise.

Spreading the Islamic greeting of peace is a key to obtaining Paradise according to a Hadith found in Sunan Ibn Majah, number 68. Yet, a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 1017, advises muslims not to greet someone who regularly drinks alcohol.

Alcohol is a unique major sin as it has been cursed from ten different angles in a single Hadith found in Sunan Ibn Majah, number 3380. This includes the alcohol itself, the one who produces it, the one it is produced for, the one who sells it, the one who buys it, the one who carries it, the one to whom it is carried to, the one who uses the wealth obtained through selling it, the one who drinks it and the one who pours it. The one who

deals with something that has been cursed like this will not obtain true success unless they sincerely repent.

***“And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.”***

At the time this verse was revealed intoxicants were lawful to drink yet Allah, the Exalted, still hinted that intoxicants are not considered good provision. One of the obvious reasons is that intoxicants remove a person’s reasoning, this has been indicated at the end of this verse.

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in

the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.”***

At the time this verse was revealed intoxicants were lawful to drink yet Allah, the Exalted, still hinted that intoxicants are not considered good provision. One of the obvious reasons is that intoxicants remove a person’s reasoning, this has been indicated at the end of this verse.

This verse also indicates that a single blessing can become good for someone in both worlds or bad for them depending on how it is used.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.”***

At the time this verse was revealed intoxicants were lawful to drink yet Allah, the Exalted, still hinted that intoxicants are not considered good provision. One of the obvious reasons is that intoxicants remove a person’s reasoning, this has been indicated at the end of this verse.

This verse also indicates that a single blessing can become good for someone in both worlds or bad for them depending on how it is used. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the



Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

## Chapter 16 – An Nahl, Verses 68-69

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ

مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

*“And your Lord inspired to the bee, “Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct.*

*Then eat from all the fruits and follow the ways of your Lord laid down [for you].” There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.”*

***“And your Lord inspired to the bee, "Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.”***

Millions of different creatures exist and they all have the knowledge and understanding to take the steps needed to survive, such as finding food and creating a home. When one observes this it undoubtedly indicates that someone must be inspiring them with this knowledge namely, Allah, the Exalted.

Islam encourages people to gain this type of beneficial knowledge as it helps one recognise the power and wisdom of Allah, the Exalted.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

## Chapter 16 – An Nahl, Verse 70

وَاللَّهُ خَلَقَكُمْ ثُمَّ يُوَفِّيكُمْ وَرَمَىٰ فِيكُمْ مِمَّا كَفَرْتُمْ لِيُذِلَّ لَكُمْ أَعْيُنَكُمْ لَا يَخْلُقُ كَيْفَ يَشَاءُ ۚ وَمَنْ يُرِدْ إِلَىٰ أَزْدَلِ الْأَعْمُرِ لِيَكِي لَا يَعْلَمُ بَعْدَ عِلْمٍ

شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

*“And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent.”*

***“And Allah created you...”***

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*



***“And Allāh created you; then He will take you in death...”***

Allah, the Exalted, alone created and controls both life and death.

The muslim who understands this divine name will submit and sincerely obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience without fearing any of the creation while knowing nothing controls life or death except Allah, the Exalted. In addition, a muslim who recognises this fact will understand that as Allah, the Exalted, chose the beginning and end of every creation He has also chosen everything that occurs in between. The choices of Allah, the Exalted, are unavoidable so one should not become impatient when facing them. Instead they should simply sincerely obey Allah, the Exalted, in every situation so that they obtain reward with every passing moment. For example, they should demonstrate patience during times of difficulty and demonstrate true gratitude by using the blessings they possess correctly in times of ease. This has been advised in a Hadith found in Sahih Muslim, number 7500.

A muslim should act on this divine name by bringing their spiritual heart to life and cause death to their ego and negative characteristics by striving to remove them from themselves through obtaining and acting on Islamic knowledge.

***“And Allāh created you; then He will take you in death...”***

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 Allāh created you; then He will take you in death...”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving

for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“...And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing...”***

In a Hadith found in Jami At Tirmidhi, number 2306, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to hasten in performing righteous deeds before seven things occur.

One of these things is a debilitating sickness. This is a warning to make use of one's good health before they encounter sickness. One should observe those who have lost their good health either through sickness or through ageing and therefore make use of the good health they possess by striving to gain success in lawful worldly matters as well as religious matters while giving priority to religion over the world. For example, a muslim should use their good health to journey to the Mosques regularly in order to offer their obligatory prayers with congregation before a time comes when they desire to do this but do not possess the physical strength to do so. The amazing thing about utilizing one's good health correctly is that when a muslim eventually loses it Allah, the Exalted, will continue to grant them the same reward they used to receive when doing good deeds during their time of good health. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 500. But those who live in heedlessness fail to utilise their good health and therefore receive no reward during their good health or when they fall ill.

This is connected to the next thing mentioned in the main Hadith under discussion namely, senility. A muslim should make use of their youth and strong intelligence before they reach senility. This includes gaining and

acting on knowledge and using one's mental strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. It is important to behave in this manner before senility occurs as even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390.

***“...And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing...”***

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2516, that if a muslim safeguards Allah, the Exalted, He in turn will protect them.

This means that if one safeguards the limits and commands of Allah, the Exalted, they will be protected by Him. One can simply achieve this by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. Chapter 9 At Tawbah, verse 112:

*“...and those who observe the limits [set by] Allah. And give good tidings to the believers.”*

There are many aspects of safeguarding one’s duty to Allah, the Exalted. One of the greatest duties to safeguard is the pacts and promises made with Allah, the Exalted, and people. The greatest pact the entire mankind took with Allah, the Exalted, was accepting Him as their Lord. 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 means one must obey Allah, the Exalted, and those which lead to His obedience. But if one obeys someone which results in the disobedience of Allah, the Exalted, then they have broken their promise and taken another as their Lord. Chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

Another example is safeguarding the obligatory prayer. This has been mentioned repeatedly throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. This duty is so significant that a Hadith found in Sunan Abu Dawud, number 425, advises that whoever fulfils this duty correctly has been promised forgiveness. But the one who fails to safeguard their obligatory prayers has no guarantee of forgiveness.

Safeguarding the obligatory prayers has been indicated in another Hadith found in Sunan Ibn Majah, number 277. The Holy Prophet Muhammad, peace and blessings be upon him, has advised that only a true believer safeguards their ablution, which is the key to the prayer.

An aspect of safeguarding the limits of Allah, the Exalted, is discussed in another Hadith found in Jami At Tirmidhi, number 2458. The Holy Prophet Muhammad, peace and blessings be upon him, has advised muslims to safeguard their head and stomachs. This includes using one's eyes, ears, tongue and thoughts in the obedience of Allah, the Exalted. Protecting the stomach involves refraining from obtaining and utilising unlawful wealth and food. Safeguarding the tongue and one's passionate desire has been commanded in many different places. For example, one Hadith found in Sahih Bukhari, number 6474, advises that whoever safeguards these two things is guaranteed paradise.

A fundamental Islamic principle teaches muslims that how they act is how they shall be treated by Allah, the Exalted. For example, the Holy Quran advises muslims that whoever supports Islam will be supported by Allah, the Exalted. Chapter 47 Muhammad, verse 7:

*“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”*

Another example is found in chapter 2 Al Baqarah, verse 152. The Holy Quran declares that whoever remembers Allah, the Exalted, will be remembered by Him.

*“So remember Me; I will remember you...”*

Allah, the Exalted, will even safeguard the family of the one who safeguards His limits. The Holy Quran explains how Allah, the Exalted, safeguarded the buried treasure of two orphans as their father was righteous. As their father safeguarded the limits of Allah, the Exalted, He in turn safeguarded his orphan children. Chapter 18 Al Kahf, verse 82:

*“And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous...”*

In fact, whoever safeguards the limits of Allah, the Exalted, will find that Allah, the Exalted, gives them a way out of every difficulty in both this world and the next. Chapter 65 At Talaq, verse 2:

*“...whoever fears Allah - He will make for him a way out.”*

In some cases Allah, the Exalted, averts things from His righteous servant which outwardly seem to be good, such as getting a new job, yet there is a hidden evil or difficulty which Allah, the Exalted, desires to protect His servant from. 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.”*

The greatest thing Allah, the Exalted, protects is a muslim's faith. Allah, the Exalted, saves His servant from doubts, evil innovations, sins and anything else which could corrupt their faith. This ensures they leave the world with their faith intact.

The overall teaching of the first advice given in the main Hadith quoted at the beginning is to safeguard all the limits of Islam by utilising the blessings one possesses in ways which are pleasing to Allah, the Exalted. Whoever safeguards the limits of Allah, the Exalted, will be safeguarded by Allah, the Exalted. They will find that all difficulties and tests become bearable and they will be guided to travel through them safely while obtaining blessings in both worlds.

***“...Indeed, Allāh is Knowing...”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“...Indeed, Allāh is...Competent.”***

Allah, the Exalted, is the One who over powers all things, who in reality is the only One who possesses power and might. Anyone else who possesses strength only does so because Allah, the Exalted, granted it to them. There is no atom in this world or in the next that can escape the power and authority of Allah, the Exalted.

As all power belongs to Allah, the Exalted, a muslim should therefore always remember that the strength to perform righteous deeds and refrain from sins comes from Allah, the Exalted, alone. This will remove any chance of pride creeping into their heart. An atom's worth of which is enough to take a person to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

Whoever desires for their faith to become mighty must obey the All Mighty, Allah, the Exalted. Only then will they be granted strong faith which will aid them to overcome all difficulties so that they leave this world while Allah, the Exalted, is pleased with them. True obedience only lies in following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.”*

Truly Knowing Allah, the Exalted, is All Mighty should prevent a muslim from sinning. As they should know there is no way to escape the might of Allah, the Exalted. In addition, when a muslim engraves this divine name into their heart it prevents them from committing oppression and wronging others. They become fully aware that even if there is no person powerful enough to seek justice from them Allah, the Exalted, will certainly take them to account and punish them in both worlds. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression to others may cause the All Mighty, Allah, the Exalted, to hurl them into Hell on Judgment Day.

## Chapter 16 – An Nahl, Verses 71-72

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ  
عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِعِنْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ  
وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ  
يَكْفُرُونَ ﴿٧٢﴾

*“And Allah has favored some of you over others in provision. But those who were favored [i.e., given more] would not hand over their provision to those whom their right hands possess [i.e., slaves] so they would be equal to them therein. Then is it the favor of Allah they reject?”*

*And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?”*



***“And Allah has favored some of you over others in provision...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“And Allah has favored some of you over others in provision...”***

Unfortunately, some muslims have adopted a weak characteristic which only hinders them from improving for the better. Namely, they compare their situation and circumstances to others who are facing easier circumstances and use this as an excuse not to increase their 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. For example, a person who works full time excuses their lack of striving in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time and simply claims it is easier for them to increase their obedience to Allah, the Exalted, as they have more free time. Or a poorer muslim turns away from giving any form of charity by observing those who possess more wealth and claims that the wealthy person can more easily give charity than them. They fail to understand that these excuses may make their souls feel better but it does not aid them in this world or in the next. Allah, the Exalted, does not desire people to act according to the means of others He only desires people to act in His obedience according to their own means. For example, a person who works full time can dedicate whatever free time they possess in the obedience of Allah, the Exalted, even if that is less than someone who works part time. In this respect what the part timer does has no effect on the one who works full time so using them as an excuse not to strive harder is simply a lame excuse. The poor muslim should simply donate according to their means even if that is much less than the wealthy person as Allah, the Exalted, will judge them on what they do and He will not judge them according to what other muslims do.

Muslims should give up these useless excuses and simply obey Allah, the Exalted, according to their own means.

***“And Allah has favored some of you over others in provision...”***

In a Hadith found in Sunan Ibn Majah, number 4142, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to observe those who possess less worldly things than them instead of those who possess more as this will prevent them from becoming ungrateful.

Unfortunately, some incorrectly observe the lives of others which appear to be better than their own life. For example, normal people often observe celebrities and mistakenly believe their life is better. In most cases, this concept is not true. As people who appear to be in a better situation may well be facing difficulties which would make others not wish to trade places with them. An outsider will only observe things from one point of view. But if they could see the whole story they would realise everyone faces problems and no one has the perfect life irrespective of what their own or how famous they are. Often this misconception is caused by the media. But people fail to remember that the aim of the media is to paint a certain picture of the lives of celebrities which look appealing to read about. In most cases, if they only reported facts without sugar coating them the majority of their customers would turn away from them.

Muslims must avoid this false belief as it is a tool of the Devil who uses it to inspire people to become ungrateful over what they possess. The correct mind-set which has been advised in this Hadith will prevent one becoming ungrateful to Allah, the Exalted. Whenever a muslim feels ungrateful they should shift their focus to the countless people who are living in severe poverty and facing much greater hardships than them.

The grass is not greener on the other side of the fence it is in fact green enough on one's own side. 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.”*

***“And Allah has favored some of you over others in provision...”***

In a Hadith found in Sunan Ibn Majah, number 4210, the Holy Prophet Muhammad, peace and blessings be upon him, warned that envy destroys good deeds just like fire consumes wood.

Envy is a serious and major sin because the envier's problem is not with another person in reality it is with Allah, the Exalted, as He is the One who granted the blessing which is envied. So a person's envy only demonstrates their displeasure with the allocation and choice of Allah, the Exalted. They believe Allah, the Exalted, made a mistake when He allocated a particular blessing to another person instead of them.

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 the envier 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 feelings and strives to obtain a similar blessing without the owner losing the blessing. Even though this type is not a sin it is considered disliked if the envy is over a worldly blessing and praiseworthy if it is over 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 person who can be lawfully envied is the one who acquires and spends lawful wealth in ways pleasing to Allah, the Exalted. The second person who can be lawfully envied is the one who uses their knowledge in the correct way and teaches it to others.

An envious muslim should strive to remove this feeling from their heart by showing good character and kindness towards the person envied such as praising their good qualities and supplicating for them until their envy becomes love for them.



***“And Allah has favored some of you over others in provision...”***

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 Mosa, 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.”*

***“And Allah has favored some of you over others in provision...”***

In reality, success does not lie in having more or less provision than others. It lies in using whatever provision one has been granted in ways pleasing to Allah, the Exalted, whether it is allot or little.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And Allah has favored some of you over others in provision...”***

In reality, success does not lie in having more or less provision than others. It lies in using whatever provision one has been granted in ways pleasing to Allah, the Exalted, whether it is allot or little. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...But those who were favored [i.e., given more] would not hand over their provision to those whom their right hands possess [i.e., slaves] so they would be equal to them therein...”***

Just like a person would not desire to be treated equally to their slave how can people equate things with Allah, the Exalted, the Creator and Owner of all things?

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“...Then is it the favor of Allāh they reject?...Then in falsehood do they believe and in the favor of Allāh they disbelieve?”***

This occurs when one fails to show gratitude to Allah, the Exalted.

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.

***“And Allāh has made for you from yourselves mates...”***

In a Hadith found in Sahih Bukhari, number 5090, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person is married for four reasons: their wealth, lineage, beauty or for their piety. He concluded by warning that a person should marry for the sake of piety otherwise they will be a loser.

It is important to understand that the first three things mentioned in this Hadith are very transient and imperfect. They may give someone temporary happiness but ultimately these things will become a burden for them as they are linked to the material world and not to the thing which grants ultimate and permanent success namely, faith. One only needs to observe the rich and famous in order to understand that wealth does not bring happiness. In fact, the rich are the most unsatisfied and unhappy people on Earth. Marrying someone for the sake of their lineage is foolish as it does not guarantee the person will make a good spouse. In fact, if the marriage does not work out it destroys the family bond the two families possessed before the marriage. Marrying only for the sake of beauty meaning, love is not wise as this is a fickle emotion which changes with the passing of time and with one's mood. How many couples supposedly drowned in love ended up hating each other?

But it is important to note, that this Hadith does not mean one should find a spouse who is poor as it is important to get married to someone who can financially support a family. Neither does it mean one should not be attracted to their spouse as this is an important aspect of a healthy

marriage. But this Hadith means that these things should not be the main or ultimate reason someone gets married. The main and ultimate quality a muslim should look for in a spouse is piety. This is when a muslim fulfills the commands of Allah, the Exalted, refrains from His prohibitions and faces destiny with patience. Put simply, the one who fears Allah, the Exalted, will treat their spouse well in both times of happiness and difficulty. On the other hand, those who are irreligious will mistreat their spouse whenever they are upset. This is one of the main reasons why domestic violence has increased amongst muslims in recent years.

Finally, if a muslim desires to get married they should firstly obtain the knowledge associated with it, such as the rights they owe their spouse, the rights they are owed from their spouse and how to correctly deal with one's spouse in different situations. Unfortunately, ignorance of this leads to many arguments and divorces as people demand things which their spouse is not obliged to fulfill. Knowledge is the foundation of a healthy and successful marriage.

***“And Allāh has made for you from yourselves mates and has made for you from your mates sons and grandchildren...”***

In a Hadith found in Sahih Bukhari, number 2409, the Holy Prophet Muhammad, peace and blessings be upon him, advised that each person is a guardian and responsible for the things under their care.

The greatest thing a muslim is a guardian of is their faith. Therefore, they must strive to fulfill its responsibility by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

This guardianship also includes every blessing one has been granted by Allah, the Exalted, which includes external things such as wealth and internal things such as one's body. A muslim must fulfill the responsibility of these things by using them in the way prescribed by Islam. For example, a muslim should only use their eyes to look at lawful things and their tongue to utter only lawful and useful words.

This guardianship also extends to others within one's life such as relatives and friends. A muslim must fulfill this responsibility by fulfilling their rights such as providing for them and gently commanding good and forbidding evil according to the teachings of Islam. One should not cut off from others

especially over worldly issues. Instead, they should continue to treat them kindly hoping they will change for the better. This guardianship includes one's children. A muslim must guide them by leading by example as this by far is the most effective way in guiding children. They must obey Allah, the Exalted, practically as discussed earlier and teach their children to do the same.

To conclude, according to this Hadith everyone has some sort of responsibility they have been entrusted with. So they should gain and act on the relevant knowledge in order to fulfill them as this is a part of obeying Allah, the Exalted.

***“And Allāh has made for you from yourselves mates and has made for you from your mates sons and grandchildren...”***

In a Hadith found in Jami At Tirmidhi, number 1952, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the most virtuous gift a parent can give their child is to teach them good character.

This Hadith reminds muslims to be more concerned about the faith of their relatives, such as their children, over acquiring and imparting wealth and properties to them. It is important to understand, worldly legacies come and go. How many rich and powerful people have built massive empires only for them to be torn apart and forgotten shortly after their death? The few signs left behind from some of these legacies only endure in order to warn people not to follow in their footsteps. An example is the great empire of Pharaoh. Unfortunately, many muslims are so concerned about teaching their children how to build an empire and acquire much wealth and properties that they neglect teaching them the sincere obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This includes good manners towards Allah, the Exalted, and the creation. A muslim should not be fooled into believing they have plenty of time for teaching their children good manners as their moment of death is unknown and often pounces on people unexpectedly.

In addition, it is extremely difficult to teach good manners to children when they get older and become set in their ways. Today is the day a muslim should truly reflect on the gift they wish to impart to their children and

relatives. This is how a muslim sends forward good to the hereafter but also leaves good behind as a righteous child which supplicates for their deceased parent benefits them. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1376. It is hoped that the one who is surrounded by good in this way will be forgiven by Allah, the Exalted.

***“And Allāh has...provided for you from the good things...”***

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the Exalted, will only become a burden for its possessor in both worlds. A muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*



A muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”*

## Chapter 16 – An Nahl, Verses 73-74

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا

وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

*“And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.*

*So do not assert similarities to Allah. Indeed, Allah knows and you do not know.”*

***“And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“So do not assert similarities to Allāh...”***

Allah, the Exalted, is Single in His entity, attributes and acts. He is neither resembled by nor resembles anything whatsoever and He is without partner or equal.

The muslim who understands this divine name will ensure their actions are only performed sincerely for one single entity namely, Allah, the Exalted. Otherwise, they may find that on Judgment Day they are ordered to seek their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

A muslim should act on this divine name by striving to perfect their faith by loving, hating, giving and withholding for none other than Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.

***“So do not assert similarities to Allāh...”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a

duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard ***one's speech***.

***“...Indeed, Allāh knows...”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.



***“...Indeed, Allāh knows and you do not know.”***

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is

connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

## Chapter 16 – An Nahl, Verses 75-76

❁ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا  
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلَّ  
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ  
كُلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ  
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

*“Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know.*

*And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?”*

***“Allah presents an example...”***

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2645, that when Allah, the Exalted, desires to give someone good He provides them with Islamic knowledge.

There is no doubt that every muslim irrespective of the strength of their faith desires good in both worlds. Even though many muslims incorrectly believe that this good which they desire lies in fame, wealth, authority, companionship and their career this Hadith makes it crystal clear that true lasting good lies in gaining and acting on Islamic knowledge. It is important to note a branch of religious knowledge is useful worldly knowledge whereby one earns lawful provision in order to fulfil their necessities and the necessities of their dependents. Even though the Holy Prophet Muhammad, peace and blessings be upon him, has pointed out where good lies yet it is a shame how many muslims do not place much value in this. They in most cases only strive to obtain the bare minimum of Islamic knowledge in order to fulfil their obligatory duties and fail to acquire and act on more such as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead they dedicate their efforts on worldly things believing true good is found there. Many muslims fail to appreciate that the righteous predecessors had to journey for weeks on end just to learn a single verse or Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas today one can study Islamic teachings without leaving their home. Yet, many fail to make use of this blessing given to the modern day muslims. Out of His infinite mercy Allah, the Exalted, through his Holy Prophet Muhammad, peace and blessings be upon him, has not only pointed out where true good lies but He has also

placed this good at one's finger tips. Allah, the Exalted, has informed mankind of where an eternal buried treasure is located which can solve all the problems they may encounter in both worlds. But muslims will only obtain this good once they struggle to acquire and act on it.

***“Allāh presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal?...And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?”***

This could be referring to the difference between the one who sincerely obeys Allah, the Exalted, thereby benefiting themselves and others by using the blessings they have been granted in ways pleasing to Allah, the Exalted, and the one who disobeys Allah, the Exalted, thereby misusing the blessings they were granted so that they fail to benefit themselves and others.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“Allāh presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal?...And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?”***

This could be referring to the difference between the one who sincerely obeys Allah, the Exalted, thereby benefiting themselves and others by using the blessings they have been granted in ways pleasing to Allah, the Exalted, and the one who disobeys Allah, the Exalted, thereby misusing the blessings they were granted so that they fail to benefit themselves and others.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and



other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“Allāh presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal?...And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?”***

This could be referring to the difference between the one who sincerely obeys Allah, the Exalted, thereby benefiting themselves and others by using the blessings they have been granted in ways pleasing to Allah, the Exalted, and the one who disobeys Allah, the Exalted, thereby misusing the blessings they were granted so that they fail to benefit themselves and others.

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.

***“Allāh presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal?...And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?”***

This could be referring to the difference between the one who sincerely obeys Allah, the Exalted, thereby benefiting themselves and others by using the blessings they have been granted in ways pleasing to Allah, the Exalted, and the one who disobeys Allah, the Exalted, thereby misusing the blessings they were granted so that they fail to benefit themselves and others.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who have been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent

will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas

the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“Allāh presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal?...And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?”***

The same way the people mentioned in these examples cannot be equal neither can Allah, the Exalted, be compared to anything else as He alone created, owns and sustains the creation.

Allah, the Exalted, is the One who possesses all sovereignty which is free of all defects. It is a sovereignty which has no beginning, no end, no reduction and no limit. Allah, the Exalted, has complete and total control over the creation through management and judgment without any limitations, partners or helpers. The King cannot be hindered or prevented from carrying out His will.

By accepting Allah, the Exalted, as the only King a muslim indirectly accepts their servanthood to Him. Therefore, they must fulfil all His commands and avoid all His prohibitions. A true servant never questions the wise decisions of the King and instead submits with full trust to His choices knowing that the wise King only decrees the best for His servant. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When a muslim recognises Allah, the Exalted, as the King they will not turn to another when seeking help and instead only seek His support through sincere obedience to Him. They will always remember if they obey the King He will protect them from the creation. But if they obey the creation over Allah, the Exalted, the creation will not be able to protect them from the punishment of the only King. This is indicated in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sunan Abu Dawud, number 2625. He declared that there is no obedience to the creation if it leads to the disobedience of the Creator.

A muslim should adopt this characteristic according to their status by purifying their inner spiritual king namely, the spiritual heart through acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause their servants meaning, their bodily limbs, to obey their spiritual heart in acts of righteousness. The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 4094, that if the spiritual heart is pure the rest of the body will be pure but if the spiritual heart is corrupt the whole body will become corrupt. One should not become a slave of their evil desires and instead become a true king which controls their desires according to the teachings of Islam.



Whoever perfects this will be given a spiritual kingdom in both worlds. The ultimate destination of the one who fulfils the rights of the King by perfecting servanthood has been mentioned in the Holy Quran. They will be granted a high station in the presence of the only Omnipotent King. Chapter 54 Al Qamar, verse 55:

*“In a seat of honour near a Sovereign, Perfect in Ability.”*

***“...Praise to Allāh!...”***

Allah, the Exalted, is the One who is praised by His self-praise and by the praise of His creation. This also means that Allah, the Exalted, is the One who praises His righteous servants and handsomely rewards them for their efforts.

The muslim who understands this divine name will be far too busy in praising and obeying Allah, the Exalted, to praise himself and to worry about their rights. This will keep them away from pride which is a characteristic that leads to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 265.

A muslim must act on this divine name by only performing praiseworthy actions and adopting a praiseworthy character. This is arguably the greatest tradition of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

*“And indeed, you are of a great moral character.”*

***“...But most of them do not know.”***

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is

connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

## Chapter 16 – An Nahl, Verse 77

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ

أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

*“And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent.”*

***“And to Allah belongs the unseen [aspects] of the heavens and the earth...”***

Allah, the Exalted, is the One who possesses all sovereignty which is free of all defects. It is a sovereignty which has no beginning, no end, no reduction and no limit. Allah, the Exalted, has complete and total control over the creation through management and judgment without any limitations, partners or helpers. The King cannot be hindered or prevented from carrying out His will.

By accepting Allah, the Exalted, as the only King a muslim indirectly accepts their servanthood to Him. Therefore, they must fulfil all His commands and avoid all His prohibitions. A true servant never questions the wise decisions of the King and instead submits with full trust to His choices knowing that the wise King only decrees the best for His servant. Chapter 2 Al Baqarah, verse 216:

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When a muslim recognises Allah, the Exalted, as the King they will not turn to another when seeking help and instead only seek His support through sincere obedience to Him. They will always remember if they obey the King He will protect them from the creation. But if they obey the creation over

Allah, the Exalted, the creation will not be able to protect them from the punishment of the only King. This is indicated in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sunan Abu Dawud, number 2625. He declared that there is no obedience to the creation if it leads to the disobedience of the Creator.

A muslim should adopt this characteristic according to their status by purifying their inner spiritual king namely, the spiritual heart through acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause their servants meaning, their bodily limbs, to obey their spiritual heart in acts of righteousness. The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 4094, that if the spiritual heart is pure the rest of the body will be pure but if the spiritual heart is corrupt the whole body will become corrupt. One should not become a slave of their evil desires and instead become a true king which controls their desires according to the teachings of Islam.

Whoever perfects this will be given a spiritual kingdom in both worlds. The ultimate destination of the one who fulfils the rights of the King by perfecting servanthood has been mentioned in the Holy Quran. They will be granted a high station in the presence of the only Omnipotent King. Chapter 54 Al Qamar, verse 55:

*“In a seat of honour near a Sovereign, Perfect in Ability.”*

***“...And the command for the Hour is not but as a glance of the eye or even nearer...”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving



for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“...And the command for the Hour is not but as a glance of the eye or even nearer...”***

It is strange that even though people believe they can die at any moment yet the vast majority behave as if they will live a long life. Some dedicate their efforts to this material world to such a degree that even if they were guaranteed a long life they could not exert any more effort for the sake of the material world. Unfortunately, muslims delay preparing for the hereafter believing they can do it in the future. They often keep delaying this preparation until they suddenly encounter death unprepared.

It is important for muslims to understand that no matter how long they live life goes by in a flash. So they should take every opportunity they have in order to prepare for the eternal hereafter. This does not mean they should abandon the world completely. It means they should prioritize preparing for the hereafter by only taking what they need from the material world in order to fulfil their necessities and responsibilities according to the commands of Allah, the Exalted. This attitude will allow them to enjoy the lawful pleasures of this world and prepare adequately for the next one also. A muslim only fails preparing for the hereafter correctly because of their pursuit of the excess of this material world, not by striving to fulfil their necessities and responsibilities.

A muslim should remember the Hadith found in Sahih Muslim, number 7424, which warns that only a person's deeds will accompany them in their grave while their family and wealth abandons them at this crucial moment.

Therefore, a muslim should give priority to the thing which will aid them in their moment of need.

Muslims should not delay preparing for the hereafter otherwise they may well encounter death suddenly while unprepared as death does not come at a particular age or time. If they fail to prepare they will be left with nothing but regrets at a time when regrets will not benefit them. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“...And the command for the Hour is not but as a glance of the eye or even nearer...”***

When people, irrespective of their faith, go on holiday they only pack the things they need and maybe a little extra but they try to avoid over packing. Even the amount of money they take with them they limit in respect to their stay abroad. When they arrive they often stay in a hotel which usually has the main necessities of living with a few extras. If they believe they will never return to the same destination in the future they will never buy a house as they will claim they stay is short and they will not return. They do not get a job during their holiday claiming that they stay is short so they do not need to earn more money. They do not get married nor have children claiming the holiday destination is not their homeland where they would get married and have children. Generally speaking, this is the attitude and mind-set of holiday makers.

It is strange how muslims truly believe they will depart from this world soon meaning, they stay in the world is temporary just like being on holiday, and they believe their stay in the hereafter will be permanent yet, they do not adequately prepare for it. If they truly realised the short time they have, similarly to a holiday, they would not dedicate too much effort on their homes and instead be content with a simple home just like the traveller who is content with a simple hotel. So in reality, this world is like the holiday destination in the example yet, muslims do not treat it like one. Instead, they dedicate the majority of their efforts in beautifying their world while neglecting the eternal hereafter. It is sometimes hard to believe some muslims actually believe in the permanent hereafter when one observes the amount of effort they dedicate to the temporal world. Muslims should therefore strive in preparing for the hereafter by fulfilling the commands of

Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience while being pleased with obtaining and utilising the necessities of this world. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to live in this world as travellers in a Hadith found in Sahih Bukhari, number 6416. They should not take this world as a permanent home and instead treat it like a holiday destination.

***“...And the command for the Hour is not but as a glance of the eye or even nearer...”***

In a Hadith found in Jami At Tirmidhi, number 2306, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to hasten in performing righteous deeds before seven things occur.

The final thing mentioned in this Hadith which prevents one from performing righteous deeds is the Final Hour.

This is when the trumpet blast will occur. The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse

24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in this world and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.



***“...And the command for the Hour is not but as a glance of the eye or even nearer...”***

As the Final Hour is close muslims must prepare for it by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...And the command for the Hour is not but as a glance of the eye or even nearer...”***

As the Final Hour is close muslims must prepare for it by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...Indeed, Allah is over all things competent.”***

Allah, the Exalted, is the One who over powers all things, who in reality is the only One who possesses power and might. Anyone else who possesses strength only does so because Allah, the Exalted, granted it to them. There is no atom in this world or in the next that can escape the power and authority of Allah, the Exalted.

As all power belongs to Allah, the Exalted, a muslim should therefore always remember that the strength to perform righteous deeds and refrain from sins comes from Allah, the Exalted, alone. This will remove any chance of pride creeping into their heart. An atom's worth of which is enough to take a person to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

Whoever desires for their faith to become mighty must obey the All Mighty, Allah, the Exalted. Only then will they be granted strong faith which will aid them to overcome all difficulties so that they leave this world while Allah, the Exalted, is pleased with them. True obedience only lies in following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.”*

Truly Knowing Allah, the Exalted, is All Mighty should prevent a muslim from sinning. As they should know there is no way to escape the might of Allah, the Exalted. In addition, when a muslim engraves this divine name into their heart it prevents them from committing oppression and wronging others. They become fully aware that even if there is no person powerful enough to seek justice from them Allah, the Exalted, will certainly take them to account and punish them in both worlds. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression to others may cause the All Mighty, Allah, the Exalted, to hurl them into Hell on Judgment Day.

## Chapter 16 – An Nahl, Verse 78

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ  
السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

*“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts that perhaps you would be grateful.”*

***“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing...that perhaps you would be grateful.”***

Gratitude involves using the blessing in ways pleasing to Allah, the Exalted.

Even though, the number of preachers has increased over time and accessing information has become easier yet the strength of muslims has only weakened. One of the reasons is that many muslims have adopted a mentality which has hindered them from learning and acting on Islamic knowledge namely, they believe merely listening to Islamic knowledge is good enough to succeed. This is a trap of the Devil and completely contradicts the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. They not only listened to religious knowledge but they fully intended and fulfilled this intention by acting on the knowledge they heard. Failing to act in this way has caused the faith of muslims to weaken. It is the reason why some muslims have spent decades attending religious gatherings and talks yet have not changed for the better at all. The danger of this attitude is that eventually people will fall lower by believing that they can simply declare Islam with their tongues without the need to listen or act on religious teachings. Muslims will be left with ignorance as their guide which will only lead them to destruction.

***“And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you...vision...that perhaps you would be grateful.”***

Gratitude involves using the blessing in ways pleasing to Allah, the Exalted.

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to



them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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 Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you...vision...that perhaps you would be grateful.”***

Gratitude involves using the blessing in ways pleasing to Allah, the Exalted.

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

***“And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you...vision...that perhaps you would be grateful.”***

Gratitude involves using the blessing in ways pleasing to Allah, the Exalted.

It is important for a muslim to understand a key truth namely, nothing in creation occurs without a wise reason even if people do not observe this wisdom immediately. A muslim should treat everything which occurs, whether they are in times of ease or difficulty, as a message in a bottle. They should not get too caught up in assessing and examining the bottle as it is merely a messenger which delivers the important message. This occurs when muslims either exult over the good things which occur thereby becoming heedless to the message within the good thing. Or they become grieved during difficulties thereby becoming too distracted to understand the message within the difficulty. They should instead concentrate on following the advice of the Holy Quran and approach each situation in a balanced way. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not prohibit being happy or sad in different situations as this is a part of human nature. But it advises a balanced approach whereby

one avoids extreme emotions namely, exultant which is excessive happiness or grief which is excessive sadness. This balanced approach will allow one to focus their mind on the more important message inside the bottle meaning, inside the situation whether it is a situation of ease or difficulty. Through assessing, understanding and acting on the hidden message a muslim can improve their worldly and religious life for the better. Sometimes the message will be a wakeup call to turn back to Allah, the Exalted, before their time runs out. Sometimes it will be a way of raising their rank. Other times a way of erasing their sins and sometimes a reminder not to attach themselves to the temporal material world and the things in it. Without this assessment one will merely journey through events without improving their worldly or religious life.

***“And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you...hearts that perhaps you would be grateful.”***

Gratitude involves using the blessing in ways pleasing to Allah, the Exalted.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they

will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you...hearts [intellect] that perhaps you would be grateful.”***

Gratitude involves using the blessing in ways pleasing to Allah, the Exalted.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.



In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts that perhaps you would be grateful.”***

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.

***“...that perhaps you would be grateful.”***

In a Hadith found in Jami At Tirmidhi, number 1954, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is not grateful to people cannot be grateful to Allah, the Exalted.

Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others such as one's parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Therefore, muslims must show good character and always show appreciation for any aid or support they receive from others irrespective of its size. They should show gratitude to Allah, the Exalted, by using the blessing according to His commands as He is the source of the blessing and show gratitude to the person as they are the means which was created and chosen by Allah, the Exalted. A muslim should show gratitude verbally to people and practically by repaying their act of kindness according to their means even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216.

The person who does not show gratitude to people cannot show true gratitude to Allah, the Exalted, and therefore they will not be given an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

If a muslim desires an increase in blessings they must fulfill both aspects of gratitude namely, to Allah, the Exalted, and to people.

## Chapter 16 – An Nahl, Verse 79

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ



فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

*“Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.”*

***“Do they not see the birds controlled in the atmosphere of the sky?  
None holds them up except Allah. Indeed in that are signs for a  
people who believe.”***

Allah, the Exalted, inspires birds to manipulate the different forces such as gravity and wind patterns so that they can fly. If this inspiration was not given to them they would not be able to fly. If the different forces required for flight were not put in place they would not be able to fly either. All these different things come together perfectly so that birds can fly. This cannot occur randomly and indicates a Creator namely, Allah, the Exalted.

Generally speaking, one can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and

day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*



***“...Indeed in that are signs for a people who believe.”***

True belief 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.

***“...Indeed in that are signs for a people who believe.”***

This verse indicates that only those seeking the truth will benefit from the signs of Allah, the Exalted. Therefore, muslims must support their verbal declaration of faith by gaining and acting on Islamic knowledge so that they recognise these signs and strengthen their faith.

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...”*

## Chapter 16 – An Nahl, Verses 80-82

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا  
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا  
وَأَشْعَارِهَا أَثْنَا وَمِتْعًا إِلَى حِينٍ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ  
أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ  
بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٨٢﴾

*“And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time.*

*And Allah has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].*

*But if they turn away then only upon you is [responsibility for] clear notification.”*

***“And Allah has made for you from your homes a place of rest...”***

In a Hadith found in Jami At Tirmidhi, number 2482, the Holy Prophet Muhammad, peace and blessings be upon him, advised that all lawful spending gains reward from Allah, the Exalted, except the wealth which is spent on buildings.

This includes all spending on lawful things which is free from excessiveness, waste or extravagance. Spending on construction which is necessary is not included in this Hadith but the construction which is beyond one's needs is. This is disliked as spending on construction easily leads to waste and extravagance. In addition, the one who spends wealth on construction is less likely to donate charity and spend in ways pleasing to Allah, the Exalted. Also this behavior often leads a muslim to adopt hopes for a long life as the one who believes their stay in this world is extremely short will not waste energy and wealth on constructing a beautiful home. The greater one's hope for a long life the less righteous deeds they will perform believing they can always perform good deeds in the future. It also causes one to delay sincere repentance believing they can always change for the better in the future. Finally, it causes one to dedicate more efforts to the world in order to create a more comfortable life for their supposed long stay in this world.

Actively taking part in unnecessary construction occupies one's time which prevents them from performing voluntary righteous deeds, such as fasting and the voluntary night prayer out of extreme fatigue. It also prevents them from striving to gain and act on Islamic knowledge.



Finally, in reality taking part in unnecessary construction never ends. Meaning, the moment a person completes one part of their home they move to the next until the cycle repeats itself.

Therefore, muslims should adhere to what is within their necessity in respect to all things not just construction so that they can avoid these negative consequences.

***“...and enjoyment for a time.”***

This verse indicates the importance of remembering that even though this world is a settlement for mankind it is only a temporary one and therefore their focus should always be directed towards their permanent home namely, the hereafter.

In a Hadith found in Jami At Tirmidhi, number 2377, the Holy Prophet Muhammad, peace and blessings be upon him, declared that he was not concerned over the excess of this material world and his example in this world is of a rider who takes a short rest under the shade of a tree and then leaves it behind by moving on.

In reality, each person is a traveller who stays in this world for a very limited time compared to where they came from meaning, the world of the souls and to where they are heading which is the eternal hereafter. In fact, this world in comparison is like waiting at a bus stop. In this Hadith this world has been compared to a shadow. This is because a shadow does not last long and fades away quickly without people even taking notice which is exactly how a person's days and nights pass away. The Holy Prophet Muhammad, peace and blessings be upon him, did not mention a traveller's inn or a hotel as these are solid structures which indicate permanence. A fading shadow better describes this material world. This is because no matter how old a person is they always admit that their life flashed by and felt like a moment. Chapter 79 An Naziat, verse 46:

*“It will be, on the Day they see it (Judgment Day), as though they had not remained [in the world] except for an afternoon or a morning thereof.”*

The Holy Prophet Muhammad, peace and blessings be upon him, indicated a rider not someone walking as the one who is walking would rest more under the shade of the tree than a rider. This further indicates the limited time people spend in this world.

Taking a rest in the shade indicates the importance of one correctly using the material world in order to obtain the provisions they need just like the rider takes the provision they need namely, rest. A muslim should therefore prepare for their immediate departure from this world by preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

This does not mean one should abandon this world as this Hadith clearly indicates one should make use of the material world in order to prepare for the hereafter. The rider takes a rest and muslims must gather the things which will benefit them in the hereafter instead of dedicating their time to unnecessary things which will leave them empty handed on Judgment Day. Chapter 89 Al Fajar, verses 23-24:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life.”*

***“...and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time. And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].”***

Submission in the case of the blessings one has been granted involves using them in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time. And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].”***

Submission in the case of the blessings one has been granted involves using them in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and

other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time. And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].”***

True submission 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.

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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 He complete His favor upon you that you might submit [to Him]. But if they turn away, [Prophet Muhammad, peace and blessings be upon him] - then only upon you is [responsibility for] clear notification.”***

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

***“...Thus does He complete His favor upon you that you might submit [to Him]. But if they turn away, [Prophet Muhammad, peace and blessings be upon him] - then only upon you is [responsibility for] clear notification.”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themself to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themself always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

***“...Thus does He complete His favor upon you that you might submit [to Him]. But if they turn away, [Prophet Muhammad, peace and blessings be upon him] - then only upon you is [responsibility for] clear notification.”***

Even though commanding good and forbidding evil is an important duty on each muslim yet they will encounter people who do not seem to listen nor act on the advice given to them. This is quite obvious especially in this day and age. In cases like this it is best not to give up but to consider changing one's technique. Advising others through words is one way of commanding good and forbidding evil but a better way is to advise others through one's actions. The Holy Prophet Muhammad, peace and blessings be upon him, was the greatest teacher as he advised others through his words and actions. This leading by example technique is important to adopt as it is more likely to affect others in a positive way. But those who still fail to accept this technique of commanding good and forbidding evil should be left alone. One should continue showing a practical example but perhaps take a step back from verbally advising them as continuously advising others who do not pay attention can cause both parties to become irritated and angered. This contradicts the very attitude a muslim should possess when they advise others towards good. It is a sad truth that one should not bother verbally imposing themselves on people who do not care what they have to say. But they should continue advising others through their actions. In this way one not only helps themselves by refining their own character but also fulfills their duty in commanding good and forbidding evil. Chapter 31 Luqman, verse 17:

*“...enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve.”*

***“...Thus does He complete His favor upon you that you might submit [to Him]. But if they turn away, [Prophet Muhammad, peace and blessings be upon him] - then only upon you is [responsibility for] clear notification.”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.



In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

## Chapter 16 – An Nahl, Verse 83

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

*“They recognize the favor of Allah; then they deny it. And most of them are disbelievers.”*

***“They recognize the favor of Allah; then they deny it. And most of them are disbelievers.”***

It is important to note that in this verse, and in many others, gratitude has been used interchangeably with belief and ingratitude with disbelief. This indicates that a person cannot be a true believer until they show gratitude.

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.

***“They recognize the favor of Allah; then they deny it. And most of them are disbelievers.”***

It is important to note that in this verse, and in many others, gratitude has been used interchangeably with belief and ingratitude with disbelief. This indicates that a person cannot be a true believer until they show gratitude.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

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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.

## Chapter 16 – An Nahl, Verses 84-86

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ

يُسْتَعْتَبُونَ ﴿٨٤﴾

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا

الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

﴿٨٦﴾

*“And [mention] the Day when We will resurrect from every nation a witness [i.e., their prophet]. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allah].*

*And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.*

*And when those who associated others with Allah see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You." But they will throw at them the statement, "Indeed, you are liars."”*

***“And [mention] the Day when We will resurrect from every nation a witness [i.e., their prophet]...”***

In a Hadith found in Sunan Ibn Majah, number 4308, 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.

***“...Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allāh].”***

This verse is connected to chapter 14 Ibrahim, verse 22:

*“And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””*

This is when people on Judgment Day will try to blame the Devil for their sins in order to shift their burden of punishment to him. But this verse makes it clear that this is a futile and foolish excuse as the Devil only inspires people to commit sins meaning, he cannot physically force someone to disobey Allah, the Exalted. Each person makes a choice to obey or disobey Allah, the Exalted, and will therefore face the consequences of their choice. Unfortunately, some do not understand this important point. They often commit sins and either blame others by declaring they were convinced to act in this way or they declare as others are committing sins openly it somehow gives them a license to act in the same way. The same way a worldly judge in a court of law will never accept these excuses neither will Allah, the Exalted, on Judgment Day. It is important for muslims not to make culture or fashion the standards for their behaviour as this will misguide them and they will be left with no valid excuses on Judgment Day. Instead, they should adhere to the teachings of Islam which simply outlines how a person must behave in all situations. It is time muslims abandon childish excuses and sincerely 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, before they reach a day when their excuses will not be accepted by Allah, the Exalted. If Allah, the Exalted, will reject the excuses of those who blame the Devil when he is their open enemy and promised to misguide them how will Allah, the Exalted, accept any other excuse for disobeying Him?

***“...Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allāh].”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, “Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.”***

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 when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of

righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

***“And when those who associated others with Allāh see their  
"partners," they will say, "Our Lord, these are our partners [to You]  
whom we used to invoke [in worship] besides You."..."”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous

deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“And when those who associated others with Allāh see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke [in worship] besides You." But they will throw at them the statement, "Indeed, you are liars."”***

The idols will reject the people who worshipped them as the truth is that each idol worshipper only worshipped their own desires. The idols were just a physical manifestation of their desires which they worshipped. This is obvious as a person who worships an idol knows that the lifeless idol cannot command them to live their life a certain way so the worshiper themselves decide how they imagine their lifeless idol would like them to live. And this code of conduct is based on nothing but their own desires. Therefore, their worship of their desires is the root of their idol worshipping which their idols will remind them of on Judgement Day.

So in this respect any desire which distracts one from the sincere obedience of Allah, the Exalted, becomes an idol.

In a Hadith found in Sahih Bukhari, number 2886, the Holy Prophet Muhammad, peace and blessings be upon him, criticized the slaves of wealth and fine clothing. These people are pleased when they receive these things and become displeased when they do not.



In reality, this applies to all non-essential worldly things. This criticism is not directed at those who strive in the material world in order to fulfill their needs and the needs of their dependents as this is a part of obeying Allah, the Exalted. But it is directed at those who either pursue the unlawful in order to obtain wealth and other worldly things in order to satisfy their desires and the desires of others. And it is directed at those who pursue non-essential lawful things in such a way that it causes them to neglect obeying Allah, the Exalted, correctly. This obedience involves fulfilling His commands, 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 prevents them from preparing adequately for the hereafter and their final judgment.

In addition, this criticism is for those who are impatient when they do not obtain their unnecessary desires in this world. This attitude can cause a muslim to obey Allah, the Exalted, on the edge. Meaning, they obey Him when they obtain their desires but when they do not they angrily turn away from His obedience. The Holy Quran has warned of a severe loss in both worlds for the one who adopts this attitude. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

Muslims should instead learn to be patient and content with what they possess as this is true richness according to a Hadith found in Sahih

Muslim, number 2420. In reality, the person full of desires is needy meaning, poor even if they possess much wealth. A muslim should know Allah, the Exalted, grants people what is best for them and not according to their desires as this in most cases would lead to their destruction. Chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”*

## Chapter 16 – An Nahl, Verses 87-88

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا

كَانُوا يُفْسِدُونَ ﴿٨٨﴾

*“And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent.*

*Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.”*

***“And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent.”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, “Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“...and lost from them is what they used to invent.”***

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not

sins over learning and acting on these two sources of guidance they will not achieve success.

***“...and lost from them is what they used to invent.”***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.



***“Those who disbelieved and averted [others] from the way of Allāh  
- We will increase them in punishment over [their] punishment for  
what corruption they were causing.”***

In a Hadith found in Jami At Tirmidhi, number 2674, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who guides others to something good will receive the same reward as those who act on their advice. And those who guide others to sins will be held accountable as if they committed the sins.

It is important for muslims to be careful when advising and guiding others. A muslim should only advise others in matters of good so that they gain reward from it and avoid advising others to disobey Allah, the Exalted. A person will not escape punishment on Judgment Day by simply claiming they are only inviting others towards sins even if they did not commit the sins themselves. Allah, the Exalted, will hold both the guide and the follower accountable for their actions. Muslims should therefore only advise others to do the things they would do themselves. If they dislike an action being recorded in their book of deeds they should not advise others to perform that action.

Because of this Islamic principle muslims should ensure they gain the adequate knowledge before advising others as they can easily multiply their own sins if they incorrectly advise others.

In addition, this principle is an extremely easy way for muslims to gain reward for actions they cannot perform themselves due to a lack of

means, such as wealth. For example, a person who is not financially able to donate charity can encourage others to do so and this will result in them gaining the same reward as the one who gave charity.

***“Those who disbelieved and averted [others] from the way of Allāh  
- We will increase them in punishment over [their] punishment for  
what corruption they were causing.”***

A sign of hypocrisy is that a person spreads corruption in society. This negative characteristic affects all social levels beginning from a family unit and ending at the international level. This type of person dislikes seeing people uniting on good as this may cause the worldly status of others to increase beyond their own. This drives them to backbiting and slander in order to cause people to turn against each other. Their evil attitude destroys their own ties of kinship and when they observe other families who are happy it drives them to destroy their happiness also. They are fault finders who dedicate their time unveiling the mistakes of others in order to drag their social status down. They are the first people to begin gossiping about others and act deaf whenever good things are spoken about. Peace and quiet disturbs them so they seek to create problems in order to entertain themselves. They fail to remember the Hadith found in Sunan Ibn Majah, number 2546. It advises that whoever covers the faults of others Allah, the Exalted, will cover their faults. But whoever seeks out and unveils the faults of others Allah, the Exalted, will expose their faults to the people. So in reality, this type of person is only unveiling their own faults to society even though they believe they are exposing the faults of others.

***“Those who disbelieved and averted [others] from the way of Allāh - We will increase them in punishment over [their] punishment for what corruption they were causing.”***

This verse warns against bad companionship.

Muslims should note that a major sign of true love is when one directs their beloved towards the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is because obedience leads to success and safety in both this world and in the hereafter. A person who does not desire safety and success for a person can never truly love them irrespective of what they claim or how they treat the other person. The same way a person becomes happy when their beloved obtains worldly success, like a job, they will also desire their beloved to obtain success in the hereafter. If a person does not care about another obtaining safety and success especially, in the next world then they do not love them.

A true lover could not bear knowing and seeing their beloved facing difficulties and punishment in this world or in the next. This is only avoidable through the sincere obedience of Allah, the Exalted. Therefore, they would always direct their beloved towards the obedience of Allah, the Exalted. If a person directs another towards their own selfish interest or the interest of others instead of the obedience of Allah, the Exalted, it is a clear sign that they do not truly love them. This applies to all relationships such as friendships and relatives.

Therefore, a muslim should assess whether those in their life direct them towards Allah, the Exalted, or not. If they do then it is a clear sign of their love for them. If they do not then it is a clear sign that they do not truly love them. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

***“Those who disbelieved and averted [others] from the way of Allāh - We will increase them in punishment over [their] punishment for what corruption they were causing.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

## Chapter 16 – An Nahl, Verse 89

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا  
عَلَىٰ هَٰؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

وَبُشْرَىٰ لِّلْمُسْلِمِينَ ﴿٨٩﴾

*“And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their prophet]. And We will bring you [O Prophet, peace and blessings be upon him] as a witness over these. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.”*



***“And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their prophet]. And We will bring you [Prophet Muhammad, peace and blessings be upon him] as a witness over these...”***

In a Hadith found in Sunan Ibn Majah, number 4308, 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.

***“...And We have sent down to you the Book as clarification for all things...”***

Explaining all things refers to the fact that Allah, the Exalted, discussed the root problems found within society and explained the remedy for them. By correcting root problems the countless branch problems which stem from them were automatically addressed and corrected. This is how the divine revelations addressed all things.

Many thinkers have come and gone which have addressed the issues people and society face but as these solutions target branch issues the benefit of these solutions are minimal. Whereas, Allah, the Exalted, through this method of addressing root issues, which affect an individual and the society, has clarified all things so that people can achieve success in both worlds.

***“...And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.”***

The true muslim will obtain the blessings mentioned in this verse as they will fulfil 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.

***“...And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.”***

The true muslim will obtain the blessings mentioned in this verse as they will fulfil the rights of the Holy Quran.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and

incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

## Chapter 16 – An Nahl, Verse 90

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ ﴾

*“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*



***“Indeed, Allah orders justice...and forbids immorality and bad conduct and oppression...”***

In a Hadith found in Sahih Muslim, number 4721, the Holy Prophet Muhammad, peace and blessings be upon him, advised that those who acted with justice will be sitting on thrones of light close to Allah, the Exalted, on Judgment Day. This includes those who are just in their decisions in respect to their families and those under their care and authority.

It is important for Muslims to always act with justice in all occasions. One must show justice to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. They must use all the blessings they have been granted in the correct way according to the teachings of Islam. This includes being just to their own body and mind by fulfilling their rights of food and rest as well as using each limb according to its true purpose. Islam does not teach Muslims to push their body and minds beyond their limits thereby causing themselves harm.

One should be just in respect to people by treating them how they wish to be treated by others. They should never compromise on the teachings of Islam by committing injustice to people in order to obtain worldly things. This will be a major cause of people entering Hell which has been indicated in a Hadith found in Sahih Muslim, number 6579.

They should remain just even if it contradicts their desires and the desires of their loved ones. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both.<sup>1</sup> So follow not [personal] inclination, lest you not be just...”*

One must be just towards their dependents by fulfilling their rights and necessities according to the teachings of Islam which has been advised in a Hadith found in Sunan Abu Dawud, number 2928. They should not be neglected nor handed over to others such as school and Mosque teachers. A person should not take on this responsibility if they are too lazy to act with justice in regards to them.

To conclude, no person is free of acting with justice as the minimum is acting with justice in respect to Allah, the Exalted, and oneself.

***“Indeed, Allah orders justice...and forbids immorality and bad conduct and oppression...”***

One of the major reasons why society seems to be digressing is because people have abandoned acting justly. The Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sahih Bukhari, number 6787, that previous nations were destroyed as the authorities would punish the weak when they broke the law but would pardon the rich and influential. The Holy Prophet Muhammad, peace and blessings be upon him, being the head of state even declared in this Hadith that if his own daughter committed a crime he would enforce the full legal punishment on her. Even though members of the general public might not be in a position to advise their leaders to remain just in their actions but they can influence them indirectly by acting justly in all their dealings and actions. For example, a muslim must act justly in respect to their dependents, such as their children, by treating them equally. This has been specifically advised in a Hadith found in Sunan Abu Dawud, number 3544. They should act justly in all their business dealings irrespective of who they deal with. If people act with justice on an individual level then communities can change for the better and in turn those who are in influential positions, such as politicians, will act justly whether they desire to or not.

***“Indeed, Allāh...good conduct...and forbids immorality and bad conduct and oppression...”***

In a Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the heaviest thing in the scales of Judgment Day will be good character. This includes showing good character towards Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. It also includes showing good character towards people. Unfortunately, many muslims strive to fulfil the obligatory duties in respect to Allah, the Exalted, but neglect the second aspect by mistreating others. They fail to understand its importance. A Hadith found in Jami At Tirmidhi, number 2515, clearly advises that a person will not be a true believer until they love for others what they love for themselves. Meaning, the same way a person desires to be treated kindly they must also treat others with good character otherwise they will not succeed as the only truly successful people are the believers.

In addition, a person cannot be a true believer until they keep their verbal and physical harm away from others and their possessions irrespective of their faith. This has been confirmed in a Hadith found in Sunan An Nasai, number 4998.

The Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sahih Bukhari, number 3318, that a woman will enter Hell because she mistreated a cat which led to its death. And another Hadith found in Sunan Abu Dawud, number 2550, advises that a man was

forgiven because he fed a thirsty dog. If this is the outcome of showing good character and the consequences of showing evil character to animals can one imagine the importance of showing good character towards Allah, the Exalted, and people? In fact, the main Hadith under discussion concludes by advising that the one who possesses good character will be rewarded like the muslim who persistently worships Allah, the Exalted, and regularly fasts.

***“Indeed, Allāh...good conduct...and forbids immorality and bad conduct and oppression...”***

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.

***“Indeed, Allāh...good conduct...and forbids immorality and bad conduct and oppression...”***

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the general public. This includes desiring the best for them at all times and showing this through one’s words and actions. It includes advising others to do good, forbidding them from evil, to be merciful and kind to others at all times. This can be summed up by a single Hadith found in Sahih Muslim, number 170. It warns that one cannot be a true believer until they love for others what they desire for themselves.

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can understand its importance as it has been placed with two vital obligatory duties.

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this puts themselves in difficulty. For example, one may sacrifice purchasing certain things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:



*“...Satan certainly seeks to sow discord among them...”*

One way of uniting people is to veil the faults of others and advise them privately against sins. The one who acts in this way will have their sins veiled by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible one should advise and teach the aspects of religion and the important aspects of the world to others so that both their worldly and religious lives improve. A proof of one's sincerity to others is that they support them in their absence for example, from the slander of others. Turning away from others and only worrying about oneself is not the attitude of a muslim. In fact, this is how most animals behave. Even if one cannot change the whole society they can still be sincere in helping those in their life, such as their relatives and friends. Simply put, one must treat others how they desire people to treat them. Chapter 28 Al Qasas, verse 77:

*“...And do good as Allah has done good to you...”*

***“Indeed, Allāh...good conduct...and forbids immorality and bad conduct and oppression...”***

It is important for muslims to understand that when they treat others kindly it in reality, benefits themself and not others. This is because treating others kindly has been commanded by Allah, the Exalted, and fulfilling this important duty gains one reward.

In addition, when one is kind to others they will supplicate for them while they are alive which will benefit them. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 6929, that a supplication done for a person in secret is always answered.

In addition, the people will supplicate for them after they pass away which is definitely answered as it has been recorded in the Holy Quran. Chapter 59 Al Hashr, verse 10:

*“...saying, "Our Lord, forgive us and our brothers who preceded us in faith...”*

Finally, a person who treated others kindly will gain their intercession on the Day of Judgment, which is a day people will be desperate for the intercession of others. This has been confirmed in a Hadith found in Sahih Bukhari, number 7439.

But those who mistreat others even if they fulfil their duties towards Allah, the Exalted, will miss out on the benefits mentioned earlier. And on Judgment Day they will find that Allah, the Exalted, will not forgive them until their victim forgives them first. If they choose not to then the oppressor's good deeds will be given to their victim and if needed the victim's sins will be given to their oppressor. This may cause the oppressor to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Therefore, a muslim should be kind to themselves by being kind to others as in reality they are only benefiting themselves in this world and the next. Chapter 29 Al Ankabut, verse 6:

*“And whoever strives only strives for [the benefit of] himself...”*

***“Indeed, Allāh...good [excellent] conduct...and forbids immorality and bad conduct and oppression...”***

In a long Hadith found in Sahih Muslim, number 99, the Holy Prophet Muhammad, peace and blessings be upon him, explained the meaning of excellence. This excellence refers to one’s conduct and behavior towards Allah, the Exalted, and the creation. Acting with excellence has been mentioned throughout the Holy Quran, such as chapter 10 Yunus, verse 26:

*“For them who have done excellent is the best [reward] - and extra...”*

The Holy Prophet Muhammad, peace and blessings be upon him, has explained this verse in Hadiths found in Sahih Muslim, numbers 449 and 450. The word extra in this verse refers to when the inhabitants of Paradise will be blessed with the divine vision of Allah, the Exalted. This reward befits the muslim who acts with excellence. As excellence means to lead one’s life as if they can witness Allah, the Exalted, observing their outer and inner being at all times. A person who can observe a powerful authority watching them will never misbehave out of awe of them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once advised someone to always behave as if they were constantly being observed by a righteous man they respected. This has been advised in a Hadith found in Imam Tabarani’s, Al Mu’jam Al Kabir, number 5539.

Whoever acts in this manner will very rarely commit sins and always hasten towards good deeds. This attitude creates the fear of Allah, the Exalted, and acts as a shield from the fire of trials in this world and the fire of Hell in the hereafter. This vigilance will ensure one not only fulfills all their duties towards Allah, the Exalted, but it also encourages them to fulfill their responsibilities towards the creation. The peak of which is to sincerely treat others with kindness. This person will fulfill the Hadith found in Jami At Tirmidhi, number 251, which advises that a person cannot be a true believer until they love for others what they love for themselves.

This level of excellence ensures one acts with the right intention, which is the foundation of faith according to the Hadith found in Sahih Bukhari, number 1. Success is guaranteed for the one who performs good deeds and demonstrates good behavior with the right intention namely, to please Allah, the Exalted. The more excellent a person acts the stronger their faith becomes until they become a muslim who is far from heedlessness and is always struggling to beautify their hereafter and worldly life according to the teachings of Islam.

It is feared that the opposite of this reward will be given to those who turned away from Allah, the Exalted. As they lived without fearing the all-encompassing gaze of Allah, the Exalted, they will be veiled from seeing Him in the hereafter. Chapter 83 Al Mutaffifin, verse 15:

*“No! Indeed, from their Lord, that Day, they will be partitioned.”*

Those who fail to reach the level of acting as if they witness Allah, the Exalted, must act on the second part of the advice given in the main Hadith quoted at the beginning. This person should sincerely believe that Allah, the Exalted, is constantly observing them. Even though this state is lower in rank than the one who acts as if they observe Allah, the Exalted, none the less, it is a great way of adopting true fear of Allah, the Exalted. As mentioned earlier this attitude will prevent one from committing sins and encourage them towards good deeds. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in Imam Tabarani's, Al Mu'jam Al Kabir, number 7935, the one who strives to adopt this mentality will be granted shade on the Day of Judgment by Allah, the Exalted.

The divine presence of Allah, the Exalted, is mentioned throughout the Holy Quran, such as Chapter 57 Al Hadid, verse 4:

*"...He is with you wherever you are. And Allah, of what you do, is Seeing."*

The Holy Prophet Muhammad, peace and blessings be upon him, has advised to adopt the true awareness of the divine presence of Allah, the Exalted, in many Hadiths. For example, in one divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, declares that He is with whoever remembers Him. This is the reason why it has been reported in Hilyat Al Awliya, volume 1, pages 84 and 85, about the Commander of the Faithful, Ali Bin Abu Talib, may Allah be pleased with him, that he shied away from the glitter and pomp of the material world and only found solace in the

lonely night. Meaning, he sought the companionship of Allah, the Exalted, rather than the companionship of people.

Adopting the awareness of the divine presence of Allah, the Exalted, not only prevents sins and encourages good deeds but it also prevents loneliness and depression. A person is very rarely affected by mental health issues when they are constantly surrounded by a person who loves them and aids them. No one loves the creation more than Allah, the Exalted, and there is no doubt that He is the source of all aid. Therefore, acting with excellence benefits one's faith, actions, emotional state and the wider society.

A muslim must avoid becoming like those who treat Allah, the Exalted, as the most insignificant of those who observe them. This is a serious spiritual illness which leads to all types of sins and evil behavior towards Allah, the Exalted, and the creation.

***“Indeed, Allāh orders...giving [help] to relatives and forbids immorality and bad conduct and oppression...”***

Upholding the ties of kinship is a vital aspect of Islam which cannot be abandoned if one desires success in both worlds. A true sign of one’s faith is not spending all day worshipping Allah, the Exalted, in a Mosque but it is to fulfill the rights of Allah, the Exalted, and to fulfill the rights of the creation. One of the most important rights of the creation is to uphold the ties of kinship. One can feign piety by dressing Islamically but they cannot deceive Allah, the Exalted. When one turns the pages of history they will always observe that the pious servants of Allah, the Exalted, maintained their ties of kinship. Even when their relative’s mistreated them they still responded with kindness. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

In a Hadith found in Sahih Muslim, number 6525, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, will always aid the one who strives to maintain their ties of kinship even if their relatives make things difficult for them.



Replying good with good is not special whereas, replying good to evil is the sign of a sincere believer. The former behavior is even seen in animals. In most cases, when one treats an animal kindly it will in turn show affection back. It is confirmed in a Hadith found in Sahih Bukhari, number 5991, that the one who truly upholds the bonds of kinship is the one who maintains ties even when their relatives sever them. The Holy Prophet Muhammad, peace and blessings be upon him, was constantly terrorized by most of his relatives but he always showed kindness towards them.

It is commonly known that one cannot achieve success without the closeness of Allah, the Exalted. But in a Hadith found in Sahih Bukhari, number 5987, Allah, the Exalted, has clearly declared that He will sever bonds with the one who cuts their ties of kinship over worldly reasons. Bear in mind, this is true irrespective of how much one struggles to fulfill the rights of Allah, the Exalted, in the form of worship such as, the obligatory prayers. If Allah, the Exalted, cuts ties with a muslim how can they achieve His closeness and eternal success?

In addition, in most cases Allah, the Exalted, delays the punishment of sins in order to give people the opportunity to repent. But breaking the ties of kinship over worldly reasons is punished swiftly. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 4212.

Unfortunately, severing ties is commonly seen in the world today. People easily sever ties of kinship over petty worldly reasons. They fail to recognize that any loss which occurs in the material world is temporary but

if they are disconnected from Allah, the Exalted, they will face prolonged suffering in both worlds.

A reason for breaking the ties of kinship which is commonly seen within the Islamic community is when one reaches a higher social status through their occupation. This inspires them to discard their relatives as they believe they are not worthy of interacting with them anymore. Their love for their wealth and social status pushes them to the doors of paranoia which convinces them that their relatives only wish to take their wealth from them.

The Holy Quran indicates that these bonds will be questioned about on the Day of Judgment. Chapter 4 An Nisa, verse 1:

*“...And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever over you, an Observer.”*

This verse also clearly indicates that one cannot obtain piety without upholding the ties of kinship. So those who believe they can achieve it through excess worship and fasting are proven wrong and must therefore change their behaviour.

Islam teaches muslims to uphold all ties of kinship by aiding their relatives in matters which are good whenever and wherever possible. They have been ordered to adopt a constructive mindset which unites relatives for the benefit of society rather than a destructive mentality which only causes divisions within families. According to a Hadith found in Sunan Abu Dawud, number 4919, creating divisions amongst people leads to one's destruction.

Those who sever their ties of kinship have been cursed in the Holy Quran. Chapter 47 Muhammad, verses 22-23:

*“So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed...”*

How can one achieve their lawful desires in this world or in the next when they are encompassed with the curse of Allah, the Exalted, and deprived of His mercy?

Islam does not order one to go beyond their means in supporting their relatives nor does it ask them to sacrifice the limits of Allah, the Exalted, for their relatives as there is no obedience to the creation if it means disobedience to the Creator. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2625. Therefore, one should never join their relatives in acts of evil. In this case, a muslim should command their relatives to do

good and gently forbid them from evil while maintaining respect for them.  
Chapter 5 Al Ma'idah, verse 2:

*“And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

Countless benefits are obtained by the one who maintains the ties of kinship for the sake of Allah, the Exalted. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who maintains ties will be blessed with extra grace in their provision and in their life. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1693. This means that their provision irrespective of how little it is will be enough for them and it will provide them with peace of mind and body. Grace in life means they will find time to fulfill all their religious and worldly duties. These are two blessings Muslims spend their whole life and wealth trying to obtain but many fail to recognize that Allah, the Exalted, has placed both of them in maintaining ties of kinship.

Maintaining ties of kinship is so important that the Holy Prophet Muhammad, peace and blessings be upon him, ordered Muslims to fulfill this vital duty even with their non-Muslim relatives. A Hadith advising this is found in Sahih Muslim, number 2324.

One of the traps of the Devil is that he aims to create dissension between relatives and within society which leads to broken families and social divisions. His ultimate goal is to weaken Islam as a nation. Unfortunately, some have become infamous for harboring grudges which go on for decades and pass on from generation to generation. A person will treat a relative well for decades but over one mistake and argument the latter will vow never to speak to them again. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Muslim, number 6526, that it is unlawful for a muslim to cut off ties from another muslim over a worldly issue for more than three days. If this is the command regarding severing ties with a non-relative can one imagine the seriousness of severing ties with relatives? This question has been answered in Sahih Bukhari, number 5984. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that the one who severs ties with a relative over worldly reasons will not enter Paradise.

One must reflect on the verses and Hadiths which discuss this important topic and realize that if after decades of sins Allah, the Exalted, does not close His doors or sever links with people why do people so easily turn their backs on their relatives over small worldly issues? This must change if one desires for their connection to Allah, the Exalted, to remain intact.

***“...and forbids immorality and bad conduct and oppression...”***

Sins have been classified as minor and major. Over time many definitions have been given regarding what exactly a major sin is. One simple classification is that any sin which Islam has commanded the Islamic government to punish is classed as a major sin. Another classification is that if any sin is mentioned with Hellfire, the anger of Allah, the Exalted, or the curse of Allah, the Exalted, then it is a major sin. For example, backbiting is a major sin as it is cursed in the Holy Quran. Chapter 104 Al Humazah, verse 1:

*“Woe to every backbiter, slanderer.”*

Some muslims believe there are only seven major sins which have been mentioned in a Hadith found in Sahih Bukhari, number 2766. But they fail to realize that even though these seven are major sins it does not mean that they are only seven. In fact, there are other Hadiths which mention other major sins such as, disobeying parents. This Hadith is found in Sahih Bukhari, number 6273. The seven major sins declared in the Hadith quoted earlier are: polytheism, magic, killing an innocent, dealing with financial interest, usurping the wealth of orphans, fleeing a battlefield and accusing an innocent woman of fornication.

It is important to note, that when one persists on minor sins they become major in the sight of Islam.

Major sins are only forgiven with sincere repentance whereas minor sins can be erased by avoiding the major sins and performing righteous deeds. Chapter 4 An Nisa, verse 31:

*“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins...”*

Sincere repentance includes regret, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, making a firm promise not to commit the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should ensure they avoid all types of sins irrespective of size as one of the traps of the Devil is that he inspires muslims to disregard small sins. One should always remember that mountains are made up of small stones.

***“...and forbids immorality and bad conduct and oppression...”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*



The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“...He admonishes you that perhaps you will be reminded.”***

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

***“...He admonishes you that perhaps you will be reminded.”***

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2645, that when Allah, the Exalted, desires to give someone good He provides them with Islamic knowledge.

There is no doubt that every muslim irrespective of the strength of their faith desires good in both worlds. Even though many muslims incorrectly believe that this good which they desire lies in fame, wealth, authority, companionship and their career this Hadith makes it crystal clear that true lasting good lies in gaining and acting on Islamic knowledge. It is important to note a branch of religious knowledge is useful worldly knowledge whereby one earns lawful provision in order to fulfil their necessities and the necessities of their dependents. Even though the Holy Prophet Muhammad, peace and blessings be upon him, has pointed out where good lies yet it is a shame how many muslims do not place much value in this. They in most cases only strive to obtain the bare minimum of Islamic knowledge in order to fulfil their obligatory duties and fail to acquire and act on more such as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead they dedicate their efforts on worldly things believing true good is found there. Many muslims fail to appreciate that the righteous predecessors had to journey for weeks on end just to learn a single verse or Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas today one can study Islamic teachings without leaving their home. Yet, many fail to make use of this blessing given to the modern day muslims. Out of His infinite mercy Allah, the Exalted, through his Holy Prophet Muhammad, peace and blessings be upon him, has not only pointed out where true good lies but He has also

placed this good at one's finger tips. Allah, the Exalted, has informed mankind of where an eternal buried treasure is located which can solve all the problems they may encounter in both worlds. But muslims will only obtain this good once they struggle to acquire and act on it.

## Chapter 16 – An Nahl, Verses 91-92

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا  
وَقَدْ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ  
أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ  
اللَّهُ بِهِ ۖ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

*“And fulfill the covenant of Allah when you have taken it and do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]. Indeed, Allah knows what you do.*

*And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.”*

***“And fulfill the covenant of Allah when you have taken it...”***

This verse is connected to chapter 7 Al A’raf, verse 172 of the Holy Quran:

*“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 do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]...And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allāh only tries you thereby....”***

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that breaking promises is an aspect of hypocrisy.

The greatest of promises a muslim has made is with Allah, the Exalted, which is to obey Him sincerely. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. All other promises made with people must also be kept unless one has a valid excuse especially, the ones a parent makes with children. Breaking promises only teaches children bad character and encourages them to believe being deceitful is an acceptable characteristic to possess. In a Hadith found in Sahih Bukhari, number 2227, Allah, the Exalted, declares that He will be against the one who makes a promise in His name and then breaks it without a valid excuse. How can the one who has Allah, the Exalted, against them on Judgment Day possibly succeed?

***“...and do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]...And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allāh only tries you thereby....”***

Tribes would often break their pacts of peace and affiliation with weaker tribes in favour of supporting stronger tribes. This two-faced behaviour must be avoided.

A sign of hypocrisy is being two-faced. This is the one who changes their behaviour in order to please different groups of people intending thereby to gain some worldly things. They speak with many different tongues showing their support to different people while harbouring dislike for them. They fail to be sincere towards people which has been commanded in a Hadith found in Sunan An Nasai, number 4204. If they fail to repent they will find themselves in the hereafter with two tongues of fire. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4873. Chapter 2 Al Baqarah, verse 14:

***“When they meet the believers, they say: “We believe,” but when they meet their evil companions (in privacy), they say: “Surely we are with you; we were merely jesting.””***

***“...and do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]...And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allāh only tries you thereby....”***

Tribes would often break their pacts of peace and affiliation with weaker tribes in favour of supporting stronger tribes. This two-faced behaviour must be avoided.

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.

***“...Indeed, Allāh knows what you do.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“And do not be like she who untwisted her spun thread after it was strong...”***

It is important for muslims to safeguard their good deeds till the end of their life. This is an extremely deadly trap of the Devil. He patiently waits for decades just to ruin the reward of a muslim. The Holy Quran makes it clear that a muslim will gain reward for what they bring to Judgment Day, meaning, take with them when they die it does not declare they will gain reward after simply doing a deed, such as showing patience at the onset of a difficulty. Chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*

***“...Allāh only tries you thereby...”***

Generally speaking, every time of ease and difficulty is a test from Allah, the Exalted. The only way to pass these tests successfully is to remain sincerely obedient to Him under all circumstances.

In a Hadith found in Sahih Muslim, number 7500, the Holy Prophet Muhammad, peace and blessings be upon him, advised that every situation is blessed for a believer. The only condition is that they need to respond to each situation they encounter while obeying Allah, the Exalted, specifically, patience in difficulties and gratitude in times of ease.

There are two aspects of life. One aspect are the situations people find themselves in whether they are times of ease or difficulties. The control of what situation a person faces is out of their hands. Allah, the Exalted, has decided this and there is no escaping them. Therefore, stressing over the situations one faces does not make sense as they are destined and therefore inevitable. The other aspect is a person's reaction to each situation. This is in each person's control and this is what they are judged on for example, showing patience or impatience in a difficult situation. Therefore, a muslim must concentrate on their behaviour and reaction in each situation instead of stressing over being in a situation as this is unavoidable. If a muslim desires to succeed in both worlds they should assess each situation and always act in the obedience of Allah, the Exalted. For example, in times of ease they must use the blessings they possess as prescribed by Islam which is true gratitude to Allah, the Exalted. Chapter 14 Ibrahim, verse 7:



*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

And in times of difficulty they must show patience knowing Allah, the Exalted, chooses what is best for His servants even if they do not understand the wisdom behind the choices. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

***“...And He will surely make clear to you on the Day of Resurrection that over which you used to differ.”***

Allah, the Exalted, is the One who judges the actions of His creation and justly chooses the outcome of all things. The muslim who understands that Allah, the Exalted, only acts with justice will always be pleased with His choices and will therefore show patience in difficulty and gratitude in pleasing situations. The one who is content with the rulings of the Just will find peace in this world and in the next.

A muslim must act on this divine name by always acting with justice with themselves and in matters concerning others. This includes fulfilling the rights of Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, oneself and others according to the teachings of Islam even if it contradicts one's desires or the desires of others. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just...”*

The one who achieves this will become a complete balanced believer. This is the character of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...And He will surely make clear to you on the Day of Resurrection that over which you used to differ.”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

## Chapter 16 – An Nahl, Verse 93

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَاءُ وَيَهْدِي  
مَن يَشَاءُ وَلِتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

*“And if Allah had willed, He could have made you [of] one religion, but He sends astray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.”*

***“And if Allah had willed...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*



***“And if Allāh had willed, He could have made you [of] one religion...”***

If Allah, the Exalted, desired to force people to believe in the truth there would have been no need to send Holy Prophets, peace be upon him, to reveal divine books, to direct muslims to engage in struggles against unbelievers and to make the message of truth pass through the necessary stages until fulfilment is reached. Allah, the Exalted, could have simply willed all this instead. However, Allah, the Exalted, did not want things to happen this way. He preferred the truth to be set before people with its supporting arguments so that by a proper exercise of their intelligence and rational judgement they should recognize it and thereafter freely choose to embrace it as their faith. By moulding their lives in conformity with this truth such people should demonstrate their moral superiority over the followers of falsehood. They should continually attract people of good morals by the force of their arguments, by the loftiness of their ideals, by the excellence of their principles and by the purity of their lives. They should thus reach their goal - the establishment of the truth - by the natural and gradual struggle against falsehood. Allah, the Exalted, will guide them in the performance of this task and will provide them with whatever help they need. But if anyone wishes to evade this natural course and wants Allah, the Exalted, to eliminate corrupt ideas, to remove a corrupt civilization and put a healthy one in its place by exercising His Omnipotent power then they should know that this will not occur. The reason is that such is contrary to the grand scheme according to which Allah, the Exalted, has created people as a responsible being, bestowed upon them a degree of power which they may exercise, granted them the freedom to choose between obedience and disobedience to Him, awarded them a certain term of life in order to demonstrate their worth and determined that at an appointed hour He will judge them and either reward or punish them in the light of their actions.

***“...but He sends astray whom He wills and guides whom He wills...”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also

granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“...And you will surely be questioned about what you used to do.”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“...And you will surely be questioned about what you used to do.”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

*“...during a Day the extent of which is fifty thousand years.”*

It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

***“...And you will surely be questioned about what you used to do.”***

The one who desires to pass this questioning must use the blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.



***“...And you will surely be questioned about what you used to do.”***

The one who desires to pass this questioning must use the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

## Chapter 16 – An Nahl, Verses 94-95

وَلَا تَنْخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَزَلَ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ

بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِن كُنْتُمْ

تَعْلَمُونَ ﴿٩٥﴾

*“And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment.*

*And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.”*

***“And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm...”***

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that breaking promises is an aspect of hypocrisy.

The greatest of promises a muslim has made is with Allah, the Exalted, which is to obey Him sincerely. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. All other promises made with people must also be kept unless one has a valid excuse especially, the ones a parent makes with children. Breaking promises only teaches children bad character and encourages them to believe being deceitful is an acceptable characteristic to possess. In a Hadith found in Sahih Bukhari, number 2227, Allah, the Exalted, declares that He will be against the one who makes a promise in His name and then breaks it without a valid excuse. How can the one who has Allah, the Exalted, against them on Judgment Day possibly succeed?

***“And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil...”***

Generally speaking, even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm...”***

In a Hadith found in Jami At Tirmidhi, number 1964, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a believer and an evil person.

A true believer can be considered naive in respect to people as they always interpret their words and actions in a positive way instead of always thinking bad about others. They do not judge others and instead treat people how they desire others to treat them. Loving for others what one loves for themselves is in fact the sign of a true believer according to a Hadith found in Jami At Tirmidhi, number 2515. They prove this through their actions by supporting others according to their means such as, financial and emotional support.

This Hadith describes a believer as noble as they act with good character in both public and in private. Meaning, they show good character in respect to Allah, the Exalted, by having a sincere intention and practically fulfill His commands, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They also fulfill the other aspect of faith which is to show good character to people by treating them according to the teachings of Islam, which includes fulfilling the rights of others, such as their dependents.

On the other hand an evil person behaves opposite to these characteristics. Specifically, they are deceitful and treacherous in respect to the rights they owe Allah, the Exalted, and people. They demand their rights in full but fail to fulfill the rights of others. They strive to fulfill their desires by any means necessary including unlawful means and do not care who they wrong in the process.

It is important for muslims not to only rely on their declaration of faith but also strive to adopt the noble characteristics discussed in Islam.



***“And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil...And do not exchange the covenant of Allāh for a small price...”***

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 do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil...And do not exchange the covenant of Allāh for a small price...”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be

thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“And do not take your oaths as [means of] deceit between you...and you would taste evil [in this world] for what [people] you diverted from the way of Allāh, and you would have [in the Hereafter] a great punishment.”***

This occurs when a muslim fails to fulfil their role as the ambassador of Islam which in turn causes non-muslims to be pushed further away from Islam.

Muslims must therefore remember the very important position they have been appointed to by Allah, the Exalted, namely, the ambassadors of Islam. It is extremely important for muslims to fulfil this duty according to their potential. The best way to achieve this is by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with His choices. Islam spread across the entire globe because the righteous predecessors took this duty very seriously. When they gained and acted on beneficial knowledge the outside world recognised the truthfulness of Islam through their behaviour. This caused countless people to enter the fold of Islam. Unfortunately, many muslims today believe that showing others about Islam is merely in one's appearance, such as growing a beard or wearing a scarf. This is only an aspect of representing Islam. The greatest part is by adopting the characteristics of Holy Prophet Muhammad, peace and blessings be upon him, discussed in the Holy Quran and his traditions. Only with this attitude will the outside world observe the true nature of Islam. A muslim should always remember that adopting an Islamic appearance while possessing characteristics which oppose the teachings of Islam only causes the outside world to disrespect Islam. They will be held accountable for this disrespect as they are the cause of it. A muslim

should therefore behave as a true ambassador of Islam by adopting the inward teachings of Islam as well as the outer appearance of Islam.

In addition, this important position should remind muslims that they will be held accountable and questioned whether they fulfilled this role or not on Judgment Day. The same way a king would become angry at their diplomat and representative if they failed to fulfil their duty so will Allah, the Exalted, become angry with the muslim who fails to fulfill their duty as an ambassador of Islam.

***“And do not take your oaths as [means of] deceit between you...and you would taste evil [in this world] for what [people] you diverted from the way of Allāh, and you would have [in the Hereafter] a great punishment.”***

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*

***“...and you would taste evil [in this world] for what [people] you diverted from the way of Allāh, and you would have [in the Hereafter] a great punishment.”***

This verse also warns against bad companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a



great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

***“And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.”***

This verse is connected to chapter 7 Al A'raf, verse 172 of the Holy Quran:

*“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 do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.”***

This covenant involves being sincere 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.

***“And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.”***

This covenant involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.”***

This covenant involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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 Mosa, 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."*

***“And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.”***

This covenant involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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 do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.”***

This covenant involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

It is a universal aim and goal for all people, irrespective of their faith or social class, to achieve peace of mind in this world. It is the ultimate reason why people strive in this material world, work long hours and dedicate the majority of their efforts to this world. People desire to obtain such a life whereby they have no stresses or worries such as financial difficulties. But it is strange how people, especially muslims, look for peace of mind in the wrong place. Just like a person who desires to watch a football game yet, goes to a cricket match. Allah, the Exalted, has made it clear that true peace of mind only lies in His obedience which involves fulfilling His commands, refraining from His prohibitions and being patient with destiny. Chapter 13 Ar Ra'd, verse 28:

*“...Unquestionably, by the remembrance of Allah hearts are assured.”*

Whenever a person seeks peace of mind in the material world it will only lead them further away from their goal. Whenever a person sets a target in respect to this material world that target will only lead onto more targets. This continues until the person departs this world without obtaining what they were looking for. It is obvious that the rich do not obtain true peace of mind as they stress more than normal people and whatever they obtain of the world ends up becoming a burden for them.

It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2465, that the one who focuses on the hereafter will be blessed with a rich heart and Allah, the Exalted, will organize their affairs meaning, they will obtain peace of mind. But the one who focuses on the material world will only see their poverty and their affairs will become scattered meaning, they will not achieve peace of mind. The one who obeys Allah, the Exalted, will find peace of mind even if they possess little of this world. But the one who is lost in the material world will go from one worldly door to another but will never find true peace as it has not been placed there. If a person wants to watch a football game they should not go to a cricket match and if a muslim desires peace of mind they should not search for it in the material world as it lies only in the obedience of Allah, the Exalted. It is important to note, that those who adhere to the teachings of Islam will encounter difficulties throughout their lives as this is guaranteed but through their obedience Allah, the Exalted, will remove fear and grief from them so that they remain firm and steadfast on the correct path. This is similar to the one who only feels slight discomfort from a medical procedure as they have been anaesthetised.

***“And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.”***

This covenant involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who

possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.”***

This covenant involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. A muslim will understand the truthfulness of this verse when they gain certainty of faith. This involves gaining and acting on Islamic knowledge.

A great obstacle to the obedience of Allah, the Exalted, is weakness of faith. It is a blameworthy characteristic which gives rise to other negative characteristics, such as failing to act on one's knowledge, fearing others, placing the obedience of people above the obedience to Allah, the Exalted, having hope in forgiveness without striving for it and other undesired characteristics. The greatest affliction of weakness of faith is that it allows one to commit sins, such as neglecting the obligatory duties. The root cause of weakness of faith is ignorance of Islam.

One should strive to gain knowledge in order to strengthen their faith. With time they will eventually reach certainty of faith which is so strong that it safeguards a person through all tests and trials and ensures they fulfil their duties both religious and worldly. This knowledge is obtained when one studies the teachings of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Specifically, those teachings which discuss the promises of reward for those who are obedient and the punishment for those who are disobedient to Allah, the Exalted. This creates fear of punishment and hope of reward in a muslim's heart



which acts like a pull and push mechanism towards the obedience of Allah, the Exalted.

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

Another thing which can strengthen one's faith is to persist in righteous deeds and abstain from all sins. As faith is belief supported by actions it weakens when sins are committed and strengthens when good deeds are performed. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan An Nasai, number 5662, that a muslim is not a believer when they drink alcohol.

## Chapter 16 – An Nahl, Verses 96-97

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ

مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

*“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.*

*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 according to the best of what they used to do.”*

***“Whatever you have will end, but what Allah has is lasting...”***

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“Whatever you have will end, but what Allah has is lasting...”***

In a Hadith found in Sahih Bukhari, number 6442, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person's true wealth is what they send ahead to the hereafter whereas, what they leave behind is in reality the wealth of their inheritors.

It is important for muslims to send as many blessings, such as their wealth, as they can to the hereafter by using them in ways which are pleasing to Allah, the Exalted. This includes spending on one's needs and the needs of their dependents without being wasteful, excessive or extravagant. This has been advised in a Hadith found in Sahih Bukhari, number 4006.

But if a muslim does not use their blessings correctly they will become a burden for them in both worlds. And if they hoard them and leave them behind for their inheritors then they will be held accountable for obtaining them even though others will enjoy them after they depart. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2379.

In addition, if their inheritors use the blessings correctly then they will obtain reward from Allah, the Exalted, while the one who collected it will be left empty handed on Judgment Day. Or their inheritor will misuse the blessings which will become a great regret for both the one who earned the blessing and their inheritor especially, if they did not teach their inheritor,

such as their child, how to correctly use the blessings as this is a duty on them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2928.

Muslims should therefore fulfill their responsibilities towards Allah, the Exalted, and people and ensure they take the rest of their blessings with them to the hereafter by using them correctly as prescribed by Islam. Otherwise, they will be left empty handed and full of regrets on Judgment Day.

***“Whatever you have will end, but what Allah has is lasting...”***

In a Hadith found in Jami At Tirmidhi, number 2377, the Holy Prophet Muhammad, peace and blessings be upon him, declared that he was not concerned over the excess of this material world and his example in this world is of a rider who takes a short rest under the shade of a tree and then leaves it behind by moving on.

In reality, each person is a traveller who stays in this world for a very limited time compared to where they came from meaning, the world of the souls and to where they are heading which is the eternal hereafter. In fact, this world in comparison is like waiting at a bus stop. In this Hadith this world has been compared to a shadow. This is because a shadow does not last long and fades away quickly without people even taking notice which is exactly how a person's days and nights pass away. The Holy Prophet Muhammad, peace and blessings be upon him, did not mention a traveller's inn or a hotel as these are solid structures which indicate permanence. A fading shadow better describes this material world. This is because no matter how old a person is they always admit that their life flashed by and felt like a moment. Chapter 79 An Naziat, verse 46:

*“It will be, on the Day they see it (Judgment Day), as though they had not remained [in the world] except for an afternoon or a morning thereof.”*



The Holy Prophet Muhammad, peace and blessings be upon him, indicated a rider not someone walking as the one who is walking would rest more under the shade of the tree than a rider. This further indicates the limited time people spend in this world.

Taking a rest in the shade indicates the importance of one correctly using the material world in order to obtain the provisions they need just like the rider takes the provision they need namely, rest. A muslim should therefore prepare for their immediate departure from this world by preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

This does not mean one should abandon this world as this Hadith clearly indicates one should make use of the material world in order to prepare for the hereafter. The rider takes a rest and muslims must gather the things which will benefit them in the hereafter instead of dedicating their time to unnecessary things which will leave them empty handed on Judgment Day. Chapter 89 Al Fajar, verses 23-24:

*"And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."*

***“Whatever you have will end, but what Allah has is lasting...”***

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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...”*

***“Whatever you have will end, but what Allah has is lasting...”***

When people, irrespective of their faith, go on holiday they only pack the things they need and maybe a little extra but they try to avoid over packing. Even the amount of money they take with them they limit in respect to their stay abroad. When they arrive they often stay in a hotel which usually has the main necessities of living with a few extras. If they believe they will never return to the same destination in the future they will never buy a house as they will claim they stay is short and they will not return. They do not get a job during their holiday claiming that they stay is short so they do not need to earn more money. They do not get married nor have children claiming the holiday destination is not their homeland where they would get married and have children. Generally speaking, this is the attitude and mind-set of holiday makers.

It is strange how muslims truly believe they will depart from this world soon meaning, they stay in the world is temporary just like being on holiday, and they believe their stay in the hereafter will be permanent yet, they do not adequately prepare for it. If they truly realised the short time they have, similarly to a holiday, they would not dedicate too much effort on their homes and instead be content with a simple home just like the traveller who is content with a simple hotel. So in reality, this world is like the holiday destination in the example yet, muslims do not treat it like one. Instead, they dedicate the majority of their efforts in beautifying their world while neglecting the eternal hereafter. It is sometimes hard to believe some muslims actually believe in the permanent hereafter when one observes the amount of effort they dedicate to the temporal world. Muslims should therefore strive in preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny

with patience while being pleased with obtaining and utilising the necessities of this world. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to live in this world as travellers in a Hadith found in Sahih Bukhari, number 6416. They should not take this world as a permanent home and instead treat it like a holiday destination.

***“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. 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 according to the best of what they used to do.”***

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. But, as indicated by these verses, this requires genuine patience.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according

to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. 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 according to the best of what they used to do.”***

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. But, as indicated by these verses, this requires genuine patience.

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.

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.

***“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. 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 according to the best of what they used to do.”***

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. But, as indicated by these verses, this requires genuine patience.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. 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 according to the best of what they used to do.”***

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. But, as indicated by these verses, this requires genuine patience.

It is a universal aim and goal for all people, irrespective of their faith or social class, to achieve peace of mind in this world. It is the ultimate reason why people strive in this material world, work long hours and dedicate the majority of their efforts to this world. People desire to obtain such a life whereby they have no stresses or worries such as financial difficulties. But it is strange how people, especially muslims, look for peace of mind in the wrong place. Just like a person who desires to watch a football game yet, goes to a cricket match. Allah, the Exalted, has made it clear that true peace of mind only lies in His obedience which involves fulfilling His commands, refraining from His prohibitions and being patient with destiny. Chapter 13 Ar Ra’d, verse 28:

*“...Unquestionably, by the remembrance of Allah hearts are assured.”*

Whenever a person seeks peace of mind in the material world it will only lead them further away from their goal. Whenever a person sets a target in respect to this material world that target will only lead onto more targets. This continues until the person departs this world without obtaining what they were looking for. It is obvious that the rich do not obtain true peace of mind as they stress more than normal people and whatever they obtain of the world ends up becoming a burden for them. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2465, that the one who focuses on the hereafter will be blessed with a rich heart and Allah, the Exalted, will organize their affairs meaning, they will obtain peace of mind. But the one who focuses on the material world will only see their poverty and their affairs will become scattered meaning, they will not achieve peace of mind. The one who obeys Allah, the Exalted, will find peace of mind even if they possess little of this world. But the one who is lost in the material world will go from one worldly door to another but will never find true peace as it has not been placed there. If a person wants to watch a football game they should not go to a cricket match and if a muslim desires peace of mind they should not search for it in the material world as it lies only in the obedience of Allah, the Exalted. It is important to note, that those who adhere to the teachings of Islam will encounter difficulties throughout their lives as this is guaranteed but through their obedience Allah, the Exalted, will remove fear and grief from them so that they remain firm and steadfast on the correct path. This is similar to the one who only feels slight discomfort from a medical procedure as they have been anaesthetised.

***“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. 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 according to the best of what they used to do.”***

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. But, as indicated by these verses, this requires genuine patience.

Many people strive to achieve more in this material world even though they have already gained much worldly success. Even though, Islam does not prohibit this type of mentality as long as unlawful things are avoided a muslim should understand an important reality. It is obvious that peace of mind is not obtained with many worldly possessions, such as wealth. In fact, these people are often the ones who end up depressed to the point they even commit suicide. Human worldly desires have been created in such a way that no matter what one obtains they always desire more irrespective of their faith and social status. For example, Pharaoh who lived in the time of the Holy Prophet Mosa, peace be upon him, obtained every worldly blessing imaginable yet, he still did not obtain peace of mind and satisfaction. Instead his desire for more pushed him to such a stage that he desired to be worshipped like a God. Chapter 79 An Naziat, verse 24:

*“And said, "I am your most exalted lord.””*

No matter what desires a person fulfils it only leads them to desiring more things. A person who owns two houses wants three; the millionaire wants to become a billionaire. It is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 6439, that the person who has one valley of gold would only desire another. A muslim who desires true peace of mind, which is more valuable than the treasures of the Earth, should therefore limit their worldly desires. The more they limit them and only fulfil their necessities and responsibilities the more they will obtain peace of mind. This mentality closes the doors of preoccupation and striving for more worldly things which in turn gives rest to both the mind and body. If a muslim couples this with striving in the obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience, then they will be granted true peace of mind which extends to every aspect of their life in both worlds. But the more worldly desires they have the more their mind and body will be preoccupied with them and thus the further from true peace of mind they will be.

***“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. 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 according to the best of what they used to do.”***

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. But, as indicated by these verses, this requires genuine patience. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it



does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...And We will surely give those who were patient their reward according to the best of what they used to do.”***

In a Hadith found in Sahih Bukhari, number 1302, the Holy Prophet Muhammad, peace and blessings be upon him, advised that real patience is shown at the onset of a difficulty.

It is important to understand that true patience is shown throughout a calamity meaning, from the very onset of the difficulty onwards. Accepting the reality of a difficulty, such as the death of a loved one, eventually, with the passing of time occurs with everyone. This is acceptance not true patience.

Muslims should therefore ensure they encounter difficulties while patient believing that everything which Allah, the Exalted, chooses is for the best even if they fail to observe the wisdoms behind the choices. Instead, they should reflect on the many times when they believed something was good yet, it ended up being bad and vice versa. Understanding the extreme short sightedness and limited knowledge of humans and the infinite knowledge and wisdom of Allah, the Exalted, can aid a muslim to show patience from the onset of a difficulty. 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.”*

In addition, it is important for muslims to continue showing patience till the end of their life. This is because a person can easily lose the reward of patience even if they were patient from the onset by demonstrating impatience further down the line. This is an extremely deadly trap of the Devil. He patiently waits for decades just to ruin the reward of a muslim. The Holy Quran makes it clear that a muslim will gain reward for what they bring to Judgment Day, meaning, take with them when they die it does not declare they will gain reward after simply doing a deed, such as showing patience at the onset of a difficulty. Chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*

***“...And We will surely give those who were patient their reward according to the best of what they used to do.”***

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. 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.”*

A patient muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The

one who truly accepts this fact will not exult and grow proud over anything they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1</sup> before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a muslim should firmly believe it was decreed and nothing could have changed the outcome. And a muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It

advises that every situation is best for the believer. If they encounter a problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy 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.”*

A muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content muslim.

Deep reflection on this will inspire a muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:



*“...and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel.””*

If a muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.

***“Whoever does righteousness...”***

Righteousness cannot be achieved without gaining and acting on Islamic knowledge so that one can fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verse 28:

*“...Only those fear Allah, from among His servants, who have knowledge...”*

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified sinful by Islam often leads to evil speech, such as backbiting, lying and

slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.

***“Whoever does righteousness, whether male or female...”***

The Holy Quran has made it clear that the most honourable and superior person is the one who possesses the most piety. Chapter 49 Al Hujurat, verse 13:

*“...Indeed, the most noble of you in the sight of Allah is the most righteous of you...”*

This is when one strives to fulfil the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience. Unfortunately, the Devil has tricked many women into debating the status of women compared to men. Even though, Islam has granted women such honour as no other institution or faith ever has such as placing Paradise, which is the ultimate bliss, beneath the feet of a woman namely, one's mother. This is confirmed in a Hadith found in Sunan An Nasai, number 3106. In a Hadith found in Jami At Tirmidhi, number 3895, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the best man is the one who treats his wife the best. There are countless other examples. But the point to note is that women should not be bothered about comparing themselves to men as this is not what Allah, the Exalted, desires. Instead, women should strive to adopt piety and if they achieve it than they will be superior to every man or woman who possesses less piety than them. This is the benchmark which separates who is superior to whom. And it is clear from this verse that it is not only restricted to men. If one turns the pages of history they will observe great female muslims who concentrated on this important task instead of arguing and debating about the differences

between men and women and as a result they became better than the vast majority of men and women. Even if muslim women were granted all the rights they dreamed of even then it would not make them superior to others until they adopted piety. This is quite evident when one observes the news and those who behave as they please and it will be made crystal clear in the next world. Therefore, if a muslim desires to be superior to others they should seek it in piety not in arguing and debates.

***“Whoever does righteousness, whether male or female, while he is a believer...”***

True belief 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.

***“...and We will surely give them their reward according to the best of what they used to do.***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.



In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“...and We will surely give them their reward according to the best of what they used to do.***

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.

## Chapter 16 – An Nahl, Verses 98-100

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

*“So when you recite the Quran, [first] seek refuge in Allah from Satan, the expelled [from His mercy].*

*Indeed, there is for him [Satan] no authority over those who have believed and rely upon their Lord.*

*His [Satan] authority is only over those who take him as an ally and those who through him associate others with Allah.”*

***“So when you recite the Quran...”***

Muslims must ensure that they fulfil the other aspects of the Holy Quran as well in order to gain benefit from it.

In a Hadith found in Imam Munzari's, *Awareness and Apprehension*, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete

loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

***“So when you recite the Qur’ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy].”***

This verse reminds muslims the importance of remaining steadfast whenever they are attacked by their enemies namely, the Devil, their inner Devil and those who invite them towards the disobedience of Allah, the Exalted. A muslim should not turn their back on the obedience of Allah, the Exalted, whenever they are tempted by these enemies. They should instead remain steadfast on the obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is achieved by avoiding the places, things and people who invite and tempt them towards sins and the disobedience of Allah, the Exalted. Avoiding the traps of the Devil is only achieved through gaining and acting on Islamic knowledge. The same way traps on a path are only avoided by possessing knowledge of them similarly; Islamic knowledge is required to avoid the traps of the Devil. For example, a muslim might spend much time reciting the Holy Quran but because of their ignorance they might destroy their righteous deeds without realising it through sins such as, backbiting. A muslim is bound to face these attacks so they should therefore prepare for them through the sincere obedience of Allah, the Exalted, and in return gain an uncountable reward. Allah, the Exalted, has guaranteed right guidance for those who struggle in this way for His sake. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*



Whereas facing these attacks with ignorance and disobedience will only lead one to difficulties and disgrace in both worlds. The same way a soldier that possesses no weapons to defend himself would be defeated; an ignorant muslim will have no weapon to defend himself when facing these attacks which will result in their defeat. Whereas, the knowledgeable muslim is provided with the most powerful weapon which cannot be overcome or beaten namely, sincere obedience of Allah, the Exalted. This is only achieved through sincerely gaining and acting on Islamic knowledge.

***“So when you recite the Qur’ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy].”***

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]...”*

***“So when you recite the Qur’ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy].”***

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 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.

***“So when you recite the Qur’ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy].”***

This involves truly remembering Allah, the Exalted.

In a Hadith found in Sahih Bukhari, number 6407, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the difference between the person who remembers Allah, the Exalted, and the one who does not is like a living person compared to a dead person.

It is important for muslims who desire to create a strong connection with Allah, the Exalted, so that they can overcome all difficulties in this world and in the hereafter successfully to remember Allah, the Exalted, as much as possible. Put simply, the more they remember Him the more they will achieve this vital goal.

This is achieved by practically acting on the three levels of the remembrance of Allah, the Exalted. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one's intention so that they only act in order to please Allah, the Exalted. The second is by remembering Allah, the Exalted, through one's tongue. But the highest and most effective way of strengthening one's bond with Allah, the Exalted, is practically remembering Him with one's limbs. This is achieved by fulfilling His commands, refraining from His prohibitions and by facing destiny with

patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires one to gain and act on Islamic knowledge which in turn is the root of all good and success in both worlds.

Those who remain on the first two levels will receive reward depending on their intention but they are unlikely to increase the strength of their faith and piety unless they move to the third and highest level of the remembrance of Allah, the Exalted.

***“Indeed, there is for him [the Devil] no authority over those who have believed...His authority is only over those who take him as an ally...”***

True belief 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.

***“Indeed, there is for him [the Devil] no authority over those who have believed...His authority is only over those who take him as an ally...”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“Indeed, there is for him [the Devil] no authority over those who have believed...His authority is only over those who take him as an ally...”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“Indeed, there is for him [the Devil] no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally...”***

In a Hadith found in Jami At Tirmidhi, number 2344, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if people truly trusted Allah, the Exalted, He would provide for them just like He provides for birds. They leave their nests hungry in the morning and return in the evening satisfied.

Truly trusting in Allah, the Exalted, is something which is felt in the heart but is proven through the limbs meaning, when one sincerely obeys Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

The aspect of trust which is internal involves firmly believing that only Allah, the Exalted, can provide one with beneficial things and protect them from harmful things both in worldly and religious matters. A muslim understands that no one except Allah, the Exalted, can give, withhold, harm or benefit someone.

It is important to note, that truly trusting in Allah, the Exalted, does not mean one should abandon using the means which Allah, the Exalted, has provided, such as medicine. As the main Hadith under discussion clearly mentions that the birds leave their nests actively searching for provision. When one uses the strength and means provided by Allah, the Exalted, according to the teachings of Islam they are undoubtedly obeying Him. This is in fact, the outward element of trusting in Allah, the Exalted. This has been made clear in many verses and Hadiths. Chapter 4 An Nisa, verse 71:

*“O you who have believed, take your precaution...”*

In reality, the outward activity is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and trusting Allah, the Exalted, inwardly is the inward state of the Holy Prophet Muhammad, peace and blessings be upon him. One should not abandon the outward tradition even if they possess the inward state of trust.

Actions and using the means provided by Allah, the Exalted, is an aspect of trusting Him. In this respect, actions can be split into three categories. The first are those actions of obedience which Allah, the Exalted, commands muslims to do so that they can avoid Hell and obtain Paradise. Abandoning these while claiming trust that Allah, the Exalted, will forgive them is simply wishful thinking and is therefore blameworthy.

The second type of actions are those means which Allah, the Exalted, has created in this world in order for people to live in it safely, such as eating when hungry, drinking when thirsty and wearing warm clothes in cold weather. A person who abandons these and causes harm to himself is blameworthy. However, there are some people who have been provided special strength by Allah, the Exalted, so that they can avoid these means without harming themselves. For example, the Holy Prophet Muhammad, peace and blessings be upon him, used to fast for days on end uninterrupted but forbade others from doing the same as Allah, the Exalted, provided for him directly without the need for food. This is confirmed in a Hadith found in Sahih Bukhari, number 1922. The Holy Prophet Muhammad, peace and blessings be upon him, prayed for the fourth rightly guided Caliph Ali Bin Abu Talib, may Allah be pleased with him, so that he would not feel excess cold or heat. This is confirmed in a Hadith found in Sunan Ibn Majah, number 117. Therefore, if a person turns away from these means but is provided with the strength to endure without failing in their duties to Allah, the Exalted, and people then it is acceptable otherwise it is blameworthy.

The third type of actions in respect to trusting in Allah, the Exalted, are those things which have been set as a customary practice which Allah, the Exalted, sometimes breaks for certain people. An example of this are the people who become cured of illnesses without the need of medicine. This is quite common especially in poorer countries where medicine is difficult to obtain. This is linked to a Hadith found in Sunan Ibn Majah, number 2144, which advises that no person will die until they utilize every ounce of their provision which was allocated to them, which according to another Hadith found in Sahih Muslim, number 6748, was over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. So the one who truly realises this Hadith might not seek provision actively knowing that



what was allocated to them so long ago cannot miss them. So for this person the customary means of obtaining provision such as obtaining it through a job is broken by Allah, the Exalted. This is a high and rare rank. Only the one who can behave in such a manner without complaining or panicking nor expecting things from people is free of blame if they choose this path. It is important to note, that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 1692, that it is a sin for a person to fail in providing for their dependents even though they may be on this high rank.

Having real trust in Allah, the Exalted, leads to being content with destiny. Meaning, whatever Allah, the Exalted, chooses for them they accept without complaint and without desiring things to change as they firmly trust that Allah, the Exalted, only chooses the 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.”*

To conclude, it is best to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by using the lawful means one has been granted firmly believing they are from Allah, the Exalted, and trust internally that only what Allah, the Exalted, decides will occur, which is undoubtedly the best choice for each person whether they observe this or not.

***“Indeed, there is for him [the Devil] no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally...”***

Muslims often question how they can build up and strengthen their trust in Allah, the Exalted, especially during difficulties. One of the main ways of doing this is through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is because the one who is disobedient to Allah, the Exalted, will always believe Allah, the Exalted, will not help them which in turn weakens their trust in Him. Whereas, the obedient muslim will firmly believe that as they have fulfilled their duties Allah, the Exalted, will definitely respond to them in their moment of need which in turn strengthens their trust in Allah, the Exalted.

In addition, a Hadith found in Sahih Bukhari, number 7405, advises that Allah, the Exalted, responds to a person according to their perception of Him. The disobedient person will always have negative thoughts about Allah, the Exalted, because of their disobedience. Whereas, an obedient muslim will always have positive thoughts about Allah, the Exalted, because of their obedience. This thinking can weaken or strengthen a muslim's trust in Allah, the Exalted. The obedient muslim trusts that if they fulfilled their side of a business contract their business partner would do the same. Similarly, an obedient muslim trusts that as they through the mercy of Allah, the Exalted, have fulfilled their duties Allah, the Exalted, will fulfil His promises by aiding them throughout their life especially, through difficulties. Whereas, the one who does not fulfil their side of a business contract would not trust or hope that their business partner will fulfil their

side. Similarly, a disobedient person would not trust that Allah, the Exalted, would aid them as they failed to fulfil their duties.

To conclude, having and building trust in Allah, the Exalted, is directly linked to His obedience. The more one is obedient the more they will trust in Him. The less they are obedient they less they will trust in Him.

***“Indeed, there is for him [the Devil] no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally...”***

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for Muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

***“His authority is only over those who take him as an ally...”***

This verse is connected to chapter 29 Al Ankabut, verse 38:

*“...And Satan had made pleasing to them their deeds and averted them from the path...”*

As mentioned in this verse the Devil fools people into committing sins and making wrong decisions by beautifying the incorrect choice for them. This occurs in situations when a person must make a choice between two or more options. It also occurs when the choice is between the lawful and unlawful and even between two lawful options. If the Devil cannot guide someone to a sin then he attempts to guide them to the inferior option, even if it is lawful, hoping it will lead to some sort of a sin, such as a person complaining about life and destiny. The Devil beautifies a choice by causing one to focus on its apparent benefit to such a degree that they lose focus on the bigger picture and the consequences of the choice. An adult then behaves like a child who makes choices without reflecting over the consequences of their actions. This is one of the main reasons why people commit sins. In reality, if one truly reflected on the punishment of sins they would never commit them.

Something which helps in situations like this is to mentally take a step back and assess the options by comparing their long-term benefits and harms.

Only when the lawful benefits of something outweighs the harm should a person proceed. The other thing which helps is to deeply reflect on the consequences of the potential options. Some choices might be lawful but if one goes ahead with them it may make their life difficult in the long run. For example, sometimes people rush into marriage with someone they apparently love. They base their decision solely on their feelings instead of reflecting on other more important aspects, for example, if their potential future spouse will make a good life partner or a good parent and if they will help them in their obedience to Allah, the Exalted. Many marriages have ended in divorce because the couple did not reflect on the long term implications of a potential marriage. Many people often claim their spouse was very different before they got married but in most cases they have not changed at all. The truth is that before marriage they did not spend so much time with them so they did not observe certain characteristics which became obvious after marriage.

Some often rush into action and later have regrets as their choice caused them more trouble and in many cases the issue was not a big deal in the first place. This type of action can only be avoided when one reflects on the situation and observes the bigger picture meaning, the wider and long-term implications and consequences of taking a step forward.

One should not only assess if something is lawful or unlawful before making a decision. Even though, this is the most important thing to consider yet, it is not the only thing. As many lawful incorrect choices, which are beautified by the Devil, can lead to trouble further on in life.

To sum up, before making any choice a person must take a step back and reflect deeply over its lawfulness and its potential long-term benefits and harms under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever acts like this will rarely make a wrong choice they later regret.



***“His authority is only over those who take him as an ally...”***

The Devil tries to convince muslims to always observe those who are worse than them in behaviour in order to justify their lack of striving in the obedience of Allah, the Exalted, and improving their character and behaviour for the better. For example, a muslim who offers their obligatory prayers once in a while will observe someone who does not pray at all in order to make themselves feel better. A thief will look at a murderer and convince themselves stealing is not so bad. The examples are endless. It is very strange how these muslims so easily observe those who appear worse than them in order to justify their lack of effort in obeying Allah, the Exalted, but these same people will not observe those who are in a worse off position than them when they face difficulties. For example, the person who suffers from back pain will not observe the one who is physically disabled so that it prevents them from complaining. This attitude has specifically been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2513.

In addition, if observing those who appear worse in their behaviour does not save one from punishment in a worldly court, such as a thief being pardoned by a judge because there are many murderers in the world, how can one imagine this excuse will hold up in the court of Allah, the Exalted?

Muslims should therefore avoid this trap of the Devil by observing those who appear better than them so that they are inspired to improve their character and behaviour progressively for the pleasure of Allah, the

Exalted. This is what Allah, the Exalted, demands meaning, He does not demand perfection.

***“His authority is only over those who take him as an ally...”***

A Hadith found in Sahih Bukhari, number 3294, advises that whichever path the second rightly guided Caliph of Islam, Umar Bin Khataab, may Allah be pleased with him, took the Devil would take a different path, meaning, out of fear of him. One of the reasons why the Devil acted in this way was because he had little influence over Umar Bin Khataab, may Allah be pleased with him. The Devil cannot physically force someone to commit sins. He instead encourages them to do so through whisperings. But in order for them to be effective he requires a person to possess some sort of worldly desire. Then through his whisperings he encourages the growth of this worldly desire until it drives the person to act on it thereby committing a sin. The reason the Devil had little effect on Umar Bin Khataab, may Allah be pleased with him, was because he had removed worldly desires from his heart. His only desires were connected to pleasing Allah, the Exalted. Therefore, if muslims desire to minimise the effect the Devil has on them they should remove unnecessary desires from their heart. This only occurs when one refrains from indulging in the excess and unnecessary aspects of this material world. The more they do this the more these worldly desires will leave their heart until they reach a point where they only desire to please Allah, the Exalted, in all their actions. The Devil will flee from this person as he knows he will have little effect on them. But the more one indulges in the unnecessary aspects of this material world the more worldly desires they will possess and therefore, the more influence the Devil will have over them.

***“His authority is only over those who take him as an ally...”***

It is important to understand that no matter how much religious knowledge one obtains or how much worship and righteous deeds they perform they will never be safe from the attacks and traps of the Devil. This is because the Devil attacks each person according to how much knowledge they possess and how much righteous deeds they perform. For example, he will try to convince the muslim who is strict in offering their obligatory prayers not to offer them in congregation at the Mosque or by convincing them to delay their obligatory prayers beyond their starting times as he knows he will not be able to convince them to completely abandon the obligatory prayers. Whereas, in respect to the muslim who is struggling to establish their obligatory prayers he will attempt to convince them that they are too difficult to establish therefore they should only offer them when they are completely free. He tries to convince those who perform many voluntary righteous deeds not to gain and act on Islamic knowledge in order to improve their character so that they continue to destroy their good deeds through bad characteristics such as, lying and backing.

The Devil aims to prevent a person from reaching a higher level if he cannot convince them to fall in rank through disobedience to Allah, the Exalted. Therefore, muslims should always be on guard against his attacks and traps by persistently striving to increase in rank, improve their character and avoid acts of disobedience which is all achieved by gaining and acting on Islamic knowledge.

***“His [the Devil] authority is only over those who take him as an ally and those who through him associate others with Allāh.”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not

fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“His [the Devil] authority is only over those who take him as an ally and those who through him associate others with Allāh.”***

This verse warns against bad companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*



## Chapter 16 – An Nahl, Verse 101

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا

إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

*“And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You [Prophet Muhammad, peace and blessings be upon him] are but an inventor [of lies]." But most of them do not know.”*

***“And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You [Prophet Muhammad, peace and blessings be upon him] are but an inventor [of lies]." But most of them do not know.”***

Abrogation is the process by which one command or prohibition after some time is replaced by another command or prohibition.

Allah, the Exalted, employed this technique in order to make the transition from a non-Muslim to a strong Muslim easier for a person. If all the final commands and prohibitions were put into full affect in one go this process becomes difficult. This is the reason why alcohol was not forbidden immediately in Islam as giving it up in one instant would have been difficult for most people who drank it. Instead it was prohibited in stages. Chapter 2 Al Baqarah, verse 219:

*“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."...”*

*And chapter 4 An Nisa, verse 43:*

*“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying...”*

And finally chapter 5 Al Ma'idah, verse 90:

*“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”*

This process is also adopted by medical doctors who do not prescribe the full doses of medicines straight way and instead build up the dose over time so that they patients adapt to them in a positive way. This strategy was in fact a great blessing and mercy from Allah, the Exalted, as countless people who accepted Islam would have rejected it if all the final commands and prohibitions were revealed in one go at the beginning of revelation. As indicated by the final part of this verse even though Allah, the Exalted, undoubtedly has the authority to do this yet He chose the path of ease and mercy for the people.

In addition, any abrogated command and prohibition is always replaced by something which is better or equal in benefit. This reminds Muslims that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For

example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow Muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

This process of abrogation is in fact an aspect of the protection and help of Allah, the Exalted, so that one can succeed in both worlds with ease, which has been indicated in the main verses under discussion.

All this makes it clear that Islam is a straight forward and easy religion. In a Hadith found in Sahih Bukhari, number 39, the Holy Prophet Muhammad, peace and blessings be upon him, advised that religion is simple and straight forward. And a Muslim should not over burden themselves as they will not be able to keep up with it.

This means that a Muslim should always lead a simple religious and worldly life. Islam does not demand Muslims to overburden themselves in performing righteous deeds. But it in fact teaches simplicity which is the most beloved religion to Allah, the Exalted, according to a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 287. A Muslim should firstly strive to fulfil their obligatory duties which are undoubtedly within their strength to fulfil as Allah, the Exalted, does not burden a Muslim with more than they

can bear. This is confirmed in chapter 2 Al Baqarah, verse 286 of the Holy Quran:

*“Allah does not charge a soul except [with that within] its capacity...”*

Next, they should take some time out of their day to study Islamic teachings so that they can act on the Holy Quran and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, according to their strength. This attracts the love of Allah, the Exalted, which has been confirmed in a Hadith found in Sahih Bukhari, number 6502.

If a Muslim persists on this behaviour they will be provided with such mercy that they will fulfil all their duties towards Allah, the Exalted, and people and find time to enjoy the lawful pleasures of this world without excess, waste or extravagance.

This is how a Muslim makes things easier for themselves. And if they possess dependents, such as children, they should teach them the same thereby, making things easier for them also. Overburdening oneself makes things hard and can push one to completely quit. And relaxing too much will make things hard as one will lose out on the mercy of Allah, the Exalted, in both worlds through laziness.

***“...But most of them do not know.”***

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is

connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

## Chapter 16 – An Nahl, Verse 102

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا

وَهُدَىٰ وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

*“Say, “The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims.”*”



***“Say, “The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe...””***

This indicates the importance of certainty of faith. This involves learning and acting on Islamic knowledge.

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...”*

***“Say, “The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims.””***

This verse indicates that only a muslim will gain the blessings mentioned in this verse as they will fulfil 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.

***“Say, “The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims.””***

This verse indicates that only a muslim will gain the blessings mentioned in this verse as they will fulfil the rights of the Holy Quran.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and

incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

## Chapter 16 – An Nahl, Verses 103-105

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي

يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ

الْكَاذِبُونَ ﴿١٠٥﴾

*“And We certainly know that they say, “It is only a human being who teaches him [i.e., the Prophet (peace and blessings be upon him)].” The tongue of the one they refer to is foreign, and this [recitation, i.e., Quran] is [in] a clear Arabic language.*

*Indeed, those who do not believe in the verses of Allah - Allah will not guide them, and for them is a painful punishment.*

*They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.”*



***“And We certainly know that they say...”***

Nothing irrespective of its size and location is out of the reach of the divine sight and hearing of Allah, the Exalted.

The muslim who understands this divine name will be extremely cautious in their actions and speech. The same way one becomes vigilant over their actions when they are in the hearing and seeing range of someone they respect or fear a true muslim will be vigilant over their behaviour knowing no word or action escapes Allah, the Exalted. In fact, acting in this way is the high level of faith which has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 99. If one remains steadfast on this behaviour then they will eventually reach excellence of faith whereby they perform acts, such as the prayer, as if they observe Allah, the Exalted, constantly watching their inner and outer being. This attitude will prevent sins and encourage one to sincerely perform righteous deeds.

In addition, this divine name encourages muslims never to give up hope whenever they face a difficulty thereby believing no one is aware or even cares about them. Allah, the Exalted, undoubtedly hears and sees their distress and will respond at the time which is best for His servant. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you...”*

A muslim should act on this divine name by using these two senses in the way commanded by Allah, the Exalted. Meaning, one should not observe unlawful and vain things nor should they listen to unlawful and vain things. They should instead use them in the obedience of Allah, the Exalted. It is important to avoid vain things as they are often the first step to the unlawful. This is achieved by acting on the Hadith found in Sahih Bukhari, number 6502. It advises that when one fulfils the commands of Allah, the Exalted, in respect to the obligatory duties and then strives in voluntary righteous deeds for the pleasure of Allah, the Exalted, He empowers their senses such as their sight and hearing so that they only use them in accordance to His desire and pleasure.

***“And We certainly know that they say...”***

In a Hadith found in Jami At Tirmidhi, number 2406, the Holy Prophet Muhammad, peace and blessings be upon him, advised how to achieve salvation.

The first thing is to control one's speech. A muslim should avoid evil speech as only a single evil word is needed to cause them to plunge into Hell on Judgment Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314. A muslim should avoid vain and useless speech as it is the first step to evil speech and it wastes one's precious time, which will be a great regret for them on Judgment Day. A muslim should strive to either speak good or remain silent. This has been advised in a Hadith found in Sahih Muslim, number 176.

The next thing mentioned in the main Hadith under discussion is that a person should not leave their home unnecessarily. Behaving in this manner leads to wasting time and both verbal and physical sins. If one truly sincerely reflects they will realize that the majority of their sins and the problems they encountered were due to unnecessarily socializing with others. This does not mean it was always the fault of others but it means if one avoids unnecessarily leaving their home they would sin less and encounter less problems and difficulties. This would also free up their time to learn and act on Islamic teachings more which is beneficial in all aspects of one's life.

The final thing mentioned in the main Hadith under discussion is to weep over one's sins. This behaviour shows genuine remorse over one's sins which is a crucial aspect of sincere repentance. This has been indicated in a Hadith found in Sunan Ibn Majah, number 4252. The other aspects include seeking forgiveness from Allah, the Exalted, and anyone else who has been wronged unless this will lead to further trouble. Making a firm promise not to commit the same or similar sin again and where possible, make up for any rights which have been missed or violated in respect to Allah, the Exalted, and people.

***“And We certainly know that they say, “It is only a human being who teaches him [Prophet Muhammad, [peace and blessings be upon him].” The tongue of the one they refer to is foreign, and this [Quran] is [in] a clear Arabic language...They only invent falsehood who do not believe in the verses of Allāh, and it is those who are the liars.”***

Their uttered this statement in order to put off others from accepting Islam. This is obvious as the non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were

not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims must therefore must concentrate on the two greatest signs of Allah, the Exalted, by sincerely obeying and following them and not neglect them just like the non-muslims of Mecca did.

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.



***“Indeed, those who do not believe in the verses of Allāh - Allāh will not guide them, and for them is a painful punishment.”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“Indeed, those who do not believe in the verses of Allāh - Allāh will not guide them, and for them is a painful punishment.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“Indeed, those who do not believe in the verses of Allāh - Allāh will not guide them, and for them is a painful punishment.”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a

Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“Indeed, those who do not believe in the verses of Allāh - Allāh will not guide them, and for them is a painful punishment.”***

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freed has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the



line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

## Chapter 16 – An Nahl, Verses 106-109

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ  
بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا  
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ  
وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

لَا جُرْمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

*“Whoever disbelieves in Allah after their belief—not those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment.*

*That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.*

*Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless.*

*Assuredly, it is they, in the Hereafter, who will be the losers.”*

***“Whoever disbelieves in Allah after their belief—not those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment. That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people...Assuredly, it is they, in the Hereafter, who will be the losers.”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“Whoever disbelieves in Allah after their belief—not those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment. That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people...Assuredly, it is they, in the Hereafter, who will be the losers.”***

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“Whoever disbelieves in Allah after their belief...but those who embrace disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment. That is because they preferred the worldly life over the Hereafter...Assuredly, it is they, in the Hereafter, who will be the losers.”***

These verses indicate that the root of disobeying Allah, the Exalted, is preferring fulfilling one’s desires in the material world over obtaining the bliss of the hereafter.

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 affect 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.

***“Whoever disbelieves in Allah after their belief...but those who embrace disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment. That is because they preferred the worldly life over the Hereafter...Assuredly, it is they, in the Hereafter, who will be the losers.”***

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In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

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These verses indicate that the root of disobeying Allah, the Exalted, is preferring fulfilling one's desires in the material world over obtaining the bliss of the hereafter.

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then there would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were

granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

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to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

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In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a muslim should firmly



believe their provision is guaranteed to them and this allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from

Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true muslim.

If a muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

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These verses indicate that the root of disobeying Allah, the Exalted, is preferring fulfilling one's desires in the material world over obtaining the bliss of the hereafter. Muslims must therefore adopt the correct perception and understanding in order to avoid this trap.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

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It is important for Muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group

greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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...”*

***“That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people. Those are the ones over whose hearts and hearing and vision Allāh has sealed, and it is those who are the heedless. Assuredly, it is they, in the Hereafter, who will be the losers.”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.



Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in

evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people. Those are the ones over whose hearts and hearing and vision Allāh has sealed, and it is those who are the heedless. Assuredly, it is they, in the Hereafter, who will be the losers.”***

In a Hadith found in Sunan Abu Dawud, number 5130, the Holy Prophet Muhammad, peace and blessings be upon him, warned that love for something can make someone deaf and blind.

This means that loving something excessively can make someone blind and deaf to its defects and the negative effects it has on its lover, such as taking them away from the obedience of Allah, the Exalted. This involves fulfilling His commands, 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 Hadith does not mean a muslim should not care for things but it means their love for something should never be excessive. This is when one's love takes them away from the obedience of Allah, the Exalted. This is the benchmark. If one's love for something takes them away from Allah, the Exalted, then it is bad for them even if they do not realize it immediately. But if someone's love for something does not result in this then it shows they do not love it excessively which is acceptable in Islam.

A muslim must prioritize the obedience and love of Allah, the Exalted, over all else. As this will not only allow one to put all other things in their rightful

place in their life but it will also protect them from disobeying or neglecting Allah, the Exalted, out of excessive love for something or someone else.

A muslim should remember that no matter what they love a day will certainly come when they will depart from each other or when this love vanishes as it is a fickle emotion. The only exception is the true love of Allah, the Exalted, which will only strengthen with the passing of time and grow stronger after death.

***“Assuredly, it is they, in the Hereafter, who will be the losers.”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, “Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“Whoever disbelieves in Allah after their belief—not those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment. That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people. Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless. Assuredly, it is they, in the Hereafter, who will be the losers.”***

The scholars from the people of the Book (Jews and Christians) living in Medina were fully aware of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had been described in their divine scriptures. Chapter 6 Al An'am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*



It is important to note, that all the Holy Prophets, peace be upon them, came with the same religion, Islam – submission to Allah, the Exalted. The only thing they differed in were smaller issues but their core and fundamental teachings were one in the same. As the Holy Quran was in harmony with the unaltered teachings of the previous divine scriptures there was no good reason why the people of the book should have rejected the Holy Quran and the one to whom it was given namely, the Holy Prophet Muhammad, peace and blessings be upon him. In fact, it was more appropriate for them to accept Islam as the scholars of the people of the book possessed knowledge which allowed them to recognize the truth easily.

In addition, the fact that the Holy Quran confirmed the unaltered teachings of the previous divine scriptures meant that when one rejected the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, they were in essence rejecting their previous divine scriptures and their Holy Prophets, such as the Holy Prophet Musa, peace be upon them, also.

After all these signs verifying the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, many of the scholars of the people of the book still concealed and misinterpreted their divine teachings out of envy and fear of losing the social status and wealth they had obtained as leaders of their societies.

For example, in the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation visited the

Holy Prophet Muhammad, peace and blessings be upon him. This Christian delegation did not accept Islam but agreed to a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. When the delegation left Medina two brothers, Abu Haritha and Kurz Bin Alqama, were riding near each other. The mule of Abu Haritha stumbled and Kurz in frustration rebuked the Holy Prophet Muhammad, peace and blessings be upon him, indirectly. Abu Haritha in response rebuked him. When Kurz asked about his response Abu Haritha told him that the Holy Prophet Muhammad, peace and blessings be upon him, was undoubtedly the final Holy Prophet, peace and blessings be upon him, they had been waiting for and who had been described in their divine scriptures. When Kurz asked him why he rejected Islam even though he knew it was the truth Abu Haritha replied that he did so because of the honor, wealth and authority their people had given them and he was afraid he would lose it all if he accepted Islam. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 75-76.

## Chapter 16 – An Nahl, Verse 110

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ

جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

*“Then, indeed your Lord, to those who emigrated after they had been put through trials and thereafter fought [for the cause of Allah] and were patient - indeed, your Lord, after that, is Forgiving and Merciful.”*

***“Then, indeed your Lord, to those who emigrated...”***

The best migration involves leaving what Allah, the Exalted, has prohibited. This has been advised in a Hadith found in Sunan An Nasai, number 2527. This involves being sincere 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.

***“Then, indeed your Lord, to those who emigrated after they had been put through trials...”***

It is important for muslims to understand that Allah, the Exalted, does not demand muslims to overcome the difficulties which the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, endured. For example, they migrated from Mecca to Medina whereby they left behind their families, homes, businesses and migrated to a strange land all for the sake of Allah, the Exalted.

In comparison, the difficulties muslims face now are not as difficult as those the righteous predecessors faced. Muslims should therefore be grateful that they are only required to make a few small sacrifices, such as sacrificing some sleep to offer the obligatory dawn prayer and some wealth to donate the obligatory charity. Allah, the Exalted, is not commanding them to leave their homes and families for His sake. This gratitude must be shown practically by using the blessings one possesses in ways pleasing to Allah, the Exalted.

In addition, when a muslim faces difficulties they should remember the difficulties the righteous predecessors faced and how they overcame them through steadfast obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This knowledge can provide a muslim the strength to overcome their difficulties as they know the righteous predecessors were more beloved to Allah, the Exalted, yet they endured more severe difficulties with

patience. In fact, a Hadith found in Sunan Ibn Majah, number 4023, advises that the Holy Prophets, peace be upon them, endured the most difficult of tests and they are undoubtedly the most beloved to Allah, the Exalted.

If a muslim follows the steadfast attitude of the righteous predecessors it is hoped they will end up with them in the hereafter.

***“Then, indeed your Lord, to those who...thereafter fought [for the cause of Allāh]...”***

This verse reminds muslims the importance of remaining steadfast whenever they are attacked by their enemies namely, the Devil, their inner Devil and those who invite them towards the disobedience of Allah, the Exalted. A muslim should not turn their back on the obedience of Allah, the Exalted, whenever they are tempted by these enemies. They should instead remain steadfast on the obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is achieved by avoiding the places, things and people who invite and tempt them towards sins and the disobedience of Allah, the Exalted. Avoiding the traps of the Devil is only achieved through gaining and acting on Islamic knowledge. The same way traps on a path are only avoided by possessing knowledge of them similarly; Islamic knowledge is required to avoid the traps of the Devil. For example, a muslim might spend much time reciting the Holy Quran but because of their ignorance they might destroy their righteous deeds without realising it through sins such as, backbiting. A muslim is bound to face these attacks so they should therefore prepare for them through the sincere obedience of Allah, the Exalted, and in return gain an uncountable reward. Allah, the Exalted, has guaranteed right guidance for those who struggle in this way for His sake. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*



Whereas facing these attacks with ignorance and disobedience will only lead one to difficulties and disgrace in both worlds. The same way a soldier that possesses no weapons to defend himself would be defeated; an ignorant muslim will have no weapon to defend themselves when facing these attacks which will result in their defeat. Whereas, the knowledgeable muslim is provided with the most powerful weapon which cannot be overcome or beaten namely, sincere obedience of Allah, the Exalted. This is only achieved through sincerely gaining and acting on Islamic knowledge.

***“Then, indeed your Lord, to those who...thereafter fought [for the cause of Allāh]...”***

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.”*

***“Then, indeed your Lord, to those who emigrated after they had been put through trials and thereafter fought [for the cause of Allah] and were patient...”***

In a Hadith found in Sahih Bukhari, number 1302, the Holy Prophet Muhammad, peace and blessings be upon him, advised that real patience is shown at the onset of a difficulty.

It is important to understand that true patience is shown throughout a calamity meaning, from the very onset of the difficulty onwards. Accepting the reality of a difficulty, such as the death of a loved one, eventually, with the passing of time occurs with everyone. This is acceptance not true patience.

Muslims should therefore ensure they encounter difficulties while patient believing that everything which Allah, the Exalted, chooses is for the best even if they fail to observe the wisdoms behind the choices. Instead, they should reflect on the many times when they believed something was good yet, it ended up being bad and vice versa. Understanding the extreme short sightedness and limited knowledge of humans and the infinite knowledge and wisdom of Allah, the Exalted, can aid a muslim to show patience from the onset of a difficulty. 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.”*

In addition, it is important for muslims to continue showing patience till the end of their life. This is because a person can easily lose the reward of patience even if they were patient from the onset by demonstrating impatience further down the line. This is an extremely deadly trap of the Devil. He patiently waits for decades just to ruin the reward of a muslim. The Holy Quran makes it clear that a muslim will gain reward for what they bring to Judgment Day, meaning, take with them when they die it does not declare they will gain reward after simply doing a deed, such as showing patience at the onset of a difficulty. Chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*

***“Then, indeed your Lord, to those who emigrated after they had been put through trials and thereafter fought [for the cause of Allah] and were patient...”***

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. 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.”*

A patient muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided



them. Similarly, whatever missed them could not have affected them. The one who truly accepts this fact will not exult and grow proud over anything they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1</sup> before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a muslim should firmly believe it was decreed and nothing could have changed the outcome. And a muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This muslim firmly

believes and acts on the Hadith found in Sahih Muslim, number 7500. It advises that every situation is best for the believer. If they encounter a problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy 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.”*

A muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content muslim.

Deep reflection on this will inspire a muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

*“...and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel.””*

If a muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.

***“Then, indeed your Lord, to those who emigrated after they had been put through trials and thereafter fought [for the cause of Allah] and were patient...”***

In life a muslim will always face either times of ease or times of difficulty. No one only experiences times of ease without experiencing some difficulties. But the thing to note is that even though difficulties by definition are hard to deal with they are in fact a means to obtain and demonstrate one's true greatness and servanthood to Allah, the Exalted. In addition, in the majority of cases people learn more important life lessons when they face difficulties than when they face times of ease. And people often change for the better after experiencing times of difficulty than times of ease. One only needs to reflect on this in order to understand this truth. In fact, if one studies the Holy Quran they will realise the majority of the events discussed involve difficulties. This indicates that true greatness does not lie in always experiencing times of ease. It in fact, lies in experiencing difficulties while remaining obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is proven by the fact that each of the great difficulties discussed in Islamic teachings end with ultimate success for those who obeyed Allah, the Exalted. So a muslim should not be bothered about facing difficulties as these are just moments for them to shine while acknowledging their true servanthood to Allah, the Exalted, through sincere obedience. This is the key to ultimate success in both worlds.

***“...indeed, your Lord, after that, is Forgiving...”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*



***“...indeed, your Lord, after that, is...Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

## Chapter 16 – An Nahl, Verse 111

﴿ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ ﴾

﴿ وَهُمْ لَا يُظْلَمُونَ ﴾

*“On the Day when every soul will come disputing [i.e., pleading] for itself, and every soul will be fully compensated for what it did, and they will not be wronged [i.e., treated unjustly].”*

***“On the Day when every soul will come disputing [i.e., pleading] for itself...”***

This verse is connected to chapter 14 Ibrahim, verse 22:

*“And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””*

This is when people on Judgment Day will try to blame the Devil for their sins in order to shift their burden of punishment to him. But this verse makes it clear that this is a futile and foolish excuse as the Devil only inspires people to commit sins meaning, he cannot physically force someone to disobey Allah, the Exalted. Each person makes a choice to obey or disobey Allah, the Exalted, and will therefore face the consequences of their choice. Unfortunately, some do not understand this important point. They often commit sins and either blame others by declaring they were convinced to act in this way or they declare as others are committing sins openly it somehow gives them a license to act in the same way. The same way a worldly judge in a court of law will never accept these excuses neither will Allah, the Exalted, on Judgment Day. It is important for muslims not to make culture or fashion the standards for their behaviour as this will misguide them and they will be left with no valid excuses on Judgment Day. Instead, they should adhere to the teachings of Islam which simply outlines how a person must behave in all situations. It is time muslims abandon childish excuses and sincerely 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, before they reach a day when their excuses will not be accepted by Allah, the Exalted. If Allah, the Exalted, will reject the excuses of those who blame the Devil when he is their open enemy and promised to misguide them how will Allah, the Exalted, accept any other excuse for disobeying Him?

***“On the Day when every soul will come disputing [i.e., pleading] for itself...”***

It is important for muslims to understand that whenever they face any type of worldly failure or regrets they should remind themselves of the regrets in the hereafter some people will have, such as the one mentioned in chapter 89 Al Fajr, verse 24:

*“He will say, “Oh, I wish I had sent ahead [some good] for my life.””*

In this world one's regret will always be followed by another chance or other options which they can pursue in order to gain success once again. But the regret and failure of the hereafter is something which cannot be rectified meaning, there are no second chances in the next world. No one will have the opportunity to return to Earth in order to act differently.

Therefore, every muslim should be more concerned with the failures they may encounter in the hereafter over the failures and regrets of this world. This does not mean one should not strive to achieve lawful success in this world. It means they should always prioritise gaining success in the hereafter over gaining success in this world. This is an important mentality muslims should adopt before they reach a day where reflecting on their failures and regrets will not help them in the slightest. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“On the Day when every soul will come disputing [i.e., pleading] for itself...”***

This verse is connected to chapter 80 Abasa, verses 34-37:

*“On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him.”*

This is when each person will flee from their relatives on Judgment Day out of concern for their own wellbeing. It is important for muslims to understand that Islam does not advise them to abandon their relatives as upholding the ties of kinship is an extremely important aspect of Islam. But it encourages them to put everyone in their rightful place within their life. This means that they should fulfil the rights of others without going overboard meaning, without compromising on the duties set by Allah, the Exalted, and following the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Unfortunately, some go too far and abandon these more important duties out of misplaced love and loyalty to their relatives. Some even strive to obtain unlawful provision and commit sins for the sake of pleasing their relatives. This great event clearly shows the downside of doing this. A muslim should always support others especially, their relatives in what is good but never support them in bad things irrespective of how close their bond with them maybe as there is no obedience to the creation if it leads to the disobedience of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 2:

*“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

In addition, this great event will occur between the people who, in most cases, share a deeper connection than a person does with their friends. So if this is the outcome of relatives on Judgment Day can one imagine the outcome of friends? Chapter 25 Al Furqan, verse 28:

*“Oh, woe to me! I wish I had not taken that one as a friend.”*

The only way people can truly benefit each other in this world or in the next is when they prioritise the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience, over all else and aid each other in this ultimate goal. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*



***“...and every soul will be fully compensated for what it did, and they will not be wronged.”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“...and every soul will be fully compensated for what it did, and they will not be wronged.”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

*“...during a Day the extent of which is fifty thousand years.”*

It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

***“...and every soul will be fully compensated for what it did, and they will not be wronged.”***

One must prepare for their Final Judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...and every soul will be fully compensated for what it did, and they will not be wronged.”***

One must prepare for their Final Judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and

incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“...and every soul will be fully compensated for what it did, and they will not be wronged.”***

One must prepare for their Final Judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.



***“On the Day when every soul will come disputing [i.e., pleading] for itself, and every soul will be fully compensated for what it did, and they will not be wronged [i.e., treated unjustly].”***

Muslims can be split into three groups. The first group are the best and consist of the muslims who hand their lives and possessions over to Allah, the Exalted, thereby fulfilling the purpose of their creation. They only take from the material world in order to fulfil their necessities and responsibilities and dedicate the rest of their efforts in gaining and acting on knowledge so that they can strengthen their faith and gain the proximity of Allah, the Exalted, in both worlds. Outwardly they may seem as if they do not enjoy life in this world but in reality they obtain more peace in it than the other types of muslims. Their reckoning on Judgment Day will be easy through the mercy of Allah, the Exalted.

The second group consists of those muslims who fulfil their obligatory duties and whatever traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they come across without putting extra effort in obtaining or acting on Islamic knowledge. They dedicate the majority of their efforts to gaining and enjoying the lawful pleasures of this world. As they avoid the unlawful it is hoped they will gain the forgiveness of Allah, the Exalted, in the next world. But as they indulged in the material world their accountability will be long. And as warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6536, whoever has their deeds scrutinised will be punished. Standing and witnessing the horrors of the Day of Judgment for an extremely long time because of one's enjoyment in the world is a form of punishment.

The final group of muslims are the worse type as they do not dedicate their lives to Allah, the Exalted, like the best group but neither do they enjoy the lawful pleasures of the material world like the second group. These people instead hoard the worldly things they obtain without fulfilling their lawful desires. This attitude causes them to stand between the two other groups meaning, they will not enjoy the lawful things of this world nor will they have an easy reckoning on the Day of Judgment because of the worldly things they obtained.

It is therefore important for muslims not to belong to this final group as this is a clear loss. A muslim should try to belong to the best group but if they really cannot manage this then they should at least join the second group by fulfilling their obligatory duties, enjoy only the lawful pleasures of this world and hope for the forgiveness and mercy of Allah, the Exalted.

## Chapter 16 – An Nahl, Verses 112-113

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا  
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ  
وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

*“And Allah presents an example: a city [Mecca] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.*

*And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.”*

***“And Allah presents an example...”***

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2645, that when Allah, the Exalted, desires to give someone good He provides them with Islamic knowledge.

There is no doubt that every muslim irrespective of the strength of their faith desires good in both worlds. Even though many muslims incorrectly believe that this good which they desire lies in fame, wealth, authority, companionship and their career this Hadith makes it crystal clear that true lasting good lies in gaining and acting on Islamic knowledge. It is important to note a branch of religious knowledge is useful worldly knowledge whereby one earns lawful provision in order to fulfil their necessities and the necessities of their dependents. Even though the Holy Prophet Muhammad, peace and blessings be upon him, has pointed out where good lies yet it is a shame how many muslims do not place much value in this. They in most cases only strive to obtain the bare minimum of Islamic knowledge in order to fulfil their obligatory duties and fail to acquire and act on more such as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead they dedicate their efforts on worldly things believing true good is found there. Many muslims fail to appreciate that the righteous predecessors had to journey for weeks on end just to learn a single verse or Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas today one can study Islamic teachings without leaving their home. Yet, many fail to make use of this blessing given to the modern day muslims. Out of His infinite mercy Allah, the Exalted, through his Holy Prophet Muhammad, peace and blessings be upon him, has not only pointed out where true good lies but He has also

placed this good at one's finger tips. Allah, the Exalted, has informed mankind of where an eternal buried treasure is located which can solve all the problems they may encounter in both worlds. But muslims will only obtain this good once they struggle to acquire and act on it.

***“And Allah presents an example: a city [Mecca] which was safe and secure...”***

Generally speaking, a society needs two things in order to obtain safety and security. The first is a good and just law. The second is the fear of Allah, the Exalted.

Unfortunately, there are some who claim that faith is not required in this world and others who are Muslims claim it is enough to profess Islam without supporting it with sincere obedience to Allah, the Exalted. But the increase in crimes within society proves the importance of faith and strengthening it through knowledge and action. This is because crimes and sins only occur as a person feels they will either face no consequences for their actions, such as prison, or they will somehow escape them for example, by fleeing the country. But the person who believes that no matter what action they perform, whether open or secret, big or small, and no matter what tricks they attempt a day will undoubtedly come where they will be held accountable for all their deeds will always think twice before committing a crime or a sin. If this belief is strengthened through gaining and acting on Islamic knowledge it will deter one from committing crimes and sins. If people acted in this way peace and justice would spread across society. The crime rate would decrease and the times would closely match the times of the Holy Prophet Muhammad, peace and blessings be upon him, and his rightly guided Caliphs, may Allah be pleased with them. This fact alone indicates the importance of faith and strengthening it through gaining and acting on knowledge within society. Chapter 16 An Nahl, verse 90:

*“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*

***“And Allāh presents an example: a city [Mecca] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allāh. So Allāh made it taste the envelopment of hunger and fear for what they had been doing.”***

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.

***“And Allāh presents an example: a city [Mecca] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allāh. So Allāh made it taste the envelopment of hunger and fear for what they had been doing. And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.”***

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.”***

During his childhood the Holy Prophet Muhammad, peace and blessings be upon him, was always under the protection of Allah, the Exalted. Allah, the Exalted, saved him from the evils that were widespread during the age of ignorance: the time before Islam. When the Holy Prophet Muhammad, peace and blessings be upon him, reached maturity he was the finest person among his people, the best of them in character and repute, the best of neighbours, the most prudent, the most honest in speech and most trustworthy. He was completely removed from immorality and other evil characteristics. Because of this he became known among the people of Mecca as Al Amin, the trustworthy. This has been discussed in Imam Ibn Kathir's, *The Life of the Prophet*, Volume 1, Page 180.

The fact that the Holy Prophet Muhammad, peace and blessings be upon him, spent his entire life amongst the non-muslims of Mecca was enough of a proof of his declaration of Prophethood. When the Holy Prophet Muhammad, peace and blessings be upon him, invited the non-muslims of Mecca to embrace Islam he used his 40 years amongst them as proof that he was speaking the truth. This evidence was undeniable even by the non-muslims. This incident is recorded in a Hadith found in *Sahih Bukhari*, number 4553. Only the arrogance of some prevented them from submitting to the truth. Chapter 10 Yunus, verse 16:

*"...for I had remained among you a lifetime before it. Then will you not reason?"*

***“And Allah presents an example: a city [Mecca] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing. And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.”***

When the violence of the non-Muslims of Mecca escalated further against the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, Allah, the Exalted, subjected them to a severe famine. It was so bad that they were forced to eat carrion, leather and bones. Some of the non-Muslim leaders of Mecca came to the Holy Prophet Muhammad, peace and blessings be upon him, stating that his claim was a mission of mercy for mankind so he should therefore pray for this famine to be removed from them. The Holy Prophet Muhammad, peace and blessings be upon him, did pray for this and Mecca was blessed with profuse rain and the effects of the famine were removed. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Pages 59-60.

In a Hadith found in Sahih Bukhari, number 7376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that Allah, the Exalted, will not show mercy to the one who does not show mercy to others.

Islam is a very simple religion. One of its fundamental teachings is so simple that even uneducated people can understand and act on them namely, how people treat others is how they will be treated by Allah, the Exalted. For example, those who learn to overlook and forgive the mistakes of others will be forgiven by Allah, the Exalted. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

Those who support others in beneficial worldly and religious matters such as emotional or financial aid will be supported by Allah, the Exalted, in both worlds. This has been advised in a Hadith found in Sunan Abu Dawud, number 4893. This same Hadith advises that the one who conceals the faults of others will have their faults concealed by Allah, the Exalted.

Simply put, if one treats others with kindness and respect according to the teachings of Islam they will be treated similarly by Allah, the Exalted. And those who mistreat others will be treated similarly by Allah, the Exalted, even if they fulfill the obligatory duties which are connected to Him such as the obligatory prayers. This is because a Muslim must fulfill both duties in order to achieve success namely, the duties towards Allah, the Exalted, and people.

Finally, it is important to note a Muslim will only be treated kindly by Allah, the Exalted, if they treat others kindly for His sake. If they do it for any other reason than they will undoubtedly forfeit the reward mentioned in these teachings. The foundation of all acts and Islam itself is one's intention. This has been confirmed in a Hadith found in Sahih Bukhari, number 1.



## Chapter 16 – An Nahl, Verses 114-115

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ

بِهِ، فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

*“Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.*

*He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.”*

***“Then eat of what Allah has provided for you [which is] lawful and good...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one’s guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“Then eat of what Allah has provided for you [which is] lawful and good...He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allāh is Forgiving and Merciful.”***

In a Hadith found in Jami At Tirmidhi, number 2380, the Holy Prophet Muhammad, peace and blessings be upon him, advised the importance of a balanced diet. He advised that one should split their stomach into three parts. The first part is for food, the second part is for drink and the last part should be left empty for breathing.

This can be achieved when one stops eating before they reach their fill. This was the behaviour of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them.

If people were to act on this advice they would be safe from both physical and mental illnesses. In fact, according to many knowledgeable people one of the main causes of illness is indigestion.

In respect to the heart little food leads to a soft heart, humility of self and weakness of desires and anger. A full stomach results in laziness which

prevents worship and other righteous deeds. It induces sleep which causes one to miss out on the voluntary and even the obligatory night prayers. It prevents reflection which is the key to assessing one's deeds and therefore changing one's character for the better. The one with a full stomach forgets the poor and is therefore less likely to help them. All these negative effects lead to a hard heart. The one who possesses a hard heart will not be safe on the Day of Judgment. Chapter 26 Ash Shu'ara, verses 88-89:

*“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart.”*

The one who is only concerned about their stomach becomes distracted from more important things, such as learning and acting on religious knowledge. Muslims should know that the most fed in this world will be the hungriest on the Day of Judgment. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2478.

Therefore, muslims should strive to obtain a balanced diet so that they avoid the negative effects discussed which will undoubtedly hinder their success in both this world and the next.

***“Then eat of what Allah has provided for you [which is] lawful and good...He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allāh is Forgiving and Merciful.”***

One should only obtain and utilize things which are lawful according to the teachings of Islam. These verses specifically mention lawful food but can apply to all lawful things. Obtaining and utilizing the lawful is the very foundation of piety. Piety involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. It has been made clear that Allah, the Exalted, only accepts the lawful in a Hadith found in Sahih Muslim, number 2342. This can be applied to all things whether it is actions, charity or something else. Another Hadith found in Sahih Muslim, number 2346, warns muslims that the supplication of a muslim who obtains and utilises the unlawful will never be accepted. If their supplication is rejected how can one expect their righteous deeds to be accepted? In fact, even lawful actions become unlawful when their foundation is in the unlawful. For example, if one performs the Holy Pilgrimage with unlawful wealth it will be rejected. As the house of piety is built on the lawful it is absolutely vital that muslims only obtain and utilize that which is lawful.

In addition, it is important for a muslim not to follow their own desires but instead follow the commands of Allah, the Exalted. Even though, these verses discuss food this concept of accepting the lawful and unlawful as Allah, the Exalted, has commanded can be applied to all things. This is true obedience and submission to Allah, the Exalted. It is important to note, that

abstaining from a lawful thing in itself is not a righteous deed. But if one does it with a good intention then it does become a righteous deed. For example, if one abstains from lawful things in order to reduce their accountability on the Day of Judgment or if they do this in order to discipline themselves so they adhere more strictly to the obedience of Allah, the Exalted, then this will be recorded as a righteous deed.

***“Then eat of what Allāh has provided for you [which is] lawful and good. And be grateful for the favor of Allāh, if it is [indeed] Him that you worship.”***

The next part of the main verse commands muslims to be grateful to Allah, the Exalted. This means when one obeys the first part of the verse by accepting what Allah, the Exalted, has decided to be lawful and unlawful instead of following their own desires it will cause them to become a grateful servant. In other words, using the blessings given by Allah, the Exalted, according to His commands is the true meaning of gratitude. When one shows this gratitude to Allah, the Exalted, it proves that it is indeed Allah, the Exalted, they obey and worship which is indicated in the last part of the main verse under discussion. But if one uses the blessings of Allah, the Exalted, according to their own desires then they are worshipping only their own desires. Chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

The last part of the main verse under discussion also indicates that worshipping Allah, the Exalted, correctly cannot be achieved without true gratitude. Meaning, worshipping Allah, the Exalted, goes beyond the five obligatory prayers and involves using all the blessings one possesses in ways pleasing to Allah, the Exalted. Simply uttering a word of gratitude is only a small aspect of gratitude which in this day and age has become nothing more than a customary practice. Muslims must ensure they show true gratitude to Allah, the Exalted, if they desire for an increase in blessings. Chapter 14 Ibrahim, verse 7:



*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

***“...And be grateful for the favor of Allāh...”***

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.

***“...if it is [indeed] Him that you worship.”***

True worship 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.

***“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh...”***

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

***“He has only forbidden to you...that which has been dedicated to other than Allāh...”***

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds for the sake of people, such as showing off, instead of doing them for the pleasure of Allah, the Exalted, will be told to gain their reward on Judgment Day from the people they acted for which in reality is not possible to do.

It is important to understand that the foundation of all deeds and even Islam itself is one's intention. It is the very thing which Allah, the Exalted, judges people on according to a Hadith found in Sahih Bukhari, number 1. A muslim should ensure they perform all religious and useful worldly actions for the sake of Allah, the Exalted, so that they gain reward from Him in both worlds. A sign of this correct mentality is that this person neither expects nor desires people to appreciate or show gratitude to them for the deeds they perform. If one desires this then it indicates their incorrect intention.

In addition, acting with the correct intention prevents sadness and bitterness as the one who acts for the sake of people will eventually encounter ungrateful people who will make them annoyed and bitter as they feel they wasted their effort and time. Unfortunately, this is seen in parents and relatives as they often fulfill their duties towards their children and relatives for their sake instead of for the pleasure of Allah, the Exalted. But the one who acts for the sake of Allah, the exalted, will fulfill all their duties towards others such as their children and never become bitter or enraged when they fail to show gratitude towards them.

This attitude leads to peace of mind and general happiness as they know Allah, the Exalted, is fully aware of their righteous deed and will reward them for it. This is the way all muslims must act otherwise they may well be left empty handed on the Day of Judgment.



***“...But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.”***

This verse, like many others, indicates the soft and easy nature of Islam.

A Hadith found in Sahih Muslim, number 7129, advises that the Holy Prophet Muhammad, peace and blessings be upon him, would choose the right time when discussing religious issues with his Companions, may Allah be pleased with them, as he did not want to over burden or bore them.

Even though, a muslim has no excuses but to fulfill their obligatory duties and learn and act on the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, none the less, each muslim should act according to their mental and physical strength and treat others according to their mental and physical strength in order to ensure they themselves do not get fed up nor cause others to become fed up of Islam either.

It is important to understand each person has been created uniquely and given different blessings and gifts. For example, some have the strength to perform much voluntary fasts while others do not. Some have the mental strength to spend the day studying the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas others do not. Some can happily discuss religious issues all day with others while others just do not have the attention or mental

strength to do so. This does not mean those who do not possess the strength to do these things are bad muslims as Allah, the Exalted, will judge each person according to their potential, strength, intention and the deeds they performed. This discussion means that muslims should not be too hard on themselves or others when it comes to striving on voluntary religious matters. A muslim should strive to improve bit by bit to ensure they do not get fed up and give up completely. If a muslim has been granted the strength to strive in voluntary religious matters they should praise Allah, the Exalted, as none but Him as granted this to them. Understanding this will prevent the deadly sin of pride an atom's worth of which is enough to take one to Hell. This is warned in a Hadith found in Sahih Muslim, number 265.

***“...indeed, Allāh is Forgiving...”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“...indeed, Allāh is...Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

## Chapter 16 – An Nahl, Verses 116-117

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ  
لِنَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

مَتَّعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

*“And do not say about what your tongues assert of untruth, “This is lawful and this is unlawful,” to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.*

*[It is but] a brief enjoyment, and they will have a painful punishment.”*

***“And do not say about what your tongues assert of untruth...”***

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from

assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.



***“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed. [It is but] a brief enjoyment, and they will have a painful punishment.”***

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act

on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed. [It is but] a brief enjoyment, and they will have a painful punishment.”***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed. [It is but] a brief enjoyment, and they will have a painful punishment.”***

Some have adopted a strange attitude. When they are questioned about things they are unaware of instead of admitting the truth they give a reply which has little or no foundation in the truth. This can become a serious issue especially in matters connected to Islam. A muslim may get punished for giving incorrect information which others act on. This has been indicated in a Hadith found in Sahih Muslim, number 2351. This is because they ignorantly attributed things to Allah, the Exalted, or the Holy Prophet Muhammad, peace and blessings be upon him. Because of these people strange beliefs and customs have become attached to Islam which is a great deviation from the truth brought by the Holy Prophet Muhammad, peace and blessings be upon him. In fact, many of the cultural customs muslims have adopted believing them to be a part of Islam occurred because of this ignorant mentality.

These people believe that if they simply admit they do not know something they will appear foolish to others. This mentality in itself is extremely foolish as the righteous predecessors would stress the importance of admitting one's ignorance so that others do not become misguided. In fact, the righteous predecessors would only count the person who behaved in this manner as an intelligent person and counted the one who answered every question posed to them a fool.

This attitude is often observed in elders who often advise their children on issues relating to the world and religion instead of admitting their ignorance and directing them to someone who knows the truth. When elders act in this way they fail their duty in rightly guiding their dependents which has been indicated in a Hadith found in Sunan Abu Dawud, number 2928.

Muslims should therefore, gain correct knowledge, whether worldly or religious, before advising others and in cases they are unaware of something they should admit it as this will not reduce their rank in anyway. If anything Allah, the Exalted, and people will appreciate their honesty.

***“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed. [It is but] a brief enjoyment, and they will have a painful punishment.”***

The elders of a family, especially parents, often use a statement which they believe indicates their right guidance namely, elders know best. To be honest this statement was true in the day of the righteous predecessors as the elders at that time used to strive in gaining and acting on beneficial knowledge. They put aside their own opinions and thinking and instead adopted the advice of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Because of their sincere efforts they were granted right guidance by Allah, the Exalted. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

Therefore, this statement applied to them and the youngsters in those days benefited if they acted on the advice of these elders. But unfortunately times have changed. In this day and age the majority of elders do not seek nor act on beneficial knowledge instead the vast majority act on their cultural practices which in most cases do not have a foundation in Islamic teachings. They flee from beneficial knowledge and are very content with these teachings based on made up cultural practices. Because of this ignorance elders are now sometimes right and sometimes wrong. Therefore, the statement elders know best no longer applies.

It is important to note this does not mean a muslim should ignore or disrespect their elders as this completely contradicts the teachings of Islam. They should instead strive to gain correct beneficial knowledge, hear the advice of others, including their elders, and then make a choice which is indicated by Islam in all their matters even if it contradicts the opinions of others. A muslim should not blindly follow their elders as this in most cases will lead them away from the teachings of Islam. Chapter 6 Al An'am, verse 116:

*“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging.”*

This is possible to do while maintaining respect for others especially one's elders. If muslims do this then perhaps a day will come when this statement will once again be true.

***“[It is but] a brief enjoyment, and they will have a painful punishment.”***

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.

***“[It is but] a brief enjoyment, and they will have a painful punishment.”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will

cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“[It is but] a brief enjoyment, and they will have a painful punishment.”***

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.

***“[It is but] a brief enjoyment, and they will have a painful punishment.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

## Chapter 16 – An Nahl, Verses 118-119

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا

أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ

وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

*“And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.*

*Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.”*



***“And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.”***

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

***“And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.”***

This verse is connected to chapter 6 Al An'am, verse 146:

*“And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their transgression. And indeed, We are truthful.”*

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will

cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.”***

This verse is connected to chapter 6 Al An'am, verse 146:

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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.

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a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.



***“Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.”***

Ignorance refers to committing a sin knowingly in a moment of heedlessness.

In a Hadith found in Sunan Ibn Majah, number 4251, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people commit sins but the best person who commits sins is the one who sincerely repents.

As people are not Angels they are bound to commit sins. The thing that makes these people special is when they sincerely repent from their sins. Sincere repentance includes feeling remorse, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, making a firm promise not to commit the sin or a similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

It is important to note, minor sins can be erased through righteous deeds which has been advised in many Hadiths, such as the one found in Sahih Muslim, number 550. It advises that the five daily obligatory prayers and

two consecutive Friday congregational prayers erase the minor sins committed in between them as long as major sins are avoided.

Major sins are only erased through sincere repentance. Therefore, a muslim should strive to avoid all sins, minor and major, and if they happen to occur to immediately sincerely repent as the time of death is unknown. And they should continue obeying Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

***“Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving...”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is...Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

## Chapter 16 – An Nahl, Verses 120-123

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

شَاكِرًا لِأَنْعَمِهِ أَجْتَبَنَاهُ وَهَدَيْنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ

الْمُشْرِكِينَ ﴿١٢٣﴾

*“Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.*

*“[He Prophet Ibrahim, peace be upon him, was] grateful for His favors. He [i.e., Allah] chose him and guided him to a straight path.*

*And We gave him [Prophet Ibrahim, peace be upon him] good in this world, and indeed, in the Hereafter he will be among the righteous.*

*Then We revealed to you to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah.”*

***“Indeed, Abraham was a [comprehensive] leader...”***

The fundamental characteristic of a great leader is leading by example.

It is important for all Muslims, especially parents, to act on what they advise to others. It is obvious if one turns the pages of history that those who acted on what they preached had a much more positive effect on others compared to those who did not lead by example. The best example being the Holy Prophet Muhammad, peace and blessings be upon him, who not only practiced what he preached but adhered to those teachings more strictly than anyone else. Only with this attitude will Muslims especially, parents have a positive impact on others. For example, if a mother warns her children not to lie as it is a sin but often lies in front of them her children are unlikely to act on her advice. A person's actions will always have more of an impact on others than their speech. It is important to note that this does not mean one needs to be perfect before advising others. It means they should sincerely strive to act on their own advice before advising others. The Holy Quran has made it clear in the following verse that Allah, the exalted, hates this behaviour. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Bukhari, number 3267, that the a person who commanded good but refrained from it themselves and prohibited evil yet acted on it themselves will be punished in severely Hell. Chapter 61 As Saf, verse 3:

*“Greatly hateful in the sight of Allah is that you say what you do not do.”*

So it is vital for all Muslims to strive to act on their advice themselves then advise others to do the same. Leading by example is the tradition of all the Holy Prophets, peace be upon them, and is the best way to affect others in a positive way.



***“Indeed, Abraham was a [comprehensive] leader...”***

Muslims must remember the very important position they have been appointed to by Allah, the Exalted, namely, the ambassadors of Islam. It is extremely important for muslims to fulfil this duty according to their potential. The best way to achieve this is by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with His choices. Islam spread across the entire globe because the righteous predecessors took this duty very seriously. When they gained and acted on beneficial knowledge the outside world recognised the truthfulness of Islam through their behaviour. This caused countless people to enter the fold of Islam. Unfortunately, many muslims today believe that showing others about Islam is merely in one's appearance, such as growing a beard or wearing a scarf. This is only an aspect of representing Islam. The greatest part is by adopting the characteristics of Holy Prophet Muhammad, peace and blessings be upon him, discussed in the Holy Quran and his traditions. Only with this attitude will the outside world observe the true nature of Islam. A muslim should always remember that adopting an Islamic appearance while possessing characteristics which oppose the teachings of Islam only causes the outside world to disrespect Islam. They will be held accountable for this disrespect as they are the cause of it. A muslim should therefore behave as a true ambassador of Islam by adopting the inward teachings of Islam as well as the outer appearance of Islam.

In addition, this important position should remind muslims that they will be held accountable and questioned whether they fulfilled this role or not on Judgment Day. The same way a king would become angry at their diplomat and representative if they failed to fulfil their duty so will Allah, the Exalted,

become angry with the muslim who fails to fulfill their duty as an ambassador of Islam.

***“Indeed, Abraham was...devoutly obedient to Allāh...”***

True obedience 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.

***“Indeed, Abraham was...inclining toward truth...Then We revealed to you, [Prophet Muhammad, peace and blessings be upon him], to follow the religion of Abraham, inclining toward truth...”***

In a Hadith found in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, discussed the importance of truthfulness and avoiding lies. The first part advises that truthfulness leads to righteousness which in turn leads to Paradise. When a person persists on truthfulness they are recorded by Allah, the Exalted, as a truthful person.

It is important to note, that truthfulness has three levels. The first is when one is truthful in their intention and sincerity. Meaning, they act only for the sake of Allah, the Exalted, and do not benefit others for an ulterior motive, such as fame. This in fact is the foundation of Islam as every action is judged on one's intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1. The next level is when one is truthful through their words. This in reality means they avoid all types of verbal sins not just lies. As the one who indulges in other verbal sins cannot be a real truthful person. An excellent way of achieving this is by acting on a Hadith found in Jami At Tirmidhi, number 2317, which advises that a person can only make their Islam excellent when they avoid getting involved in the things which do not concern them. The majority of verbal sins occur because a muslim discusses something which does not concern them. The final stage is truthfulness in actions. This is achieved through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and being patient with destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without cherry picking or misinterpreting the teachings of Islam which suit one's

desires. They must adhere to hierarchy and priority order set by Allah, the Exalted, in all actions.

The consequences of the opposite of these levels of truthfulness namely, lying, according to the main Hadith under discussion, is that it leads to disobedience which in turn leads to the fire of Hell. When one persists on this attitude they will be recorded as a great liar by Allah, the Exalted.

***“Indeed, Abraham was...not of those who associate others with Allāh...Then We revealed to you, [Prophet Muhammad, peace and blessings be upon him], to follow the religion of Abraham...and he was not of those who associate with Allāh.”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through

subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.



***“Indeed, Abraham was...grateful for His favors...”***

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.

***“Indeed, Abraham was...grateful for His favors...”***

In a Hadith found in Jami At Tirmidhi, number 1954, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is not grateful to people cannot be grateful to Allah, the Exalted.

Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others such as one's parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Therefore, muslims must show good character and always show appreciation for any aid or support they receive from others irrespective of its size. They should show gratitude to Allah, the Exalted, by using the blessing according to His commands as He is the source of the blessing and show gratitude to the person as they are the means which was created and chosen by Allah, the Exalted. A muslim should show gratitude verbally to people and practically by repaying their act of kindness according to their means even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216.

The person who does not show gratitude to people cannot show true gratitude to Allah, the Exalted, and therefore they will not be given an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

If a muslim desires an increase in blessings they must fulfill both aspects of gratitude namely, to Allah, the Exalted, and to people.

***“Indeed, Abraham...He [i.e., Allāh] chose him and guided him to a straight path.”***

This occurs when one sincerely obeys Allah, the Exalted.

In a divine Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 6502, Allah, the Exalted, declares that 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.

***“Indeed, Abraham...He [i.e., Allāh] chose him and guided him to a straight path.”***

Allah, the Exalted, is the One who guides His servants to what is beneficial for them in both worlds and guides them away from anything which harms them. Chapter 91 Ash Shams, verse 8:

*“And inspired it [with discernment of] its wickedness and its righteousness.”*

The muslim who understands this divine name will seek guidance in worldly and religious matters from none other than Allah, the Exalted, through the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever seeks guidance from anything else will not find lasting success.

A muslim should act on this divine name by guiding others towards the obedience of Allah, the Exalted, and what is beneficial to them in both worldly and religious matters according to their knowledge. This will ensure they become a true believer meaning, the one who loves for others what they desire for themselves. This has been advised in a Hadith found in Jami At Tirmidhi, number 2515.

***“Indeed, Abraham...He [i.e., Allāh] chose him and guided him to a straight path.”***

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.

***“Indeed, Abraham...We gave him good in this world...”***

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.

***“Indeed, Abraham...We gave him good in this world...”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will

cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“Indeed, Abraham...We gave him good in this world...”***

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2645, that when Allah, the Exalted, desires to give someone good He provides them with Islamic knowledge.

There is no doubt that every muslim irrespective of the strength of their faith desires good in both worlds. Even though many muslims incorrectly believe that this good which they desire lies in fame, wealth, authority, companionship and their career this Hadith makes it crystal clear that true lasting good lies in gaining and acting on Islamic knowledge. It is important to note a branch of religious knowledge is useful worldly knowledge whereby one earns lawful provision in order to fulfil their necessities and the necessities of their dependents. Even though the Holy Prophet Muhammad, peace and blessings be upon him, has pointed out where good lies yet it is a shame how many muslims do not place much value in this. They in most cases only strive to obtain the bare minimum of Islamic knowledge in order to fulfil their obligatory duties and fail to acquire and act on more such as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead they dedicate their efforts on worldly things believing true good is found there. Many muslims fail to appreciate that the righteous predecessors had to journey for weeks on end just to learn a single verse or Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas today one can study Islamic teachings without leaving their home. Yet, many fail to make use of this blessing given to the modern day muslims. Out of His infinite mercy Allah, the Exalted, through his Holy Prophet Muhammad, peace and blessings be upon him, has not only pointed out where true good lies but He has also

placed this good at one's finger tips. Allah, the Exalted, has informed mankind of where an eternal buried treasure is located which can solve all the problems they may encounter in both worlds. But muslims will only obtain this good once they struggle to acquire and act on it.



***“Indeed, Abraham...We gave him good in this world...”***

It is a universal aim and goal for all people, irrespective of their faith or social class, to achieve peace of mind in this world. It is the ultimate reason why people strive in this material world, work long hours and dedicate the majority of their efforts to this world. People desire to obtain such a life whereby they have no stresses or worries such as financial difficulties. But it is strange how people, especially muslims, look for peace of mind in the wrong place. Just like a person who desires to watch a football game yet, goes to a cricket match. Allah, the Exalted, has made it clear that true peace of mind only lies in His obedience which involves fulfilling His commands, refraining from His prohibitions and being patient with destiny. Chapter 13 Ar Ra’d, verse 28:

*“...Unquestionably, by the remembrance of Allah hearts are assured.”*

Whenever a person seeks peace of mind in the material world it will only lead them further away from their goal. Whenever a person sets a target in respect to this material world that target will only lead onto more targets. This continues until the person departs this world without obtaining what they were looking for. It is obvious that the rich do not obtain true peace of mind as they stress more than normal people and whatever they obtain of the world ends up becoming a burden for them. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2465, that the one who focuses on the hereafter will be blessed with a rich heart and Allah, the Exalted, will organize their affairs meaning, they will obtain peace of mind. But the one

who focuses on the material world will only see their poverty and their affairs will become scattered meaning, they will not achieve peace of mind. The one who obeys Allah, the Exalted, will find peace of mind even if they possess little of this world. But the one who is lost in the material world will go from one worldly door to another but will never find true peace as it has not been placed there. If a person wants to watch a football game they should not go to a cricket match and if a muslim desires peace of mind they should not search for it in the material world as it lies only in the obedience of Allah, the Exalted. It is important to note, that those who adhere to the teachings of Islam will encounter difficulties throughout their lives as this is guaranteed but through their obedience Allah, the Exalted, will remove fear and grief from them so that they remain firm and steadfast on the correct path. This is similar to the one who only feels slight discomfort from a medical procedure as they have been anaesthetised.

***“Indeed, Abraham...We gave him good in this world...”***

Greatness and true success is not connected to worldly things, such as wealth or fame. A person may obtain some worldly success through these things but it is quite obvious if one turns the pages of history that this type of success is very temporary and it eventually becomes a burden and regret for a person. A muslim should never believe that superiority lies in these things thereby dedicating themselves to obtaining them while neglecting their duties to Allah, the Exalted, and the creation. Nor should they look down at others who do not possess these worldly things believing they have no value or significance as this attitude contradicts the teachings of Islam. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 6071, that the people of Paradise are those who are considered insignificant by society and concluded that if they took an oath on something Allah, the Exalted, would fulfil it for them.

True honour, success and greatness in this world and the next only lies in piety. So the more one sincerely strives to fulfil the commands of Allah, the Exalted, refrain from His prohibitions and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the greater they are even if they appear insignificant to society. 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 search for true success in this and not waste their time and efforts in searching for it in worldly things otherwise they may well reach the hereafter a great loser. Chapter 18 Al Kahf, verses 103-104:

*“Say, “Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.””*

***“Indeed, Abraham...indeed, in the Hereafter he will be among the righteous.”***

In a Hadith found in Sunan Abu Dawud, number 4031, the Holy Prophet Muhammad, peace and blessings be upon him, advised that a person who imitates a people is counted as one of them.

All muslims irrespective of the strength of their faith desire to be counted and end up with the righteous in the next world. But this Hadith clearly warns that a muslim will only be considered a righteous person and end up with them if they imitate the righteous. This imitation is a practical thing not only a declaration through words. This imitation is correctly done by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

But those who verbally declare their love for the righteous and fail to imitate them and instead imitate the characteristics found in hypocrites and the sinful will be considered and judged as one of them. This does not mean they will lose their faith but it means they will be judged as disobedient muslims. How can a disobedient muslim be counted as an obedient muslim and end up with the righteous? This is only wishful thinking which has no value in Islam. Chapter 59 Al Hashr, verse 20:

*“Not equal are the companions of the Fire and the companions of Paradise.  
The companions of Paradise - they are the attainers [of success].”*

***“Indeed, Abraham...indeed, in the Hereafter he will be among the righteous.”***

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.



***“Indeed, Abraham...indeed, in the Hereafter he will be among the righteous.”***

Every muslim openly declares that they desire the companionship of the Holy Prophet Muhammad, peace and blessings be upon him, the other Holy Prophets, peace be upon him them, and the Companions, may Allah be pleased with them, in the hereafter. They often quote the Hadith found in Sahih Bukhari, number 3688, which advises that a person will be with those they love in the hereafter. And because of this they openly declare their love for these righteous servants of Allah, the Exalted. But it is strange how they desire this outcome and claim love for the Holy Prophet Muhammad, peace and blessings be upon him, yet they barely know him as they are too busy to study his life, character and teachings. This is foolish as how can one truly love someone they do not even know?

In addition, when these people are asked for proof of their love for the Holy Prophet Muhammad, peace and blessings be upon him, on Judgment Day what will they say? What will they present? The proof of this declaration is studying and acting on the life, character and teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A declaration without this evidence will not be accepted by Allah, the Exalted. This is quite obvious as no one understood Islam better than the Companions, may Allah be pleased with them, did and this was not their attitude. They declared love for the Holy Prophet Muhammad, peace and blessings be upon him, and supported their claim through actions by following in his footsteps. This is why they will be with him in the hereafter.

Those who believe love is in the heart and does not require it to be shown through actions is as foolish as the student who hands back a blank exam paper to their teacher claiming that knowledge is in their mind so they do not need to practically write it down on paper and then still expects to pass.

The one who behaves in such a manner does not love the righteous servants of Allah, the Exalted, only their own desires and they have undoubtedly been fooled by the Devil.

Finally, it is important to note that members of other religions also claim love for their Holy Prophets, peace be upon them. But as they failed to follow in their footsteps and act on their teachings they will certainly not be with them on Judgment Day. This is quite obvious if one ponders over this fact for a moment.

***“Indeed, Abraham...indeed, in the Hereafter he will be among the righteous.”***

This verse indicates the importance of good companionship in this world as it leads to good companionship in the hereafter.

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.”*

***“Indeed, Abraham...indeed, in the Hereafter he will be among the righteous.”***

Righteousness cannot be achieved without gaining and acting on Islamic knowledge so that one can fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verse 28:

*“...Only those fear Allah, from among His servants, who have knowledge...”*

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified

sinful by Islam often leads to evil speech, such as backbiting, lying and slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.

***“Then We revealed to you, [Prophet Muhammad, peace and blessings be upon him], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allāh.”***

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do

so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.



***“Then We revealed to you, [Prophet Muhammad, peace and blessings be upon him], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allāh.”***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

## Chapter 16 – An Nahl, Verse 124

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اُخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ

بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

*“The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.”*

***“The sabbath was only appointed for those who differed over it...”***

According to Tafsir Ibn Kathir, Volume 5, Page 543, Allah, the Exalted, appointed Friday for the children of Israel to dedicate to worshipping Him. But they changed the day to Saturday and as a result Allah, the Exalted, left them in this misguidance.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“...And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.”***

Allah, the Exalted, is the One who judges the actions of His creation and justly chooses the outcome of all things. The muslim who understands that Allah, the Exalted, only acts with justice will always be pleased with His choices and will therefore show patience in difficulty and gratitude in pleasing situations. The one who is content with the rulings of the Just will find peace in this world and in the next.

A muslim must act on this divine name by always acting with justice with themselves and in matters concerning others. This includes fulfilling the rights of Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, oneself and others according to the teachings of Islam even if it contradicts one's desires or the desires of others. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just...”*

The one who achieves this will become a complete balanced believer. This is the character of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“...And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.”***

Muslims must prepare for their Final Judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.



***“...And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.”***

Muslims must prepare for their Final Judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

## Chapter 16 – An Nahl, Verse 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



*“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”*

***“Invite to the way of your Lord with wisdom and good instruction...”***

When spreading the awareness of Islam within society it is vital one ensures that the correct knowledge is passed on. Otherwise, as warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Ibn Majah, number 206, a person may not only get punished for passing on incorrect knowledge but that punishment will increase depending on how many people act on it. Unfortunately, this Hadith is very commonly overlooked resulting in the spread of unreliable and incorrect knowledge. The lack of correct knowledge can open the door to unbelief. For example, some people label everything they do not understand as innovation or polytheism. They even happily label muslims as apostates without realizing a Hadith found in Sahih Muslim, number 216. It clearly warns that if one falsely accuses a muslim of disbelief the accuser loses their faith. Ignorance is one of the weapons of the Devil and one can only avoid this trap by gaining correct knowledge from a reliable scholar before spreading it. Chapter 39 Az Zumar, verse 9:

*“...Say, "Are those who know equal to those who do not know?"...”*

***“Invite to the way of your Lord with wisdom and good instruction...”***

Those who spread the word of Islam must strive to first act on their knowledge. In the early days of Islam to attend a gathering of Islamic knowledge one had to journey for days but now countless lectures can be found online. Yet, ignorance of the correct path has only increased since the passing of the righteous predecessors. This is because some have acquired knowledge by memorizing verses of the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, but have not used them to purify their character. Meaning, they did not act on their knowledge. Those who act like this will lose the power to affect the hearts of others through their advice. Some lecturers are like news bulletins that only provide information without stimulating others to act thereby failing in their duty to guide others through their God given knowledge. Non-muslims are mainly accepting Islam through their own research of Islam instead of observing a practical example of a successful muslim. One who desires to spread Islam must make it their priority to purify their character through knowledge. Chapter 61 As Saf, verse 3:

***“Greatly hateful in the sight of Allah is that you say what you do not do.”***

When one acts in this way then a little correct knowledge will have a massive impact on themselves and others. Whereas, those who reject this correct attitude may possess more knowledge but it will have no positive effect on anybody. This type of person has been described in the Holy Quran. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]...”*

***“Invite to the way of your Lord with wisdom and good instruction...”***

It is important to make things easy and simple for people rather than showing others Islam is a burdensome religion to follow. This was advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6125. This is why the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 43, that he was sent with a simple and easy religion. People who spread the word of Islam often incorrectly complicate Islam whereas the Holy Prophet Muhammad, peace and blessings be upon him, simplified it.

A Hadith found in Sahih Muslim, number 7129, advises that the Holy Prophet Muhammad, peace and blessings be upon him, would choose the right time when discussing religious issues with his Companions, may Allah be pleased with them, as he did not want to over burden or bore them.

Even though, a muslim has no excuses but to fulfill their obligatory duties and learn and act on the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, none the less, each muslim should act according to their mental and physical strength and treat others according to their mental and physical strength in order to ensure they themselves do not get fed up nor cause others to become fed up of Islam either.

It is important to understand each person has been created uniquely and given different blessings and gifts. For example, some have the strength to perform much voluntary fasts while others do not. Some have the mental strength to spend the day studying the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas others do not. Some can happily discuss religious issues all day with others while others just do not have the attention or mental strength to do so. This does not mean those who do not possess the strength to do these things are bad muslims as Allah, the Exalted, will judge each person according to their potential, strength, intention and the deeds they performed. This discussion means that muslims should not be too hard on themselves or others when it comes to striving on voluntary religious matters. A muslim should strive to improve bit by bit to ensure they do not get fed up and give up completely. If a muslim has been granted the strength to strive in voluntary religious matters they should praise Allah, the Exalted, as none but Him as granted this to them. Understanding this will prevent the deadly sin of pride an atom's worth of which is enough to take one to Hell. This is warned in a Hadith found in Sahih Muslim, number 265.



***“Invite to the way of your Lord with wisdom and good instruction...”***

An important condition for spreading the word of Islam is that one must provide others with strong evidence to support their views. This is only possible when they possess the correct knowledge. One’s proof must be taken from the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. For example, when the Holy Prophet Muhammad, peace and blessings be upon him, invited his relatives to embrace Islam he used his 40 years amongst them as proof that he was speaking the truth. This evidence was undeniable even by the non-muslims. This incident is recorded in a Hadith found in Sahih Bukhari, number 4553. Only the arrogance of some prevented them from submitting to the truth. Chapter 10 Yunus, verse 16:

*“...for I had remained among you a lifetime before it. Then will you not reason?”*

***“Invite to the way of your Lord with wisdom and good instruction...”***

Unfortunately, some of those who spread the word of Islam have become heedless. They dedicate most of their time debating over small issues which are not even connected to the obligatory duties or to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead of addressing the 21st century issues muslims are now facing they discuss obscure and irrelevant issues so that they appear unique. Their teachings encourage uneducated muslims to argue over these issues convincing them this is the path to salvation.

***“Invite to the way of your Lord with wisdom and good instruction...”***

The Holy Quran teaches mankind that certain people are so drowned in the material world no advice will penetrate their veiled hearts. The Holy Quran describes how this group of people possesses hearts harder than rocks. Chapter 2 Al Baqarah, verse 74:

*“Then your hearts became hardened after that, being like stones or even harder...”*

At this point those who desire to spread the word of Islam should separate from this type of person and instead concentrate on others. But it is important to note, even in this case a muslim should always demonstrate good character towards the sinful as they can repent at anytime. Chapter 25 Al Furqan, verse 63:

*“...and when the ignorant address them [harshly], they say [words of] peace.”*

Similarly, in another verse of the Holy Quran Allah, the Exalted, advises that when a limit is reached it is best to separate and leave the stubborn and misguided people to their false beliefs. A day will undoubtedly come

when Allah, the Exalted, will inform mankind who was rightly guided and who was lost in darkness. Chapter 28 Al Qasas, verse 55:

*“And when they hear ill speech, they turn away from it and say, “For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.””*

Muslims should never get depressed and confused when their good advice does not affect others. In some cases, these people are drowned in sins to such an extent their heart becomes veiled. This veil prevents the good advice affecting them in a positive way. A Hadith found in Sunan Ibn Majah, number 4244, explains how a sin causes a black spot to be etched onto the spiritual heart. The more one sins the more their spiritual heart becomes engrossed by this darkness. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

This is similar to another verse where Allah, the Exalted, declares that their ears, eyes and hearts have been veiled from the truth and they therefore cannot be guided to the truth. Chapter 2 Al Baqarah, verse 7:

*“Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil...”*

The fault does not lie with the message of Islam but in the hearts of the misguided. Just like the fault lies in the eyes of a blind person and not the bright Sun. Unfortunately, this stubborn attitude has become a widespread problem within society. Some of these people believe in Islam yet have closed their hearts and minds to the teachings of the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. They refuse to accept any good advice which would benefit them in both worlds.

Those who choose to spread the word of Islam should understand that there are two types of mind-sets people can adopt. The first is when someone makes their mind up beforehand about an issue and then searches and accepts only those things which support their predetermined belief. Whereas, the correct attitude is to live with an open mind by searching and accepting strong evidence regarding different issues. The first mentality will only cause problems from a personal level right up to a national level. Unfortunately, this is how some aspects of the media work. They predetermine the information they would like to publish, find bits of weak supporting evidence and then blow it out of proportion for the world to see. Those spreading the word of Islam should avoid the first type of people and instead concentrate on inviting the second group towards the truth.

***“Invite to the way of your Lord with wisdom and good instruction...”***

Unfortunately, some have abandoned warning mankind of the mistakes of the past nations and how they were destroyed as a result of them. Instead, they inflate the concept of wishful thinking in respect to the mercy of Allah, the Exalted, by telling stories about saints without teaching the audience how to follow in their footsteps and achieve sainthood. These inviters to Islam give the false impression salvation lies in attending a weekly religious gathering and only declaring one’s love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the saints through words without supporting it with action. They adopt this behavior as they believe becoming a popular speaker is more important than fulfilling the tradition of all the Holy Prophets, peace be upon them. Chapter 74 Al Muddaththir, verses 1-2:

*“O you who covers himself [with a garment]. Arise and warn.”*

Every Islamic discourse should deliver a concise and useful message. Unfortunately, some only attend gatherings which are composed of storytelling with no real purpose and meaning. These gatherings are only held in order to please the masses with flowery but meaningless speech. Some lecturers incorrectly believe they must provide their listeners with hours’ worth of information in order to achieve success. But they fail to realize a few good words which inspire the audience towards improvement is much better. A gathering is only useful when the audience leaves with the sincere intention to reform themselves. But this requires the one who

desires to spread the word of faith to turn away from the incorrect attitude of searching for new ideas and concepts before acting on the basics.

***“Invite to the way of your Lord with wisdom and good instruction...”***

This could mean using both the Holy Quran, which is the good instruction, and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which is the wisdom. Wisdom aids one in using knowledge, meaning the good instruction, in the correct way so that they benefit themselves and others. Muslims must therefore sincerely follow and obey these two sources of guidance.

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.

***“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best...”***

The beauty of Islam is found in gentleness. This has been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in many Hadiths such as the one found in Sunan Ibn Majah, number 3689. The Holy Quran even mentions that the Companions, may Allah be pleased with them all, constantly lovingly accompanied the Holy Prophet Muhammad, peace and blessings be upon him, because of his gentleness and soft nature. Chapter 3 Alee Imran, verse 159:

*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

The Arabs were infamous for being harsh hearted but due to the Holy Prophet Muhammad's, peace and blessings be upon him, soft temperament their tough hearts melted and thus they adopted this quality and became beacons to guide the rest of mankind. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4809, that the one who is deprived of gentleness is deprived of good. Chapter 3 Alee Imran, verse 103:

*“...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...”*

This is a clear message to those who desire to spread the word of Islam. They must possess a gentle constructive mind set rather than a harsh destructive one. They should unite people and strive to benefit others rather than spreading controversy within society. A good example of this is seen in one's attitude towards their children. The parents that showed a gentle nature towards their children had a greater positive impact on them than the parents who adopted a harsh temperament. Often some push people further away from Islam with their harsh attitude and this completely challenges the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, once an uneducated Bedouin urinated in the Mosque of the Holy Prophet Muhammad, peace and blessings be upon him. When the Companions, may Allah be pleased with them all, desired to punish him the Holy Prophet Muhammad, peace and blessings be upon him, forbade them and gently explained to the Bedouin the etiquettes of being in a Mosque. This incident is mentioned in a Hadith found in Sunan Ibn Majah, number 529. This soft approach affected the man in a positive way.

This important characteristic is also mentioned in many places of the Holy Quran. For example, even though Pharaoh claimed to be the highest Lord yet Allah, the Exalted, commanded the Holy Prophet Mosa and the Holy Prophet Haroon, peace be upon them both, to invite Pharaoh towards guidance using gentle and kind speech. Chapter 79 An Naziat, verse 24:

*“And said, “I am your most exalted lord.””*

and Chapter 20 Taha, verses 43-44:

*“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”*

Children and even animals understand the language of gentleness. So how can an adult not be guided correctly if one adopts this characteristic when inviting them towards Islam and good? This is why the Holy Prophet Muhammad, peace and blessings be upon him, once advised in a Hadith found in Sahih Muslim, number 6601, that Allah, the Exalted, is kind and gentle according to His infinite dignity and likes the creation to act softly with each other. Unfortunately, many who spread the word of Islam have adopted the incorrect belief that being gentle is a sign of weakness. This is nothing but a ploy of the Devil as he desires to lead mankind away from Islam.

***“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best...”***

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him. When one takes up this important duty they must be prepared to face many hardships caused by others including their own relatives. The Holy Prophets, peace be upon them, are the most beloved to Allah, the Exalted, yet they encountered countless difficulties from their nations. One only needs to study the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, to observe this fact. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once declared in a Hadith found in Jami At Tirmidhi, number 2472, that no one in creation had been persecuted in the path of Allah, the Exalted, more than him.

In cases like this one's response to the bad attitude of others should be educated, respectful and gentle. An example of this is found in chapter 19 Maryam, verses 46-47:

*“[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.”*

*[Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."*

Here the kind and respectful response of the Holy Prophet Ibrahim, peace be upon him, to the harsh attitude of his elder is discussed.

In most cases, a person must possess a character flaw if they claim to get along with everyone. Due to the differences within the members of society a person will never get along with everyone. They will always be one or more that disagree with their mentality, life style and advice. This diversity will lead to tension and occasionally problems. But if a person is liked by everyone then in most cases it shows they have adopted the mentality of the hypocrites by being two-faced. If the Holy Prophets, peace be upon them, were not loved by all how can a normal person achieve this status? This is the reason one should not believe in propaganda as the group that were mistreated the most in this way were the Holy Prophets, peace be upon them. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4023.

For example, the Holy Prophet Mosa, peace be upon him, was once falsely accused of illegal relations by a shameless woman. She was enticed into slandering him by the enemy of Allah, the Exalted, Quraon. When she accused the Holy Prophet Mosa, peace be upon him, publically during a religious gathering he interrogated her. When she observed his reaction she immediately retracted her accusation and admitted the truth. As a result Allah, the Exalted, destroyed Quraon by commanding the Earth to swallow him and his great treasury. This incident has been recorded in

Imam Dhahabi's, The Major Sins, Pages 166-167. Chapter 28 Al Qasas, verse 81:

*“And We caused the earth to swallow him and his home...”*

The Holy Prophets, peace be upon them, were slandered on many occasions but they remained steadfast on their mission until they were granted victory by Allah, the Exalted. When Allah, the Exalted, decides to complete a task like aiding the one who spreads the true word of faith the entire creation combined cannot stop Him.

Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.



***“...and argue with them in a way that is best...”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themselves to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themselves always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

***“...Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“...Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”***

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not

sins over learning and acting on these two sources of guidance they will not achieve success.

***“...Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”***

The last part of this verse indicates that the Holy Prophet Muhammad, peace and blessings be upon him, should fulfil his mission in making right guidance clear to mankind without stressing about who accepts it or rejects it.

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

***“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”***

The last part of this verse indicates that the Holy Prophet Muhammad, peace and blessings be upon him, should fulfil his mission in making right guidance clear to mankind without stressing about who accepts it or rejects it.

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themselves to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themselves always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.



## Chapter 16 – An Nahl, Verses 126-128 of 128

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ، وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ  
لِّلصَّابِرِينَ ﴿١٢٦﴾

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ  
مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

*“And if you punish [an enemy], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.”*

*And be patient and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.*

*Indeed, Allah is with those who fear Him and those who are doers of good.”*

***“And if you [all muslims] punish [an enemy], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient. And be patient [Prophet Muhammad, peace and blessings be upon him]...”***

The option for retaliation has been given in the plural meaning, it applies to all muslims. Whereas, the command to be patient has been given in the singular meaning, a direct command to the Holy Prophet Muhammad, peace and blessings be upon him. The first verse grants muslims permission for equal retaliation yet patience has been declared the superior choice. This is further highlighted as Allah, the Exalted, directly commanded the Holy Prophet Muhammad, peace and blessings be upon him, to be patient.

A Hadith found in Sahih Bukhari, number 6853, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never took revenge for himself but instead pardoned and overlooked.

Muslims have been given permission to defend themselves in a proportionate and reasonable way when they are left with no other options. But they should never step over the line as this is a sin. Chapter 2 Al Baqarah, verse 190:

*“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”*

As stepping over the mark is difficult to avoid a muslim should therefore adhere to patience, overlook and forgive others as it is not only the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, but also leads to Allah, the Exalted, forgiving their sins. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

Forgiving others is also more effective in changing the character of others in a positive way which is the purpose of Islam and a duty on muslims as taking revenge only leads to further enmity and anger between the people involved.

Finally, those who have the bad habit of not forgiving others and always hold onto grudges, even over minor issues, may well find that Allah, the Exalted, does not overlook their faults and instead scrutinizes each of their small sins. A muslim should learn to let things go as this leads to forgiveness and peace of mind in both worlds.

***“And if you [all muslims] punish [an enemy], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient. And be patient [Prophet Muhammad, peace and blessings be upon him]...”***

The option for retaliation has been given in the plural meaning, it applies to all muslims. Whereas, the command to be patient has been given in the singular meaning, a direct command to the Holy Prophet Muhammad, peace and blessings be upon him. The first verse grants muslims permission for equal retaliation yet patience has been declared the superior choice. This is further highlighted as Allah, the Exalted, directly commanded the Holy Prophet Muhammad, peace and blessings be upon him, to be patient.

All muslims hope that on Judgment Day Allah, the Exalted, will put aside, overlook and forgive their past mistakes and sins. But the strange thing is that most of these same muslims who hope and pray for this do not treat others in the same way. Meaning, they often latch on to the past mistakes of others and use them as weapons against them. This is not referring to those mistakes which have an effect on the present or future. For example, a car accident caused by a driver which physically disables another person is a mistake which will affect the victim in the present and future. This type of mistake is understandably difficult to let go and overlook. But many muslims often latch on to the mistakes of others which do not influence the future in anyway, such as a verbal insult. Even though, the mistake has faded away yet these people insist on reviving and using it against others when the opportunity presents itself. It is a very sad mentality to possess as one should understand that people are not Angels. At the very least a muslim who hopes for Allah, the Exalted, to overlook their past mistakes

should overlook the past mistakes of others. Those who refuse to behave in this manner will find that the majority of their relationships are fractured as no relationship is perfect. They will always be a disagreement which can lead to a mistake in every relationship. Therefore, the one who behaves in this manner will end up lonely as their bad mentality causes them to destroy their relationships with others. It is strange that these very people hate to be lonely yet adopt an attitude which drives others away from them. This defies logic and common sense. All people want to be loved and respected while they are alive and after they pass away but this attitude causes the very opposite to occur. While they are alive people become fed up with them and when they die people do not remember them with true affection and love. If they do remember them it is merely out of custom.

Letting the past go does not mean one needs to be overly nice to others but the least one can do is be respectful according to the teachings of Islam. This does not cost anything and requires little effort. One should therefore learn to overlook and let the past mistakes of people go perhaps then Allah, the Exalted, will overlook their past mistakes on the Day of Judgement. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“And be patient...”***

In a Hadith found in Sahih Bukhari, number 1302, the Holy Prophet Muhammad, peace and blessings be upon him, advised that real patience is shown at the onset of a difficulty.

It is important to understand that true patience is shown throughout a calamity meaning, from the very onset of the difficulty onwards. Accepting the reality of a difficulty, such as the death of a loved one, eventually, with the passing of time occurs with everyone. This is acceptance not true patience.

Muslims should therefore ensure they encounter difficulties while patient believing that everything which Allah, the Exalted, chooses is for the best even if they fail to observe the wisdoms behind the choices. Instead, they should reflect on the many times when they believed something was good yet, it ended up being bad and vice versa. Understanding the extreme short sightedness and limited knowledge of humans and the infinite knowledge and wisdom of Allah, the Exalted, can aid a muslim to show patience from the onset of a difficulty. 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.”*

In addition, it is important for muslims to continue showing patience till the end of their life. This is because a person can easily lose the reward of patience even if they were patient from the onset by demonstrating impatience further down the line. This is an extremely deadly trap of the Devil. He patiently waits for decades just to ruin the reward of a muslim. The Holy Quran makes it clear that a muslim will gain reward for what they bring to Judgment Day, meaning, take with them when they die it does not declare they will gain reward after simply doing a deed, such as showing patience at the onset of a difficulty. Chapter 6 Al An'am, verse 160:

*“Whoever comes [on the Day of Judgment] with a good deed...”*

## ***“And be patient...”***

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. 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.”*

A patient muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The one who truly accepts this fact will not exult and grow proud over anything



they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1</sup> before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a muslim should firmly believe it was decreed and nothing could have changed the outcome. And a muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It advises that every situation is best for the believer. If they encounter a

problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy 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.”*

A muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content muslim.

Deep reflection on this will inspire a muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

*“...and gave each one of them a knife and said [to Joseph], “Come out before them.” And when they saw him, they greatly admired him and cut their hands and said, “Perfect is Allah! This is not a man; this is none but a noble angel.””*

If a muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.

***“And be patient...”***

In life a muslim will always face either times of ease or times of difficulty. No one only experiences times of ease without experiencing some difficulties. But the thing to note is that even though difficulties by definition are hard to deal with they are in fact a means to obtain and demonstrate one's true greatness and servanthood to Allah, the Exalted. In addition, in the majority of cases people learn more important life lessons when they face difficulties than when they face times of ease. And people often change for the better after experiencing times of difficulty than times of ease. One only needs to reflect on this in order to understand this truth. In fact, if one studies the Holy Quran they will realise the majority of the events discussed involve difficulties. This indicates that true greatness does not lie in always experiencing times of ease. It in fact, lies in experiencing difficulties while remaining obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is proven by the fact that each of the great difficulties discussed in Islamic teachings end with ultimate success for those who obeyed Allah, the Exalted. So a muslim should not be bothered about facing difficulties as these are just moments for them to shine while acknowledging their true servanthood to Allah, the Exalted, through sincere obedience. This is the key to ultimate success in both worlds.

***“And be patient...”***

It is important for muslims to understand a simple thing which can aid them with patiently facing destiny and the difficulties it brings. A person happily takes a bitter medicine which their doctor prescribes fully trusting in their knowledge, experience and choice all the while believing that their doctor knows what is best for them. This is true even though they are only human and prone to errors. Yet, many muslims fail to place this same level of trust in Allah, the Exalted, even though His knowledge is infinite and His choices always the wisest. Muslims should try to accept destiny and the troubles it brings just like they take the bitter medicine without complaining knowing it is best for them. They should understand that the troubles and difficulties they face are best for them even if they do not understand or observe the wisdoms in them just like they do not understand the science behind the bitter medicine they happily take. Even though in most cases, they will never understand the science behind the bitter medicine they take a time will certainly come, whether in this world or in the hereafter, when the wisdom behind the bitter difficulties they faced will be revealed to them. So a muslim should anticipate this time patiently knowing all will be revealed shortly. Pondering deeply over this can increase one's patience when dealing with difficulties. 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.”*

***“And be patient...”***

Often when muslims receive blessings especially, beyond their need, it distracts them from the hereafter and instead focuses their minds on this material world. So in this respect, the wisdom behind a difficulty is to refocus a muslim’s attention on what is truly important which is preparing for the hereafter. This is like a person who is so preoccupied with their phone that they cross a road without seeing an oncoming vehicle. Another person violently pulls them away from the oncoming car which causes them distress yet, saves their life. Even though being pulled violently causes distress and even pain but it is only done in order to refocus their attention on the life threatening danger namely, the oncoming car. Similarly, a muslim faces emotional and physical difficulties in order to refocus their attention on more important things such as the hereafter. If a muslim was left to only face times of ease without difficulties there is no doubt that they would become lost in enjoying the excess of this material world. This neglect in the long run would be disastrous for them. So they face a small difficulty in order to protect them from greater difficulties namely, the difficulties of the hereafter. Therefore, muslims should remember this truth every time they face a difficulty so that they leave the difficulty refocused on more important things and act correctly over this blessing instead of demonstrating impatience and heedlessness to this vital benefit. This is in fact one of the biggest favours of Allah, the Exalted.



***“And be patient and your patience is not but through Allāh...”***

A muslim must understand that their righteous deeds are a blessing from Allah, the Exalted, as the inspiration, knowledge, strength and opportunity to perform them comes from Allah, the Exalted. Therefore, muslims will only enter Paradise through the mercy of Allah, the Exalted. Understanding this fact prevents the deadly characteristic of pride. An atom's worth of which is enough to take one to Hell. This has been warned in a Hadith found in Sahih Muslim, number 266.

The servants of Allah, the Exalted, have understood that anything good they possess is solely because Allah, the Exalted, granted it to them. And any evil they are saved from is because Allah, the Exalted, protected them. Is it not foolish to be proud of something that does not belong to someone? Just like a person does not boast about a sports car which does not belong to them muslims must realize nothing in reality belongs to them. This attitude ensures one remains humble at all times. The humble servants of Allah, the Exalted, fully believe in the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 5673, which declares that the righteous deeds of a person will not take them to Paradise. Only the mercy of Allah, the Exalted, can cause this to occur. This is because every righteous deed is only possible when Allah, the Exalted, provides one with the knowledge, strength, opportunity and inspiration to perform it. Even the acceptance of the deed is dependent on the mercy of Allah, the Exalted. When one bares this in mind it saves them from pride and inspires them to adopt humility. One should always remember that being humble is not a sign of weakness as Islam has encouraged one to defend themselves if necessary. In other words, Islam teaches muslims to be humble without weakness. In fact, the Holy Prophet

Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 2029, that whoever humbles himself before Allah, the Exalted, will be raised by Him. So in reality, humility leads to honor in both worlds. One only needs to reflect on the most humble of the creation to understand this fact namely, the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, has clearly ordered people by ordering the Holy Prophet Muhammad, peace and blessings be upon him, to adopt this important quality. Chapter 26 Ash Shu'ara, verse 215:

*“And lower your wing [i.e., show kindness] to those who follow you of the believers.”*

The Holy Prophet Muhammad, peace and blessings be upon him, led a humble life. For example, he happily carried out the domestic duties at home thereby proving these chores are gender-neutral. This is confirmed in Imam Bukhari's, Adab Al Mufrad, number 538.

Chapter 25 Al Furqan, verse 63, shows that humility is an inner characteristic that manifests outwards such as the way one walks. This is discussed in another verse chapter 31 Luqman, verse 18:

*“And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly...”*

Allah, the Exalted, has made it clear that Paradise is for the humble servants who possess no trace of pride. Chapter 28 Al Qasas, verse 83:

*“That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.”*

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 1998, that whoever possesses an atom’s worth of pride will not enter Paradise. Only Allah, the Exalted, has the right to be proud as He is the Creator, Sustainer and Owner of the entire universe.

It is important to note, pride is when one believes they are superior to others and rejects the truth when it is presented to them as they dislike accepting the truth when it comes from other than them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4092.

***“...And do not grieve over them...”***

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of

others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

***“...And do not grieve over them...”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themself to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themself always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

***“...and do not be in distress over what they conspire.”***

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 do not be in distress over what they conspire. Indeed, Allah is with those who fear Him...”***

The one who has the support of Allah, the Exalted, cannot be overcome.

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.

***“...and do not be in distress over what they conspire. Indeed, Allah is with those who fear Him...”***

This teaches muslims that whenever they encounter a difficult situation they should remain firm on the obedience of Allah, the Exalted, trusting that He will provide them a way out of it even if this seems impossible at the time. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out.”*

A muslim should understand that Allah, the Exalted, chooses the best for His servants even if the wisdoms behind the difficulty are not obvious. It is a person's reaction which either leads to blessings or the anger of Allah, the Exalted. One only needs to reflect on the countless examples in their own life where they believed something was bad only to change their mind later on and vice versa. This is just like when a person takes a bitter medicine prescribed to them by a doctor. Even though the medicine is bitter they still take it believing it will benefit them. It is strange how a muslim can trust a doctor whose knowledge is limited and who is not absolutely certain the bitter medicine will benefit them and fail to trust Allah, the Exalted, whose knowledge is infinite and when He only decrees the best for His servants.

A muslim should understand the difference between wishful thinking and trust in Allah, the Exalted. The person who does not obey Allah, the Exalted, and then expects Him to help them in difficulties is a wishful thinker. The one who will gain the help of Allah, the Exalted, which is indicated in this great event, is the one who sincerely strives in the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience and then trusts His judgment without complaining or questioning His choice.

***“...and do not be in distress over what they conspire. Indeed, Allah is with...those who are doers of good.”***

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.

***“...and do not be in distress over what they conspire. Indeed, Allah is with...those who are doers of good [excellence].”***

In a long Hadith found in Sahih Muslim, number 99, the Holy Prophet Muhammad, peace and blessings be upon him, explained the meaning of excellence. This excellence refers to one's conduct and behavior towards Allah, the Exalted, and the creation. Acting with excellence has been mentioned throughout the Holy Quran, such as chapter 10 Yunus, verse 26:

*“For them who have done excellent is the best [reward] - and extra...”*

The Holy Prophet Muhammad, peace and blessings be upon him, has explained this verse in Hadiths found in Sahih Muslim, numbers 449 and 450. The word extra in this verse refers to when the inhabitants of Paradise will be blessed with the divine vision of Allah, the Exalted. This reward befits the muslim who acts with excellence. As excellence means to lead one's life as if they can witness Allah, the Exalted, observing their outer and inner being at all times. A person who can observe a powerful authority watching them will never misbehave out of awe of them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once advised someone to always behave as if they were constantly being observed by a righteous man they respected. This has been advised in a Hadith found in Imam Tabarani's, Al Mu'jam Al Kabir, number 5539.

Whoever acts in this manner will very rarely commit sins and always hasten towards good deeds. This attitude creates the fear of Allah, the Exalted, and acts as a shield from the fire of trials in this world and the fire of Hell in the hereafter. This vigilance will ensure one not only fulfills all their duties towards Allah, the Exalted, but it also encourages them to fulfill their responsibilities towards the creation. The peak of which is to sincerely treat others with kindness. This person will fulfill the Hadith found in Jami At Tirmidhi, number 251, which advises that a person cannot be a true believer until they love for others what they love for themselves.

This level of excellence ensures one acts with the right intention, which is the foundation of faith according to the Hadith found in Sahih Bukhari, number 1. Success is guaranteed for the one who performs good deeds and demonstrates good behavior with the right intention namely, to please Allah, the Exalted. The more excellent a person acts the stronger their faith becomes until they become a muslim who is far from heedlessness and is always struggling to beautify their hereafter and worldly life according to the teachings of Islam.

It is feared that the opposite of this reward will be given to those who turned away from Allah, the Exalted. As they lived without fearing the all-encompassing gaze of Allah, the Exalted, they will be veiled from seeing Him in the hereafter. Chapter 83 Al Mutaffifin, verse 15:

*“No! Indeed, from their Lord, that Day, they will be partitioned.”*



Those who fail to reach the level of acting as if they witness Allah, the Exalted, must act on the second part of the advice given in the main Hadith quoted at the beginning. This person should sincerely believe that Allah, the Exalted, is constantly observing them. Even though this state is lower in rank than the one who acts as if they observe Allah, the Exalted, none the less, it is a great way of adopting true fear of Allah, the Exalted. As mentioned earlier this attitude will prevent one from committing sins and encourage them towards good deeds. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in Imam Tabarani's, Al Mu'jam Al Kabir, number 7935, the one who strives to adopt this mentality will be granted shade on the Day of Judgment by Allah, the Exalted.

The divine presence of Allah, the Exalted, is mentioned throughout the Holy Quran, such as Chapter 57 Al Hadid, verse 4:

*"...He is with you wherever you are. And Allah, of what you do, is Seeing."*

The Holy Prophet Muhammad, peace and blessings be upon him, has advised to adopt the true awareness of the divine presence of Allah, the Exalted, in many Hadiths. For example, in one divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, declares that He is with whoever remembers Him. This is the reason why it has been reported in Hilyat Al Awliya, volume 1, pages 84 and 85, about the Commander of the Faithful, Ali Bin Abu Talib, may Allah be pleased with him, that he shied away from the glitter and pomp of the material world and only found solace in the

lonely night. Meaning, he sought the companionship of Allah, the Exalted, rather than the companionship of people.

Adopting the awareness of the divine presence of Allah, the Exalted, not only prevents sins and encourages good deeds but it also prevents loneliness and depression. A person is very rarely affected by mental health issues when they are constantly surrounded by a person who loves them and aids them. No one loves the creation more than Allah, the Exalted, and there is no doubt that He is the source of all aid. Therefore, acting with excellence benefits one's faith, actions, emotional state and the wider society.

A muslim must avoid becoming like those who treat Allah, the Exalted, as the most insignificant of those who observe them. This is a serious spiritual illness which leads to all types of sins and evil behavior towards Allah, the Exalted, and the creation.

***“...and do not be in distress over what they conspire. Indeed, Allāh is with those who fear Him and those who are doers of good.”***

The root of fearing Allah, the Exalted, and doing good is sincerely remembering Allah, the Exalted.

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He is with anyone who remembers Him.

With the rise of mental problems and disorders, such as depression, it is vital for muslims to understand the importance of this declaration. There is a small chance of a person experiencing a mental issue when they are constantly surrounded and aided by someone that truly loves them. If this is true for a person it is undoubtedly more befitting for Allah, the Exalted, who has promised to be with the one who remembers Him. Acting on this declaration alone would eliminate all mental issues, such as depression. It is the reason why being secluded from others or being amongst others did not affect the mental state of the righteous predecessors as they were always in the company of Allah, the Exalted. It is obvious that when one obtains the company of Allah, the Exalted, they will overcome all obstacles and difficulties successfully until they reach His proximity in the hereafter.

In addition, out of His infinite mercy Allah, the Exalted, has not restricted this declaration in anyway. For example, He did not declare He was only

with the righteous or with those who perform specific good deeds. He in fact encompassed every muslim irrespective of the strength of their faith or how many sins they have committed. So a muslim should never lose hope in the mercy of Allah, the Exalted. But it is important to note the condition mentioned in this Hadith namely, to remember Allah, the Exalted. This is not only remembering Him with one's tongue but more importantly it is to remember Him through one's actions. This is only achieved by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. This is the true remembrance of Allah, the Exalted. The one who behaves in such a manner will be blessed with the company and support of Allah, the Exalted.

Simply put, the more one obeys Allah, the Exalted, the more they will receive His company. What one gives is what they shall receive.

***“...and do not be in distress over what they conspire. Indeed, Allāh is with those who fear Him and those who are doers of good.”***

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]...”*

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Chapter 17 – Al Isra, Verse 1

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ  
الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ وَمِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

*“Exalted is He who took His Servant [Prophet Muhammad, peace and blessings be upon him] by night from al-Masjid al-Harām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”*

***“Exalted is He...”***

Allah, the Exalted, is the One who is sanctified and free of all possible flaws and deficiencies and the One who deserves to be described with every attribute of perfection.

A muslim should plead to Allah, the Exalted, to sanctify and purify them of all their sins and bestow them with attributes He loves. A muslim should therefore actively purify their body from sins. Purify themselves from following evil desires. Purify their wealth by not seeking it from doubtful or unlawful sources. Purify their minds from heedlessness of the divine law. Purify their intention so they only act for the pleasure of Allah, the Exalted, even in worldly deeds as these are recorded as good deeds for example, providing for one's family in a lawful manner. This is confirmed in a Hadith found in Sahih Bukhari, Number 4006.



***“Exalted is He who took His Servant [Prophet Muhammad, peace and blessings be upon him] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs...”***

This event has been extensively discussed within the teachings of Islam and many lessons can be learned from it. The first thing to note is that muslims should never doubt the power of Allah, the Exalted, in respect to solving their problems and granting them a way out of difficulties. This Heavenly Journey sounds impossible yet it occurred as nothing is beyond the infinite power of Allah, the Exalted. The condition for being granted a way out of all difficulties is sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out”*

The next important thing to note is that this great event and the verse quoted at the beginning indicate the highest rank a person can reach namely, a sincere servant of Allah, the Exalted. If there was a greater rank than this Allah, the Exalted, would have referred to the Holy Prophet Muhammad, peace and blessings be upon him, with it. This has been indicated in many Hadiths, such as the one found in Sahih Muslim, number 851, where the Holy Prophet Muhammad, peace and blessings be upon him, referred to himself as the servant of Allah, the Exalted, before declaring his Messengership. This is a clear lesson to all muslims that if they desire ultimate success and the highest ranks in both worlds they

must become true servants of Allah, the Exalted. This is only achieved by following in the footsteps of the greatest servant of Allah, the Exalted, namely, the Holy Prophet Muhammad, peace and blessings be upon him. Servanthood is not possible to achieve any other way. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."*

A Hadith found in Jami At Tirmidhi, number 213, discusses a specific part of the Heavenly Journey. This is when the Holy Prophet Muhammad, peace and blessings be upon him, was gifted the obligatory prayers. The fact that this was the only obligatory duty which was given in this way while the rest were revealed to the Holy Prophet Muhammad, peace and blessings be upon him, while he was on Earth shows the importance of establishing the obligatory prayers. This specific Hadith advises that initially fifty obligatory prayers were commanded and bit by bit they were reduced until five remained. If a muslim had to perform fifty obligatory prayers every day it would prevent them from doing anything else. This shows the importance of the obligatory prayers. It teaches muslims that the obligatory prayers must be the centre of their life. One should mould their life around their obligatory prayers and not mould their duties around their life.

In addition, the obligatory prayers are an indication of how one should attach to Allah, the Exalted, while detaching from the material world. A muslim praying is not allowed to talk, eat or do other normal lawful things during the prayer. This indicates the importance of one connecting to Allah,

the Exalted, through fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Being initially commanded to fulfil fifty daily obligatory prayers reminds muslims that this obedience and connection to Allah, the Exalted, should be their top priority and all other things should be placed in their rightful place according to the teachings of Islam. This is the true purpose of mankind. Their purpose is not to strive to for the unnecessary and vain things of this material world. This material world is a bridge which connects one to the hereafter. It is not a permanent home. The obligatory prayers and this great event remind muslims of this fact. Therefore, they should strive in crossing this bridge according to the teachings of Islam so that they can reach the hereafter safely.

***“Exalted is He who took His Servant [Prophet Muhammad, peace and blessings be upon him] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs...”***

This verse and journey also indicates that muslims must also take an educational journey whereby they learn and act on Islamic knowledge so that they recognise the signs of Allah, the Exalted. This leads to certainty of faith.

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...”*

***“Exalted is He who took His Servant [Prophet Muhammad, peace and blessings be upon him] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs...”***

Scholars have debated for many generations whether the Holy Prophet Muhammad, peace and blessings be upon him, was blessed with physically observing Allah, the Exalted, or the Angel Jibrael, peace be upon him, in his true form during the Heavenly Journey. Both sides have presented proves supporting their views.

But the important thing to note, is that Muslims should never fall into arguments over this and similar issues to the point that it creates enmity between them. In addition, believing one way or the other will not affect their faith and obedience to Allah, the Exalted. Neither will this be questioned about on the Day of Judgement by Allah, the Exalted, otherwise the Muslim nation would have been informed of this. So spending countless hours arguing, debating and publishing books discussing this issue does not make sense. Muslims should instead concentrate more on the things which when clarified will increase their sincere obedience to Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and concentrate on those things which will be questioned about on Judgement Day, such as fulfilling the rights of people. Unfortunately, arguing and debating over these types of issues has distracted Muslims from concentrating on more important things and issues and this is one of the reasons why the general strength of the Muslim nation has declined over time.

This issue is connected to a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 2518. It advises that a Muslim should leave a thing which creates doubt in them and act on the things which create no doubt in them. The vast majority of Muslims are aware of the obligatory duties and the majority of the unlawful things, such as drinking alcohol. So these things create no doubt within Muslims therefore they should act accordingly meaning, fulfil the obligatory duties and abstain from unlawful things.

All other things which are not obligatory and create a doubt in society should therefore be avoided. Allah, the Exalted, will not question why someone did not perform a voluntary deed on Judgement Day. Instead, He will question why they performed a voluntary deed. Therefore, leaving the voluntary action will have no consequences in the hereafter whereas performing a voluntary deed will namely, punishment, reward or forgiveness. It is important for Muslims to act on this short but extremely important Hadith as it will solve and prevent many problems and debates. In fact, this is the advice given in another Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 1205. It advises that both the lawful and unlawful things in Islam have been made clear to mankind and all other matters of voluntary actions which create doubt should be left aside. This attitude will protect one's religion and honour.



***“Exalted is He who took His Servant [Prophet Muhammad, peace and blessings be upon him] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs...”***

Even though the Heavenly Journey was granted to the Holy Prophet Muhammad, peace and blessings be upon him, as a mark of honor none the less Muslims must not fail to learn and act on the lessons associated with this miraculous journey. Simply listening to the accounts of the Heavenly Journey is not enough. One must strive to act on its teachings if they desire to truly benefit from it. Without action this miraculous journey is nothing more than a story. If one’s Islam becomes nothing more than just listening to a bunch of stories then they will not walk the path of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. If one does not walk down their path then they will not end up with them in the hereafter. This is the greatest loss. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

***“...al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed...”***

In a Hadith found in Sahih Muslim, number 1528, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the most beloved places to Allah, the Exalted, are the Mosques and the most hated places to Him are the market places.

Islam does not prohibit muslims from going to places other than the Mosques. Nor does it command them to always inhabit the Mosques. But it is important that they prioritize attending Mosques for the congregational prayers and attending religious gatherings over visiting the market places unnecessarily.

When a need arises there is no harm to attend other places, such as shopping centers, but a muslim should avoid going to them unnecessarily as they are places where sins more often occur. Whereas, the Mosques are meant to be a sanctuary from sins and a comfortable place to obey Allah, the Exalted, in. This involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Just like a student benefits from a library as it is an environment created for studying similarly, muslims can benefit from Mosques as their very purpose is to encourage muslims to obtain and act on useful knowledge so that they can obey Allah, the Exalted.

Not only should a muslim prioritize the Mosques over other places but they should encourage others such as their children to do the same. In fact, it is an excellent place for the youth to avoid sins, crimes and bad company, which lead to nothing but trouble and regret in both worlds.

***“...Indeed, He is the Hearing, the Seeing.”***

Nothing irrespective of its size and location is out of the reach of the divine sight and hearing of Allah, the Exalted.

The muslim who understands this divine name will be extremely cautious in their actions and speech. The same way one becomes vigilant over their actions when they are in the hearing and seeing range of someone they respect or fear a true muslim will be vigilant over their behaviour knowing no word or action escapes Allah, the Exalted. In fact, acting in this way is the high level of faith which has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 99. If one remains steadfast on this behaviour then they will eventually reach excellence of faith whereby they perform acts, such as the prayer, as if they observe Allah, the Exalted, constantly watching their inner and outer being. This attitude will prevent sins and encourage one to sincerely perform righteous deeds.

In addition, this divine name encourages muslims never to give up hope whenever they face a difficulty thereby believing no one is aware or even cares about them. Allah, the Exalted, undoubtedly hears and sees their distress and will respond at the time which is best for His servant. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you...”*

A muslim should act on this divine name by using these two senses in the way commanded by Allah, the Exalted. Meaning, one should not observe unlawful and vain things nor should they listen to unlawful and vain things. They should instead use them in the obedience of Allah, the Exalted. It is important to avoid vain things as they are often the first step to the unlawful. This is achieved by acting on the Hadith found in Sahih Bukhari, number 6502. It advises that when one fulfils the commands of Allah, the Exalted, in respect to the obligatory duties and then strives in voluntary righteous deeds for the pleasure of Allah, the Exalted, He empowers their senses such as their sight and hearing so that they only use them in accordance to His desire and pleasure.

## Chapter 17 – Al Isra, Verse 2

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي

وَكَيْلًا

*“And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs.”*

***“And We gave Moses the Scripture and made it a guidance for the Children of Israel...”***

In this age, one will only gain right guidance when they sincerely follow and obey the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran.

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 Ale Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*



One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs.”***

In respect to this age, this verse indicates that when one sincerely obeys and follows the two sources of guidance namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, then this will lead to trusting in Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 2344, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if people truly trusted Allah, the Exalted, He would provide for them just like He provides for birds. They leave their nests hungry in the morning and return in the evening satisfied.

Truly trusting in Allah, the Exalted, is something which is felt in the heart but is proven through the limbs meaning, when one sincerely obeys Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

The aspect of trust which is internal involves firmly believing that only Allah, the Exalted, can provide one with beneficial things and protect them from harmful things both in worldly and religious matters. A muslim understands that no one except Allah, the Exalted, can give, withhold, harm or benefit someone.

It is important to note, that truly trusting in Allah, the Exalted, does not mean one should abandon using the means which Allah, the Exalted, has provided, such as medicine. As the main Hadith under discussion clearly mentions that the birds leave their nests actively searching for provision. When one uses the strength and means provided by Allah, the Exalted, according to the teachings of Islam they are undoubtedly obeying Him. This is in fact, the outward element of trusting in Allah, the Exalted. This has been made clear in many verses and Hadiths. Chapter 4 An Nisa, verse 71:

*“O you who have believed, take your precaution...”*

In reality, the outward activity is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and trusting Allah, the Exalted, inwardly is the inward state of the Holy Prophet Muhammad, peace and blessings be upon him. One should not abandon the outward tradition even if they possess the inward state of trust.

Actions and using the means provided by Allah, the Exalted, is an aspect of trusting Him. In this respect, actions can be split into three categories. The first are those actions of obedience which Allah, the Exalted, commands Muslims to do so that they can avoid Hell and obtain Paradise. Abandoning these while claiming trust that Allah, the Exalted, will forgive them is simply wishful thinking and is therefore blameworthy.

The second type of actions are those means which Allah, the Exalted, has created in this world in order for people to live in it safely, such as eating when hungry, drinking when thirsty and wearing warm clothes in cold weather. A person who abandons these and causes harm to themselves is blameworthy. However, there are some people who have been provided special strength by Allah, the Exalted, so that they can avoid these means without harming themselves. For example, the Holy Prophet Muhammad, peace and blessings be upon him, used to fast for days on end uninterrupted but forbade others from doing the same as Allah, the Exalted, provided for him directly without the need for food. This is confirmed in a Hadith found in Sahih Bukhari, number 1922. The Holy Prophet Muhammad, peace and blessings be upon him, prayed for the fourth rightly guided Caliph Ali Bin Abu Talib, may Allah be pleased with him, so that he would not feel excess cold or heat. This is confirmed in a Hadith found in Sunan Ibn Majah, number 117. Therefore, if a person turns away from these means but is provided with the strength to endure without failing in their duties to Allah, the Exalted, and people then it is acceptable otherwise it is blameworthy.

The third type of actions in respect to trusting in Allah, the Exalted, are those things which have been set as a customary practice which Allah, the Exalted, sometimes breaks for certain people. An example of this are the

people who become cured of illnesses without the need of medicine. This is quite common especially in poorer countries where medicine is difficult to obtain. This is linked to a Hadith found in Sunan Ibn Majah, number 2144, which advises that no person will die until they utilize every ounce of their provision which was allocated to them, which according to another Hadith found in Sahih Muslim, number 6748, was over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. So the one who truly realises this Hadith might not seek provision actively knowing that what was allocated to them so long ago cannot miss them. So for this person the customary means of obtaining provision such as obtaining it through a job is broken by Allah, the Exalted. This is a high and rare rank. Only the one who can behave in such a manner without complaining or panicking nor expecting things from people is free of blame if they choose this path. It is important to note, that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 1692, that it is a sin for a person to fail in providing for their dependents even though they may be on this high rank.

Having real trust in Allah, the Exalted, leads to being content with destiny. Meaning, whatever Allah, the Exalted, chooses for them they accept without complaint and without desiring things to change as they firmly trust that Allah, the Exalted, only chooses the 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.”*

To conclude, it is best to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by using the lawful means one has been granted firmly believing they are from Allah, the Exalted, and trust internally that only what Allah, the Exalted, decides will occur, which is undoubtedly the best choice for each person whether they observe this or not.

***“And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs.”***

In respect to this age, this verse indicates that when one sincerely obeys and follows the two sources of guidance namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, then this will lead to trusting in Allah, the Exalted.

Muslims often question how they can build up and strengthen their trust in Allah, the Exalted, especially during difficulties. One of the main ways of doing this is through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is because the one who is disobedient to Allah, the Exalted, will always believe Allah, the Exalted, will not help them which in turn weakens their trust in Him. Whereas, the obedient muslim will firmly believe that as they have fulfilled their duties Allah, the Exalted, will definitely respond to them in their moment of need which in turn strengthens their trust in Allah, the Exalted.

In addition, a Hadith found in Sahih Bukhari, number 7405, advises that Allah, the Exalted, responds to a person according to their perception of Him. The disobedient person will always have negative thoughts about Allah, the Exalted, because of their disobedience. Whereas, an obedient muslim will always have positive thoughts about Allah, the Exalted, because of their obedience. This thinking can weaken or strengthen a muslim's trust in Allah, the Exalted. The obedient muslim trusts that if they

fulfilled their side of a business contract their business partner would do the same. Similarly, an obedient muslim trusts that as they through the mercy of Allah, the Exalted, have fulfilled their duties Allah, the Exalted, will fulfil His promises by aiding them throughout their life especially, through difficulties. Whereas, the one who does not fulfil their side of a business contract would not trust or hope that their business partner will fulfil their side. Similarly, a disobedient person would not trust that Allah, the Exalted, would aid them as they failed to fulfil their duties.

To conclude, having and building trust in Allah, the Exalted, is directly linked to His obedience. The more one is obedient the more they will trust in Him. The less they are obedient they less they will trust in Him.



***“And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs.”***

In respect to this age, this verse indicates that when one sincerely obeys and follows the two sources of guidance namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, then this will lead to trusting in Allah, the Exalted.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

***“And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs.”***

In respect to this age, this verse indicates that when one sincerely obeys and follows the two sources of guidance namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, then this will lead to trusting and hoping in Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His

prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

***“...that you not take other than Me as Disposer of affairs.”***

Allah, the Exalted, is the only One who is responsible for the affairs and needs of the creation and fulfils them all according to His infinite wisdom.

A muslim who understands this divine name will only entrust their affairs to Allah, the Exalted, knowing He only chooses the 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.”*

They will prove this by being patient and even content in times of difficulty and grateful in times of ease. Patience must be shown from the very onset of a calamity until one departs from this world. Gratitude must be shown through one's actions by using all the blessings they possess in ways pleasing to Allah, the Exalted. If they persevere on this they may even reach the level where they are grateful in every situation knowing the Trustee is looking after their affairs in the best possible way. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

A muslim should act on this divine name by understanding that every blessing they possess was granted to them by Allah, the Exalted, therefore they are trustees of the blessings not the true owners. They must fulfil the duty of a trustee by using each blessing they have been entrusted with according to the wishes of the true Owner. The biggest blessing entrusted to a muslim is faith. They must fulfil this trust by fulfilling 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. These blessings also include one's dependents therefore a muslim must fulfil this trust by treating and teaching their dependents according to the teachings of Islam without any signs of neglect.

## Chapter 17 – Al Isra, Verse 3

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

*“O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.”*



***“O descendants of those We carried [in the ship] with Noah...”***

This indicates the importance of equality in Islam as all people are the descendants of the Holy Prophet Nuh, peace be upon him, and his followers.

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.

***“O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.”***

This verse indicates that showing gratitude to Allah, the Exalted, leads to blessings and the removal of difficulties.

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.

***“O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.”***

This verse indicates that showing gratitude to Allah, the Exalted, leads to blessings and the removal of difficulties.

In a Hadith found in Jami At Tirmidhi, number 1954, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is not grateful to people cannot be grateful to Allah, the Exalted.

Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others such as one's parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Therefore, muslims must show good character and always show appreciation for any aid or support they receive from others irrespective of its size. They should show gratitude to Allah, the Exalted, by using the blessing according to His commands as He is the source of the blessing and show gratitude to the person as they are the means which was created and chosen by Allah, the Exalted. A muslim should show gratitude verbally to people and practically by repaying their act of kindness according to their means even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216.

The person who does not show gratitude to people cannot show true gratitude to Allah, the Exalted, and therefore they will not be given an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

If a muslim desires an increase in blessings they must fulfill both aspects of gratitude namely, to Allah, the Exalted, and to people.

***“O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.”***

This verse also indicates the highest rank a person can reach namely, a sincere servant of Allah, the Exalted. If there was a greater rank than this Allah, the Exalted, would have referred to the Holy Prophet Nuh, peace and blessings be upon him, with it. This fact has been supported by many Hadiths, such as the one found in Sahih Muslim, number 851, where the Holy Prophet Muhammad, peace and blessings be upon him, referred to himself as the servant of Allah, the Exalted, before declaring his Messengership. This is a clear lesson to all muslims that if they desire ultimate success and the highest ranks in both worlds they must become true servants of Allah, the Exalted. This is only achieved by following in the footsteps of the greatest servant of Allah, the Exalted, namely, the Holy Prophet Muhammad, peace and blessings be upon him. Servanthood is not possible to achieve any other way. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”*

## Chapter 17 – Al Isra, Verses 4-8

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لِنُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلِنَعْلُنَّ  
عُلُوًّا كَبِيرًا ﴿٤﴾

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا  
خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ  
أَكْثَرَ نَفِيرًا ﴿٦﴾

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ  
لِيَسْئُرُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ  
وَلِيُتَبَرَّوْا مَا عَلَوْا تَبِيرًا ﴿٧﴾

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾



*“And We conveyed to the Children of Israel in the Scripture that, “You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.”*

*So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.*

*Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower.*

*“[And said], “If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves].” Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.*

*“[Then Allah said], “It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed.””*

***“And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness."”***

Corruption is when a person abuses the blessings they possess, especially their social influence, in order to gain worldly things, such as power and wealth. It affects a muslim’s duties towards Allah, the Exalted, and leads to much sins against people, such as oppression.

A Hadith found in Sunan Ibn Majah, number 4019, warns that when the general public cheats each other financially Allah, the Exalted, punishes them by appointing oppressive leaders over them. One aspect of this oppression is corruption which causes the general public great distress. The same Hadith warns that when the general public break their covenant of sincere obedience to Allah, the Exalted, then they will be overpowered by their enemies who will illegally confiscate their wealth and property from them. Again, this is an aspect of corruption where people of influence, such as government officials, freely take the belongings of others without any fear of the consequences. When the general public becomes corrupt then their leaders and other people in influential social positions are inspired to act in the same way believing this behaviour is accepted by the general public. This leads to corruption on a national level. But if the general public obeyed Allah, the Exalted, and avoided mistreating others through corruption then their leaders and those in an influential social position would not dare act in a corrupt way full well knowing the general public would not stand for it. And according to the Hadith quoted earlier, if the general public remain obedient to Allah, the Exalted, He would protect them from corrupt officials by appointing people into influential positions who are just in their affairs.

Instead of taking the immature path of blaming others for the widespread corruption observed in the world muslims should truly reflect on their own behaviour and if necessary adjust their attitude. Otherwise, corruption in society will only increase with the passing of time. No one should believe that as they are not in an influential social position they have no effect on the corruption which occurs in society. As proven by this discussion corruption occurs because of the negative behaviour of the general public and it therefore can only be removed by the good behaviour of the general public. Chapter 13 Ar Ra'd, verse 11:

*“...Indeed, Allah will not change the condition of a people until they change what is in themselves...”*

***“And We conveyed to the Children of Israel in the Scripture that, “You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.””***

In a Hadith found in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom’s worth of pride in their heart will not enter Paradise. He clarified that pride is when a person rejects the truth and looks down on others.

No amount of good deeds will benefit someone who possesses pride. This is quite obvious when one observes the Devil and how his countless years of worship did not benefit him when he became proud. In fact, the following verse clearly connects pride with disbelief so a muslim must avoid this evil characteristic at all costs. Chapter 2 Al Baqarah, verse 34:

*“And [mention] when We said to the angels, “Prostrate before Adam”; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”*

The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate

end of others. This is plain ignorance. In reality, it is foolish to be proud of anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

This is the reason why pride belongs to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090.

A muslim should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognise that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. A person should not be fooled into believing humility leads to disgrace as no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029.

***“And We conveyed to the Children of Israel in the Scripture that, “You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.” So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes and it was a promise fulfilled... Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.”***

Islam teaches muslims that they should never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”*

As the material world is temporary whatever one gains from it will eventually fade away and they will be held accountable for their actions and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For example, in some cases a muslim woman may believe that if she removed her scarf and dressed a certain way she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after work hours. So a muslim might find themselves being invited to a pub or club after work.

In times like this it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.



***“And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness." So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes and it was a promise fulfilled...Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“And We conveyed to the Children of Israel in the Scripture that, “You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.” So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes and it was a promise fulfilled... Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.”***

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.

***“So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes and it was a promise fulfilled. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."...”***

As they sincerely repented and obeyed Allah, the Exalted, He in turn granted them victory after defeat.

In a Hadith found in Sunan Ibn Majah, number 1081, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims how to gain blessings in their provision, divine support and an improvement in their condition and state.

The first thing is to sincerely repent to Allah, the Exalted, before one dies. As the time of death is unknown this Hadith actually indicates sincerely repenting whenever one commits a sin meaning, repenting without delay. This consists of seeking forgiveness from Allah, the Exalted, and whoever else has been wronged, feeling regret, making a firm promise not to commit the same or a similar sin again. And finally, if possible, to make up for any rights which have been violated in respect to Allah, the Exalted, and people.

The next thing advised in the main Hadith is that a muslim must make use of their time before they become preoccupied with responsibilities, an illness or a difficulty. A muslim can achieve this by obeying Allah, the Exalted, through fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. They must hasten to perform righteous deeds within their means as much as possible without delay as the tomorrow they hope for may never come. It is hoped that the one who behaves in this manner will be supported by Allah, the Exalted, when they are no longer in a position to perform extra righteous deeds due to a change in circumstances.

The next thing mentioned in the main Hadith is that a muslim must strengthen their bond with Allah, the Exalted, by remembering Him much. True remembrance of Allah, the Exalted, consists of three levels. The first is internal remembrance meaning, sincerity to Him. The second level consists of remembering Allah, the Exalted, by speaking good words and avoiding vain and sinful speech. And the highest level is to sincerely obey Allah, the Exalted, through one's actions as outlined earlier.

The final thing mentioned in the main Hadith is giving much charity both hidden and open. This includes both the obligatory and voluntary charity. It is important to note, this means giving charity according to one's means whether it is much or little. Allah, the Exalted, does not observe quantity He observes and judges actions based on quality meaning, one's sincerity. This has been indicated in a Hadith found in Sahih Bukhari, number 1. This leaves muslims with no excuses but to give charity according to their means. In addition, it is important to give charity regularly instead of once in a while as regular deeds are more beloved to Allah, the Exalted, even if they are little. This has been advised in a Hadith found in Sahih Bukhari,

number 6465. Finally, those who desire to encourage others to give charity can give it publically. This will lead to them gaining the same reward as those who donate because of their inspiration. This has been advised in a Hadith found in Sahih Muslim, number 2351. But those who are fearful of showing off, which cancels their reward, should do so privately. Islam has provided many options and opportunities for muslims to gain much reward which lead to the removal of their burdens in both worlds.



***“So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes and it was a promise fulfilled. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." ...”***

Allah, the Exalted, is the Abaser and the Exalter. Allah, the Exalted, is the One who abases those who disobey Him. Even if a disobedient person gains some worldly success it will ultimately become a curse for them. Allah, the Exalted, is the One who exalts those who obey Him by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Even if an obedient muslim faces trials and difficulties in the world they will ultimately be exalted by Allah, the Exalted, in both worlds.

A muslim who understands this divine name will therefore not seek worldly success by pleasing the creation or through worldly things if it leads to the disobedience of Allah, the Exalted, as they know this path only leads to ultimate abasement and disgrace in both worlds.

A muslim must act on this divine name by praising the things which Allah, the Exalted, has raised and disliking the things which Allah, the Exalted, has abased. This must be shown through actions not just words. For example, they must praise the hereafter by actively striving to prepare for it. And they must dislike the excess of this material world knowing Allah, the

Exalted, has dispraised it as it prevents a muslim from adequately preparing for the hereafter.

***“So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes and it was a promise fulfilled. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."...”***

Even though the number of muslims have increased over time it is obvious that the strength of muslims has only decreased. Each muslim irrespective of the strength of their faith believes in the authenticity of the Holy Quran as doubting it would cause them to lose their faith. In the following verse Allah, the Exalted, has given the key to obtaining superiority and success which would remove the weakness and grief muslims are experiencing all around the world. Chapter 3 Alee Imran, verse 139:

*“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”*

Allah, the Exalted, has made it clear that muslims only need to become true believers in order to achieve this superiority and success in both worlds. True belief involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes the duties towards Allah, the Exalted, and those towards people, such as loving for others what one loves for themselves which has been advised in a Hadith found in Jami At Tirmidhi, number 2515. This

requires one to learn and act on Islamic teachings. Through this attitude was success and superiority granted to the Companions, may Allah be pleased with them. And if muslims desire to achieve it then they must return to this rightly guided attitude. As muslims believe in the Holy Quran they should understand this simple teaching and act on it.

***“...And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."...”***

Doing good involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use

them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."...”***

Doing good involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.



***“...And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."...”***

Doing good involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In a Hadith found in Sunan Ibn Majah, number 3997, the Holy Prophet Muhammad, peace and blessings be upon him, warned that he did not fear poverty for the muslim nation. Instead he feared that the world would become easy to obtain and plentiful for them. This would cause them to compete for it which would lead to their destruction as this same competition destroyed the previous nations.

It is important to understand that this does not only apply to wealth. But this warning applies to all aspects of people's worldly desires which can be encompassed by the desire for fame, wealth, authority and the social aspects of one's life, such as family, friends and a career. Whenever one aims to fulfil their desires by pursuing these things, even if they are lawful, beyond their needs it will distract them from preparing for the hereafter. It will lead them to bad character such as being wasteful and extravagant and may even take them towards sins in order to obtain these things. Failing to obtain them may lead to impatience and other acts of defiance and disobedience towards Allah, the Exalted. It is obvious these desires have taken control over many muslims as they would happily get up in the middle of the night in order to obtain these things such as wealth or go on a

holiday but will fail to do so when advised to offer the voluntary night prayer or attend the morning obligatory prayer at the Mosque with congregation.

There is no harm in obtaining these things as long as they are lawful and required in order to fulfil a person's needs and the needs of their dependents. But when a person goes beyond this then they will become preoccupied with them at the loss of their hereafter as the more one pursues their desires the less they will strive in preparing for the hereafter. And therefore, the warning given in this Hadith will apply to them.

***“[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."..."”***

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

***“[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."...”***

It is important for muslims to understand that when they treat others kindly it in reality, benefits themself and not others. This is because treating others kindly has been commanded by Allah, the Exalted, and fulfilling this important duty gains one reward.

In addition, when one is kind to others they will supplicate for them while they are alive which will benefit them. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 6929, that a supplication done for a person in secret is always answered.

In addition, the people will supplicate for them after they pass away which is definitely answered as it has been recorded in the Holy Quran. Chapter 59 Al Hashr, verse 10:

*“...saying, "Our Lord, forgive us and our brothers who preceded us in faith...”*

Finally, a person who treated others kindly will gain their intercession on the Day of Judgment, which is a day people will be desperate for the intercession of others. This has been confirmed in a Hadith found in Sahih Bukhari, number 7439.

But those who mistreat others even if they fulfil their duties towards Allah, the Exalted, will miss out on the benefits mentioned earlier. And on Judgment Day they will find that Allah, the Exalted, will not forgive them until their victim forgives them first. If they choose not to then the oppressor's good deeds will be given to their victim and if needed the victim's sins will be given to their oppressor. This may cause the oppressor to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Therefore, a muslim should be kind to themselves by being kind to others as in reality they are only benefiting themselves in this world and the next. Chapter 29 Al Ankabut, verse 6:

*“And whoever strives only strives for [the benefit of] himself...”*

***“[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."...”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."...”***

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.

***“[Then Allāh said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]...””***

In a Hadith found in Sunan Ibn Majah, number 4251, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people commit sins but the best person who commits sins is the one who sincerely repents.

As people are not Angels they are bound to commit sins. The thing that makes these people special is when they sincerely repent from their sins. Sincere repentance includes feeling remorse, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, making a firm promise not to commit the sin or a similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

It is important to note, minor sins can be erased through righteous deeds which has been advised in many Hadiths, such as the one found in Sahih Muslim, number 550. It advises that the five daily obligatory prayers and two consecutive Friday congregational prayers erase the minor sins committed in between them as long as major sins are avoided.

Major sins are only erased through sincere repentance. Therefore, a muslim should strive to avoid all sins, minor and major, and if they happen to occur to immediately sincerely repent as the time of death is unknown. And they should continue obeying Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

***“[Then Allāh said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]...””***

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 We have made Hell, for the disbelievers, a prison-bed.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no

protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.



## Chapter 17 – Al Isra, Verses 9-10

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

*“Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.*

*And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.”*

***“Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.”***

The blessings mentioned here will be obtained when one fulfils 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.

***“Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward. And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.”***

The blessings mentioned here will be obtained when one fulfils the rights of the Holy Quran.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the

body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

This verse indicates this discussion by including the believers meaning, the Companions, may Allah be pleased with them. In other words, Allah, the Exalted, is making it clear to all Muslims and non-Muslims that salvation lies in not only accepting Islam but sincerely learning and acting on its teachings.

***“Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward. And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.”***

The blessings mentioned here will be obtained when one fulfils the rights of the Holy Quran.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire,

whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“...to the believers who do righteous deeds that they will have a great reward.”***

True belief 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.

***“...to the believers who do righteous deeds that they will have a great reward.”***

Righteousness cannot be achieved without gaining and acting on Islamic knowledge so that one can fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verse 28:

*“...Only those fear Allah, from among His servants, who have knowledge...”*

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified

sinful by Islam often leads to evil speech, such as backbiting, lying and slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.

***“...to the believers who do righteous deeds that they will have a great reward.”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will

cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“...to the believers who do righteous deeds that they will have a great reward.”***

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 that those who do not believe in the Hereafter - We have prepared for them a painful punishment.”***

Belief in the hereafter involves practically preparing for it by using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.



***“And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.”***

Belief in the hereafter involves practically preparing for it by using the blessings one has been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.”***

In a Hadith found in Jami At Tirmidhi, number 2559, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Paradise is surrounded by hardships and Hell is surrounded by desires.

This means the path which leads to Paradise contains difficulties and hardships. In most cases, a person cannot obtain good in this world without going through some sort of difficulty, such as exerting one's energy, then how can one believe they can obtain Paradise without facing difficulties? If one turns the pages of history they will observe the righteous always faced difficulties but as they knew the path of Paradise contained difficulties they maintained their focus on the destination instead of the difficulties. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once declared that no one had been tested more than him in a Hadith found in Jami At Tirmidhi, number 2472. Therefore, muslims must realize a fact that facing some difficulties in this world is an extremely small price to pay to obtain the permanent bliss of Paradise. Therefore, they should remain patient through all difficulties while focusing on the destination.

The path to Hell is full of desires. This indicates the importance of maintaining one's obedience to Allah, the Exalted, at all times by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Even though it is not unlawful to enjoy lawful pleasures in this world a muslim should minimize these as much as possible as these lawful desires often lead to unlawful desires. It is why a Hadith found in Jami At

Tirmidhi, number 1205, advises that the one who behaves in such a manner will safe guard their faith and honor. A muslim should never obey their desires or the desires of others if it means they will disobey Allah, the Exalted, as the pleasure of fulfilling desires vanishes quickly whereas the regret and the potential punishment will last long.

To conclude, a desire fulfilled will not make one feel better if they end up in Hell. And a difficulty one faces will not make them feel bad if they end up in Paradise.

## Chapter 17 – Al Isra, Verse 11

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

*“And man supplicates for evil as he supplicates for good, and man is ever hasty.”*

***“And man supplicates for evil as he supplicates for good, and man is ever hasty.”***

In a Hadith found in Jami At Tirmidhi, number 2012, the Holy Prophet Muhammad, peace and blessings be upon him, advised that thinking things through is from Allah, the Exalted, while being hasty is from the Devil.

This is an extremely important teaching to understand and act on as muslims who perform much righteous deeds often destroy them through hastiness. For example, they may utter some evil words in a fit of rage which may cause them to plunge into Hell on Judgment Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314.

The vast majority of sins and difficulties, such as arguments, occur because people fail to think things through and instead act in a hasty way. The sign of intelligence is when one thinks before speaking or acting and only precedes when they know their speech or action is good and beneficial in worldly or religious matters.

Even though, a muslim should not delay in performing righteous deeds yet, they should still think things through before performing them. This is because a righteous deed may receive no reward simply because its conditions and etiquettes have not been fulfilled because of one's

hastiness. In this respect, one should only move forward in any matter after they have thought things through.

The one who behaves in this manner will not only minimize their sins and increase their obedience to Allah, the Exalted, but they will minimize the difficulties they encounter, such as arguments and disagreements, in all aspects of their life.

***“And man supplicates for evil as he supplicates for good, and man is ever hasty.”***

This can often occur when one is angry.

In a Hadith found in Sahih Bukhari, number 6116, the Holy Prophet Muhammad, peace and blessings be upon him, advised a person not to get angry.

In reality, this Hadith does not mean a person should never get angry as anger is an innate characteristic which is even found in the Holy Prophets, peace be upon them. In fact, in some rare cases anger can be useful for example, in self-defence. This Hadith actually means that a person should control their anger so it does not lead them to sins. In addition, this Hadith shows that anger can lead to many evils and controlling it leads to much good.

Firstly, this advice is a command to adopt all the good characteristics which will encourage one to control their anger, such as patience. This Hadith also indicates that a person should not act according to their anger. Instead, they should struggle with themselves in order to control it so that it does not lead them to sins. Controlling anger for the sake of Allah, the Exalted, is a great deed and leads to divine love. Chapter 3 Alee Imran, verse 134:



*“...who restrain anger and who pardon the people - and Allah loves the doers of good.”*

There are many teachings within Islam which encourage muslims to control their anger. For example, as anger is linked to and inspired by the Devil a Hadith found in Sahih Bukhari, number 3282, advises that an angry person should seek refuge in Allah, the Exalted, from the Devil.

An angered Muslim has been advised in a Hadith found in Jami At Tirmidhi, number 2191, to cling to the ground. This could mean that they should prostrate on the Earth until they calm down. In fact, the more one takes an inactive body position the less chance they will lash out in anger. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4782. Acting on this advice allows one to imprison their anger within themselves until it passes so that it does not negatively affect others.

A Muslim who is angered should follow the advice given in the Hadith found in Sunan Abu Dawud, number 4784. The Holy Prophet Muhammad, peace and blessings be upon him, advised the angry muslim to perform ablution. This is because water counters the innate characteristic of anger namely, heat. If one then offers prayer this would help them control their anger further and lead to a great reward.

The advice discussed so far helps an angry muslim to control their physical actions. In order to control one's speech it is best to refrain from speaking when angered. Unfortunately, words can often have more of a lasting effect on others than physical actions. Countless relationships have been fractured and broken because of words spoken in anger. This behaviour often leads to other sins and crimes as well. It is important for a muslim to note the Hadith found in Sunan Ibn Majah, number 3970, which warns that it only takes a single evil word to cause a person to plunge into Hell on Judgement Day.

Controlling anger is a great virtue and the one who masters this has been described by the Holy Prophet Muhammad, peace and blessings be upon him, as a strong person in a Hadith found in Sahih Bukhari, number 6114. In fact, the one who swallows their anger for the sake of Allah, the Exalted, meaning, they do not commit a sin because of their anger, will have their heart filled with peace and true faith. This has been advised in a Hadith found in Sunan Abu Dawud, number 4778. This is a characteristic of the sound heart which is mentioned in the Holy Quran. It is the only heart which will be granted safety on the Day of Judgment. Chapter 26 Ash Shu'ara, verses 88 and 89:

"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."

As mentioned earlier, anger within limits can be useful. It should be used for repelling harm to one's self, faith and possessions which if done correctly, according to the teachings of Islam, is counted as anger for the sake of Allah, the Exalted. This was the state of the Holy Prophet Muhammad, peace and blessings be upon him, who was never angered for the sake of his own desires. He only became angry for the sake of Allah, the Exalted, which is confirmed in a Hadith found in Sahih Muslim, number 6050. The character of the Holy Prophet Muhammad, peace and blessings be upon him, was the Holy Quran, which has been advised in a Hadith found in Sahih Muslim, number 1739. This means he would be pleased with what it was pleased with and angered with what it was angered with.

It is important to note, that becoming angered only for the sake of Allah, the Exalted, is praiseworthy but if this anger causes one to exceed the limits then it becomes blameworthy. It is absolutely vital for one to control their anger according to the teachings of Islam even when they are angered for the sake of Allah, the Exalted. A Hadith found in Sunan Abu Dawud, number 4901, warns of a worshipper who angrily claimed Allah, the Exalted, would not forgive a specific sinful person. As a result this worshipper will be sent to Hell while the sinner will be forgiven on Judgment Day.

The origins of evil consist of four things: failing to control one's desire, fear, evil appetites and anger. Therefore, the one who accepts the advice of this Hadith will remove a quarter of evil from their character and life.

To conclude, it is vital for muslims to control their anger so it does not cause them to act or speak in a way which will lead them to a great regret in both this world and the next.

***“And man supplicates for evil as he supplicates for good, and man is ever hasty.”***

This can occur when one rushes into supplicating for a worldly thing without realising that the thing they desire is not good for them. This often occurs to people who fail to understand the true definitions of success and failure, good and bad.

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 Mosa, 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.”*

***“...and man is ever hasty.”***

People often prefer this material world as it is obtainable now over the hereafter which is only obtainable after death. A muslim must overcome this attitude by adopting the correct understanding and perception.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.



***“...and man is ever hasty.”***

People often prefer this material world as it is obtainable now over the hereafter which is only obtainable after death. A muslim must overcome this attitude by adopting the correct understanding and perception.

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to

them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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...”*

## Chapter 17 – Al Isra, Verse 12

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً  
لِتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ

فَصَلَّنَاهُ تَفْصِيلًا ﴿١٢﴾

*“And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.”*

***“And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]...”***

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“...and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]...”***

In a Hadith found in Sahih Bukhari, number 2072, the Holy Prophet Muhammad, peace and blessings be upon him, advised that no one has eaten anything better than from the earnings of their own hands.

It is important for muslims not to confuse laziness for trusting in Allah, the Exalted. Unfortunately, many muslims turn away from working a lawful occupation, go on social benefits and inhabit the Mosques claiming to trust in Allah, the Exalted, to provide for them. This is not trusting in Allah, the Exalted, at all. It is only laziness which contradicts the teachings of Islam. True trust in Allah, the Exalted, in respect to gaining wealth is to use the means Allah, the Exalted, provided a person, such as their physical strength, in order to obtain lawful wealth according to the teachings of Islam and then trust that Allah, the Exalted, will provide lawful wealth to them through these means. The aim of trusting in Allah, the Exalted, is not to cause one to give up using the means He has created as this would make them useless and Allah, the Exalted, does not create useless things. The purpose of trusting in Allah, the Exalted, is to prevent one from earning wealth through doubtful or unlawful means. As a muslim should firmly believe their provision which includes wealth was allocated to them over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This allocation cannot change under any circumstances. A muslim's duty is to strive in obtaining this through lawful means which is the tradition of the Holy Prophets, peace be upon him. This has been indicated in a Hadith found in Sahih Bukhari, number 2072. Using the means provided by Allah,

the Exalted, is an aspect of trusting in Allah, the Exalted, as He created them for this very purpose. A muslim should therefore not be lazy while claiming trust in Allah, the Exalted, by going on social benefits when they have the means to earn lawful wealth through their own efforts and the means created and provided to them by Allah, the Exalted.

***“...And everything We have set out [explained] in detail.”***

Explaining all things refers to the fact that Allah, the Exalted, discussed the root problems found within society and explained the remedy for them. By correcting root problems the countless branch problems which stem from them were automatically addressed and corrected. This is how the divine revelations addressed all things.

Many thinkers have come and gone which have addressed the issues people and society face but as these solutions target branch issues the benefit of these solutions are minimal. Whereas, Allah, the Exalted, through this method of addressing root issues, which affect an individual and the society, has clarified all things so that people can achieve success in both worlds. Chapter 16 An Nahl, verse 89:

*“...And We have sent down to you the Book as clarification for all things and as guidance and mercy...”*



## Chapter 17 – Al Isra, Verses 13-14

وَكُلِّإِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِۦ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ

مَنْشُورًا ۝۱۳

أَقْرَأْ كِتَابِكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝۱۴

*“And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.*

*[It will be said], “Read your record. Sufficient is yourself against you this Day as accountant.”*”

***“And [for] every person We have imposed his fate upon his neck...”***

It is important to understand that as destiny is something which is hidden from people it therefore cannot be used as an excuse to commit sins. In addition, Allah, the Exalted, will not question people on the Day of Judgment about their destiny instead He will question them about their intention and actions, which are both under their control. Chapter 21 Al Anbiya, verse 23:

*“He is not questioned about what He does [destiny], but they will be questioned.”*

As these two things are under a person's control their must take responsibility for them whether they like it or not. Just like a police officer who intentionally misuses their training and equipment provided to them by the police force cannot blame the police force for their actions, nor can a person blame Allah, the Exalted, when they intentionally misuse the blessings He has granted them especially, after He has instructed them how to use the blessings correctly.

In addition, it is strange that a person will use destiny as an excuse to commit sins and excuse themselves from accountability yet when they experience injustice from another they demand justice and do not accept

that this act of injustice was destined therefore, according to their belief, their oppressor cannot be blamed.

***“...and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."”***

It is important for Muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“...and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."”***

One must prepare for their Final Reckoning by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."”***

One must prepare for their Final Reckoning by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

*“...during a Day the extent of which is fifty thousand years.”*



It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

## Chapter 17 – Al Isra, Verses 15-17

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا نُزِرُ وَازِرَةً  
وَزَرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا  
تَدْمِيرًا ﴿١٦﴾

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا  
﴿١٧﴾

*“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.*

*And when We intend to destroy a city, We command its affluent<sup>1</sup> but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.*

*And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Aware and Seeing.*

***“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it...”***

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

***“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it...”***

It is important for muslims to understand that when they treat others kindly it in reality, benefits themself and not others. This is because treating others kindly has been commanded by Allah, the Exalted, and fulfilling this important duty gains one reward.

In addition, when one is kind to others they will supplicate for them while they are alive which will benefit them. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sahih Muslim, number 6929, that a supplication done for a person in secret is always answered.

In addition, the people will supplicate for them after they pass away which is definitely answered as it has been recorded in the Holy Quran. Chapter 59 Al Hashr, verse 10:

*“...saying, "Our Lord, forgive us and our brothers who preceded us in faith...”*

Finally, a person who treated others kindly will gain their intercession on the Day of Judgment, which is a day people will be desperate for the intercession of others. This has been confirmed in a Hadith found in Sahih Bukhari, number 7439.

But those who mistreat others even if they fulfil their duties towards Allah, the Exalted, will miss out on the benefits mentioned earlier. And on Judgment Day they will find that Allah, the Exalted, will not forgive them until their victim forgives them first. If they choose not to then the oppressor's good deeds will be given to their victim and if needed the victim's sins will be given to their oppressor. This may cause the oppressor to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Therefore, a muslim should be kind to themselves by being kind to others as in reality they are only benefiting themselves in this world and the next. Chapter 29 Al Ankabut, verse 6:

*“And whoever strives only strives for [the benefit of] himself...”*

***“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it...”***

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 errs only errs against it...”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

***“...And no bearer of burdens will bear the burden of another...”***

This verse is connected to chapter 14 Ibrahim, verse 22:

*“And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...””*

This is when people on Judgment Day will try to blame the Devil for their sins in order to shift their burden of punishment to him. But this verse makes it clear that this is a futile and foolish excuse as the Devil only inspires people to commit sins meaning, he cannot physically force someone to disobey Allah, the Exalted. Each person makes a choice to obey or disobey Allah, the Exalted, and will therefore face the consequences of their choice. Unfortunately, some do not understand this important point. They often commit sins and either blame others by declaring they were convinced to act in this way or they declare as others are committing sins openly it somehow gives them a license to act in the same way. The same way a worldly judge in a court of law will never accept these excuses neither will Allah, the Exalted, on Judgment Day. It is important for muslims not to make culture or fashion the standards for their behaviour as this will misguide them and they will be left with no valid excuses on Judgment Day. Instead, they should adhere to the teachings of Islam which simply outlines how a person must behave in all situations. It is time muslims abandon childish excuses and sincerely 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, before they reach a day when their excuses will not be accepted by Allah, the Exalted. If Allah, the Exalted, will reject the excuses of those who blame the Devil when he is their open enemy and promised to misguide them how will Allah, the Exalted, accept any other excuse for disobeying Him?

***“...And no bearer of burdens will bear the burden of another...”***

This refers to shifting one's sins unto an innocent person. Whereas, the one who guides others to evil will face the consequences of their action, even if they do not commit the sin themselves.

In a Hadith found in Jami At Tirmidhi, number 2674, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who guides others to something good will receive the same reward as those who act on their advice. And those who guide others to sins will be held accountable as if they committed the sins.

It is important for muslims to be careful when advising and guiding others. A muslim should only advise others in matters of good so that they gain reward from it and avoid advising others to disobey Allah, the Exalted. A person will not escape punishment on Judgment Day by simply claiming they are only inviting others towards sins even if they did not commit the sins themselves. Allah, the Exalted, will hold both the guide and the follower accountable for their actions. Muslims should therefore only advise others to do the things they would do themselves. If they dislike an action being recorded in their book of deeds they should not advise others to perform that action.

Because of this Islamic principle muslims should ensure they gain the adequate knowledge before advising others as they can easily multiply their own sins if they incorrectly advise others.

In addition, this principle is an extremely easy way for muslims to gain reward for actions they cannot perform themselves due to a lack of means, such as wealth. For example, a person who is not financially able to donate charity can encourage others to do so and this will result in them gaining the same reward as the one who gave charity.

***“...And never would We punish until We sent a messenger.”***

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. This is how one avoids facing punishment 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 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 never would We punish until We sent a messenger. And when We intend to destroy a city, We command its affluent but they defiantly disobey therein...”***

Generally speaking, as the affluent have the strongest desire for wealth and social status they are the strongest opposers of divine guidance.

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him.

In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a muslim should firmly believe their provision is guaranteed to them and this allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of

others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true muslim.

If a muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain

status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“...And whoever errs only errs against it...And never would We punish until We sent a messenger. And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.”***

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 errs only errs against it...And never would We punish until We sent a messenger. And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many

oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.



***“...And whoever errs only errs against it...And never would We punish until We sent a messenger. And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.”***

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 errs only errs against it...And never would We punish until We sent a messenger. And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.”***

These verses also warn against bad companionship as the general masses tend to follow the habits and behaviours of the rich and famous.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This

attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

***“...And whoever errs only errs against it...And never would We punish until We sent a messenger. And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.”***

These verses also warn against bad companionship as the general masses tend to follow the habits and behaviours of the rich and famous. Muslims must remain steadfast on following the greatest role model namely, the Holy Prophet Muhammad, peace and blessings be upon him.

If one turns the pages of history they will observe many people who achieved great worldly success and in some cases benefited mankind yet, they will also observe at least one thing which taints their achievements. But if one observes the life of the Holy Prophet Muhammad, peace and blessings be upon him, they will observe nothing except success and countless things which benefit mankind. Even though, there are people who falsely criticise the Holy Prophet Muhammad, peace and blessings be upon him, it is quite evident from his highly accurate and detailed biography which has been verified by reliable muslim and non-muslim historians that this criticism is based on nothing but falsehood. This is why muslims must put aside all role models and instead study and adopt the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the only way to achieve real untainted success in both one's worldly and religious life. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

There is no goal greater than this in this world. In fact, this is what people irrespective of their faith strive to achieve. And Allah, the Exalted, has placed all of it in the footsteps of his Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

It is simple, if a person desires worldly and religious success they should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. But if they choose a path other than his whatever tainted success they achieve will eventually become a burden for them and it may lead to a punishment on a Great Day.

***“And how many have We destroyed from the generations after Noah...”***

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*“...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.””*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.



***“...And sufficient is your Lord, concerning the sins of His servants,  
as Aware...”***

Allah, the Exalted, is fully aware of all things including the inner intention and feelings of a person as well as their outward actions.

The muslim who understands this will ensure they not only perform righteous deeds but will do so with the correct intention knowing that they might be able to fool people but Allah, the Exalted, is fully aware of their intention and inward state and will hold them accountable according to it.

A muslim must act on this divine name by striving to gain and act on useful worldly and religious knowledge sincerely for the sake of Allah, the Exalted. In addition, they must constantly supervise their inward and outward states. Through this they will become aware of their faults and strive to rectify them. A muslim should not live heedless to the purpose of their creation. They should instead live in full awareness and therefore obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

***“...And sufficient is your Lord, concerning the sins of His servants,  
as...Seeing.”***

Nothing irrespective of its size and location is out of the reach of the divine sight and hearing of Allah, the Exalted.

The muslim who understands this divine name will be extremely cautious in their actions and speech. The same way one becomes vigilant over their actions when they are in the hearing and seeing range of someone they respect or fear a true muslim will be vigilant over their behaviour knowing no word or action escapes Allah, the Exalted. In fact, acting in this way is the high level of faith which has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 99. If one remains steadfast on this behaviour then they will eventually reach excellence of faith whereby they perform acts, such as the prayer, as if they observe Allah, the Exalted, constantly watching their inner and outer being. This attitude will prevent sins and encourage one to sincerely perform righteous deeds.

In addition, this divine name encourages muslims never to give up hope whenever they face a difficulty thereby believing no one is aware or even cares about them. Allah, the Exalted, undoubtedly hears and sees their distress and will respond at the time which is best for His servant. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you...”*

A muslim should act on this divine name by using these two senses in the way commanded by Allah, the Exalted. Meaning, one should not observe unlawful and vain things nor should they listen to unlawful and vain things. They should instead use them in the obedience of Allah, the Exalted. It is important to avoid vain things as they are often the first step to the unlawful. This is achieved by acting on the Hadith found in Sahih Bukhari, number 6502. It advises that when one fulfils the commands of Allah, the Exalted, in respect to the obligatory duties and then strives in voluntary righteous deeds for the pleasure of Allah, the Exalted, He empowers their senses such as their sight and hearing so that they only use them in accordance to His desire and pleasure.

## Chapter 17 – Al Isra, Verses 18-21

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ

جَهَنَّمَ يَصَلِّيهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ

سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

﴿٢٠﴾

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ

تَفْضِيلًا ﴿٢١﴾

*“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.*

*But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah].*

*To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted.*

*Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.”*

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But the Hereafter is greater in degrees [of difference] and greater in distinction.”***

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 Mosa, 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."*

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But the Hereafter is greater in degrees [of difference] and greater in distinction.”***

It is important for Muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.



This correct perception is only achieved through gaining and acting on Islamic 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...”*

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But the Hereafter is greater in degrees [of difference] and greater in distinction.”***

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But the Hereafter is greater in degrees [of difference] and greater in distinction.”***

In a Hadith found in Jami At Tirmidhi, number 2377, the Holy Prophet Muhammad, peace and blessings be upon him, declared that he was not concerned over the excess of this material world and his example in this world is of a rider who takes a short rest under the shade of a tree and then leaves it behind by moving on.

In reality, each person is a traveller who stays in this world for a very limited time compared to where they came from meaning, the world of the souls and to where they are heading which is the eternal hereafter. In fact, this world in comparison is like waiting at a bus stop. In this Hadith this world has been compared to a shadow. This is because a shadow does not last long and fades away quickly without people even taking notice which is exactly how a person's days and nights pass away. The Holy Prophet Muhammad, peace and blessings be upon him, did not mention a traveller's inn or a hotel as these are solid structures which indicate permanence. A fading shadow better describes this material world. This is because no matter how old a person is they always admit that their life flashed by and felt like a moment. Chapter 79 An Naziat, verse 46:

*“It will be, on the Day they see it (Judgment Day), as though they had not remained [in the world] except for an afternoon or a morning thereof.”*

The Holy Prophet Muhammad, peace and blessings be upon him, indicated a rider not someone walking as the one who is walking would rest more under the shade of the tree than a rider. This further indicates the limited time people spend in this world.

Taking a rest in the shade indicates the importance of one correctly using the material world in order to obtain the provisions they need just like the rider takes the provision they need namely, rest. A muslim should therefore prepare for their immediate departure from this world by preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

This does not mean one should abandon this world as this Hadith clearly indicates one should make use of the material world in order to prepare for the hereafter. The rider takes a rest and muslims must gather the things which will benefit them in the hereafter instead of dedicating their time to unnecessary things which will leave them empty handed on Judgment Day. Chapter 89 Al Fajar, verses 23-24:

*"And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."*

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.”***

This involves misusing the blessings one has been granted by Allah, the Exalted.

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who

became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.”***

This involves misusing the blessings one has been granted by Allah, the Exalted.

An aspect of this punishment is experienced in this world also.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has



placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.”***

This involves misusing the blessings one has been granted by Allah, the Exalted.

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory

duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.”***

This involves misusing the blessings one has been granted by Allah, the Exalted.

In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a muslim should firmly believe their provision is guaranteed to them and this allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is

confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true muslim.

If a muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.”***

This involves misusing the blessings one has been granted by Allah, the Exalted.

In a Hadith found in Sahih Bukhari, number 2886, the Holy Prophet Muhammad, peace and blessings be upon him, criticized the slaves of wealth and fine clothing. These people are pleased when they receive these things and become displeased when they do not.

In reality, this applies to all non-essential worldly things. This criticism is not directed at those who strive in the material world in order to fulfill their needs and the needs of their dependents as this is a part of obeying Allah, the Exalted. But it is directed at those who either pursue the unlawful in order to obtain wealth and other worldly things in order to satisfy their desires and the desires of others. And it is directed at those who pursue non-essential lawful things in such a way that it causes them to neglect obeying Allah, the Exalted, correctly. This obedience involves fulfilling His commands, 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 prevents them from preparing adequately for the hereafter and their final judgment.



In addition, this criticism is for those who are impatient when they do not obtain their unnecessary desires in this world. This attitude can cause a muslim to obey Allah, the Exalted, on the edge. Meaning, they obey Him when they obtain their desires but when they do not they angrily turn away from His obedience. The Holy Quran has warned of a severe loss in both worlds for the one who adopts this attitude. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

Muslims should instead learn to be patient and content with what they possess as this is true richness according to a Hadith found in Sahih Muslim, number 2420. In reality, the person full of desires is needy meaning, poor even if they possess much wealth. A muslim should know Allah, the Exalted, grants people what is best for them and not according to their desires as this in most cases would lead to their destruction. Chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”*

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.”***

This involves misusing the blessings one has been granted by Allah, the Exalted.

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose

their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

True belief 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.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

These verses make it clear that one must practically strive for the hereafter in order to achieve success. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure

which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

These verses make it clear that one must practically strive for the hereafter in order to achieve success. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use



them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

These verses make it clear that one must practically strive for the hereafter in order to achieve success. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads

to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

These verses make it clear that one must practically strive for the hereafter in order to achieve success. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of

which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

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.



***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

Some muslims often claim that one’s faith and the material world need to walk hand in hand with each other without a person being extreme in either. It is strange how most of those who claim this and use this statement as a way to enjoy the lawful luxuries and pleasures of this world do not truly understand nor adhere to it. This statement is true but applies to those worldly and religious matters which are pleasing to Allah, the Exalted. For example, occasionally exercising in order to keep the body healthy which is a trust given to a person. It does not mean one can enjoy the lawful pleasures of this world in excess while neglecting following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, by gaining and acting on Islamic knowledge even if they fulfil the standard obligatory duties. As gaining knowledge in itself is a duty on all muslims according to a Hadith found in Sunan Ibn Majah, number 224.

In addition, walking hand in hand would suggest that one dedicates equal attention, effort and time to each thing. How many muslims can honestly say that they dedicate equal effort, energy and time to the material world and preparing for the hereafter? If they do not, and most do not, then how exactly are they fulfilling this statement?

A muslim should not fool themselves as their time on Earth is limited and they will not be given a second chance once they depart from it. Therefore, they

should honestly strive to fulfil this statement by at least dedicating equal time, effort and energy to both the material world and preparing for the hereafter. It is important to note, that some would argue that treating a temporary abode and an everlasting abode equal is not wise.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished. But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

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.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished. But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it,

such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished. But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

In a Hadith found in Jami At Tirmidhi, number 2559, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Paradise is surrounded by hardships and Hell is surrounded by desires.

This means the path which leads to Paradise contains difficulties and hardships. In most cases, a person cannot obtain good in this world without going through some sort of difficulty, such as exerting one's energy, then how can one believe they can obtain Paradise without facing difficulties? If one turns the pages of history they will observe the righteous always faced difficulties but as they knew the path of Paradise contained difficulties they maintained their focus on the destination instead of the difficulties. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once declared that no one had been tested more than him in a Hadith found in Jami At Tirmidhi, number 2472. Therefore, muslims must realize a fact that facing some difficulties in this world is an extremely small price to pay to obtain the permanent bliss of Paradise. Therefore, they should remain patient through all difficulties while focusing on the destination.

The path to Hell is full of desires. This indicates the importance of maintaining one's obedience to Allah, the Exalted, at all times by fulfilling His commands, refraining from His prohibitions and by facing destiny with

patience. Even though it is not unlawful to enjoy lawful pleasures in this world a muslim should minimize these as much as possible as these lawful desires often lead to unlawful desires. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who behaves in such a manner will safe guard their faith and honor. A muslim should never obey their desires or the desires of others if it means they will disobey Allah, the Exalted, as the pleasure of fulfilling desires vanishes quickly whereas the regret and the potential punishment will last long.

To conclude, a desire fulfilled will not make one feel better if they end up in Hell. And a difficulty one faces will not make them feel bad if they end up in Paradise.



***“Whoever should desire the immediate - We hasten for him from it what We will to whom We intend...But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh]. To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted.”***

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the Exalted, will only become a burden for its possessor in both worlds. A muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

A muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”*

***“...And never has the gift of your Lord been restricted.”***

Allah, the Exalted, grants His creation an uncountable amount of blessings without them requesting it. The muslim who understands this divine name will not seek anything from anyone else. They will put their requests to Allah, the Exalted, knowing the All Generous does not turn away anyone empty handed. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1488. But this response from Allah, the Exalted, requires sincere efforts from a muslim meaning, striving in the obedience of Allah, the Exalted. The one who acts like this will not be turned away by the All Generous. Chapter 40 Ghafir, verse 60:

*“And your Lord says, "Call upon Me; I will respond to you." ...”*

A muslim should act on this divine name by sharing the blessings they possess with the needy. According to a Hadith found in Jami At Tirmidhi, number 1961, the generous person is close to Allah, the Exalted, close to the people, close to Paradise and far from Hell. Sharing blessings go beyond donating wealth and in fact includes all the blessings one possesses such as offering physical and emotional help to others.

***“Look how We have favored [in provision] some of them over others...”***

Unfortunately, some muslims have adopted a weak characteristic which only hinders them from improving for the better. Namely, they compare their situation and circumstances to others who are facing easier circumstances and use this as an excuse not to increase their 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. For example, a person who works full time excuses their lack of striving in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time and simply claims it is easier for them to increase their obedience to Allah, the Exalted, as they have more free time. Or a poorer muslim turns away from giving any form of charity by observing those who possess more wealth and claims that the wealthy person can more easily give charity than them. They fail to understand that these excuses may make their souls feel better but it does not aid them in this world or in the next. Allah, the Exalted, does not desire people to act according to the means of others He only desires people to act in His obedience according to their own means. For example, a person who works full time can dedicate whatever free time they possess in the obedience of Allah, the Exalted, even if that is less than someone who works part time. In this respect what the part timer does has no effect on the one who works full time so using them as an excuse not to strive harder is simply a lame excuse. The poor muslim should simply donate according to their means even if that is much less than the wealthy person as Allah, the Exalted, will judge them on what they do and He will not judge them according to what other muslims do.

Muslims should give up these useless excuses and simply obey Allah, the Exalted, according to their own means.

***“Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.”***

In a Hadith found in Sunan Ibn Majah, number 4142, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to observe those who possess less worldly things than them instead of those who possess more as this will prevent them from becoming ungrateful.

Unfortunately, some incorrectly observe the lives of others which appear to be better than their own life. For example, normal people often observe celebrities and mistakenly believe their life is better. In most cases, this concept is not true. As people who appear to be in a better situation may well be facing difficulties which would make others not wish to trade places with them. An outsider will only observe things from one point of view. But if they could see the whole story they would realise everyone faces problems and no one has the perfect life irrespective of what their own or how famous they are. Often this misconception is caused by the media. But people fail to remember that the aim of the media is to paint a certain picture of the lives of celebrities which look appealing to read about. In most cases, if they only reported facts without sugar coating them the majority of their customers would turn away from them.

Muslims must avoid this false belief as it is a tool of the Devil who uses it to inspire people to become ungrateful over what they possess. The correct mind-set which has been advised in this Hadith will prevent one becoming ungrateful to Allah, the Exalted. Whenever a muslim feels ungrateful they

should shift their focus to the countless people who are living in severe poverty and facing much greater hardships than them.

The grass is not greener on the other side of the fence it is in fact green enough on one's own side. 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.”*

***“Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.”***

Greatness and true success is not connected to worldly things, such as wealth or fame. A person may obtain some worldly success through these things but it is quite obvious if one turns the pages of history that this type of success is very temporary and it eventually becomes a burden and regret for a person. A muslim should never believe that superiority lies in these things thereby dedicating themselves to obtaining them while neglecting their duties to Allah, the Exalted, and the creation. Nor should they look down at others who do not possess these worldly things believing they have no value or significance as this attitude contradicts the teachings of Islam. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 6071, that the people of Paradise are those who are considered insignificant by society and concluded that if they took an oath on something Allah, the Exalted, would fulfil it for them.

True honour, success and greatness in this world and the next only lies in piety. So the more one sincerely strives to fulfil the commands of Allah, the Exalted, refrain from His prohibitions and faces destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the greater they are even if they appear insignificant to society. 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 search for true success in this and not waste their time and efforts in searching for it in worldly things otherwise they may well reach the hereafter a great loser. Chapter 18 Al Kahf, verses 103-104:

*“Say, “Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.””*



***“But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].”***

Allah, the Exalted, appreciates the sincere efforts of His servants and rewards them accordingly. This is an indication of the infinite mercy of Allah, the Exalted, as He is the One who provided them with the knowledge, strength, inspiration and opportunity to obey Him yet, He still appreciates their efforts and rewards them for it. The muslim who understands this fact will be grateful by using the blessings they possess according to the pleasure of Allah, the Exalted. This will lead to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

A muslim should act on this divine name by firstly appreciating the blessings Allah, the Exalted, has given them. This should be done through one's heart by acknowledging it and through correcting their intention so that they only act to please Allah, the Exalted. They should show gratitude through their words by praising Allah, the Exalted, and as mentioned earlier, through their actions by using the blessings they possess correctly according to the teachings of Islam.

In addition, they must show appreciation for the favours done by people. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 1954, that the one who is not grateful to people cannot be grateful to Allah, the Exalted. Even though, the source of all blessings is no one except Allah, the Exalted, yet the creation conveys these blessings to a person. So being grateful to the messenger of the blessing is in fact being grateful to the Sender of the blessing namely, Allah, the Exalted. It is just like when an ambassador of a king is honored because they represent the king. If Allah, the Exalted, is appreciative of the efforts of His servants even though He is the source of their efforts how can a muslim believe they are somehow superior to showing appreciation to people for their favours? Grateful servants of Allah, the Exalted, are few as it involves abandoning one's desire and instead using each blessing according to the pleasure of Allah, the Exalted. This is the characteristic of the true servants of Allah, the Exalted. Chapter 34 Saba, verse 13:

*“...And few of My servants are grateful.”*

## Chapter 17 – Al Isra, Verses 22-25

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

﴿٢٢﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا ﴿٢٣﴾

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي  
صَغِيرًا ﴿٢٤﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَادِقِينَ فَإِنَّهُ كَانَ لِلأَوَّلِينَ  
عَفُورًا ﴿٢٥﴾

*“Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.*

*And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.*

*And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."*

*Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving."*

***“Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken. And your Lord has decreed that you worship not except Him...”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through subtle ways. This includes when people subtly show off their righteous

deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken. And your Lord has decreed that you worship not except Him...”***

True worship 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.



***“...and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small.””***

Being kind to parents is widely known characteristic amongst muslims yet unfortunately many fail to fulfil this important duty. Allah, the Exalted, has placed being kind to parents next to solely worshipping Him in many places of the Holy Quran such as, chapter 17 Al Isra, verse 23:

*“And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"<sup>1</sup> and do not repel them but speak to them a noble word.”*

In fact this same verse prohibits muslims to even utter a single word out of annoyance towards their parents. In another place of the Holy Quran Allah, the Exalted, has combined being grateful to Him with being grateful to parents. Chapter 31 Luqman, verse 14:

*“...Be grateful to Me and to your parents...”*

Even though, there are countless Hadiths commanding treating parents kindly a single Hadith found in Sunan Ibn Majah, number 3662, is enough to understand its importance. The Holy Prophet Muhammad, peace and blessings be upon him, answered someone who questioned what the rights of one's parents are by declaring that they are a child's Paradise or Hell. Meaning, if one treats their parents kindly for the sake of Allah, the Exalted, they may well be admitted into Paradise because of it. But those who mistreat their parents may well be hurled into Hell because of it.

Even though, being obedient to parents, as long as it does not involve the disobedience of Allah, the Exalted, is very difficult, especially, in this day and age muslims should try to remain patient and not argue with their parents. If a muslim disagrees with them they can and should still maintain respect for them at all times.

***“...and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small.””***

In a Hadith found in Jami At Tirmidhi, number 2612, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who possesses complete faith is the one who is best in conduct and most kind to their family.

Unfortunately, some have adopted the bad habit of treating non-relatives in a kind manner while mistreating their own family. They behave in this manner as they do not understand the importance of treating one's own family kindly and as they fail to appreciate their family. A muslim will never achieve success until they fulfill both aspects of faith. The first is fulfilling their duties towards 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. The second is to fulfill the rights of people which includes treating them kindly. None have more right to this kind treatment than one's own family. A muslim must aid their family in all matters which are good and warn them against bad things and practices in a gentle way according to the teachings of Islam. They should not blindly support them in bad things simply because they are their relatives neither should they fail to help them in good matters because of some ill feelings towards them as this contradicts Islamic teachings. Chapter 5 Al Ma'idah, verse 2:

*“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

The best way to guide others is through a practical example as this is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, and is much more effective than just verbal guidance.

Finally, one should generally choose gentleness in all matters especially, when dealing with their family. Even if their commit sins they should be warned in a gentle manner and still be aided in matters which are good as this kindness is more effective in bringing them back to the obedience of Allah, the Exalted, than treating them harshly.

***“...and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.”***

The last of these verses acknowledges that no parent-child relationship is perfect and because of a difference in characteristics it sometimes becomes extremely hard to constantly treat one's parents with the best care and love. For example, in cases where one's parents desire more rights from their child than Allah, the Exalted, has granted them. In cases like these a muslim must continue showing respect to their parents and strive to fulfil their rights according to the teachings of Islam and it is hoped that any shortcomings felt by the parents will be forgiven by Allah, the Exalted.

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“...And lower to them the wing of humility out of mercy...”***

Generally speaking, showing humility to others involves making things easier for them.

In this day and age due to ignorance it has become more difficult to fulfil the rights of people, such as one's parents. Even though a muslim has no excuse but to strive to fulfil them it is important for muslims to be merciful with each other. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6655, Allah, the Exalted, shows mercy to those who are merciful to others.

One aspect of this mercy is for a muslim not to demand their full rights from others. Instead, they should use the means such as their physical or financial strength to help themselves and make things easy for others. In some cases, when a muslim demands their full rights from others and they fail to fulfil them it may lead to their punishment. In order to be merciful to others they should therefore only demand their rights in some cases. This does not mean a muslim should not strive to fulfil the rights of others but it means they should try to overlook and excuse the people they have rights over. For example, a parent can excuse their adult child from a particular house chore and do it themselves if they possess the means to do so without troubling themselves, especially if their child returns home from work exhausted. This leniency and mercy will not only cause Allah, the Exalted, to be more merciful to them but it will also increase the love and respect people have for them. The one who always demands their full rights is not

a sinner but they will lose out on this reward and outcome if they behave in this manner.

Muslims should make things easy for others and hope Allah, the Exalted, will make things easy for them in this world and in the next.



***“...And lower to them the wing of humility out of mercy...”***

Generally speaking, showing humility to others involves being gentle.

In a Hadith found in Jami At Tirmidhi, number 2701, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves gentleness in all matters.

This is an important characteristic which must be adopted by all muslims. It should be used in all aspects of one's life. It is important to understand that being gentle benefits the muslim themselves more than anyone else. Not only will they receive blessings and reward from Allah, the Exalted, and minimize the amount of sins they commit, as a gentle person is less likely to commit sins through their speech and actions, but it benefits them in worldly affairs also. For example, the person who treats their spouse gently will gain more love and respect in return than if they treated their spouse in a harsh manner. Children are more likely to obey and treat their parents with respect when they are treated gently. Colleagues at work are more likely to help the one who is gentle with them. The examples are endless. Only in very rare cases is a harsh attitude required. In most cases, gentle behaviour will be much more effective than a harsh attitude.

The Holy Prophet Muhammad, peace and blessings be upon him, possesses countless good qualities yet, Allah, the exalted, specifically

highlighted his gentleness in the Holy Quran as it is a key ingredient required to affect others in a positive way. Chapter 3 Al Imran, verse 159:

*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

A muslim must remember that they will never be better than a Holy Prophet, peace be upon them, nor will the person they interact with be worse than Pharaoh yet, Allah, the Exalted, commanded the Holy Prophet Mosa and the Holy Prophet Haroon, peace be upon them, to deal with Pharaoh in a kind manner. Chapter 20 Taha, verse 44:

*“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”*

Therefore, a muslim should adopt gentleness in all affairs as it leads to much reward and affects others, such as one's family, in a positive way.

***“...say, "My Lord, have mercy upon them [parents] as they brought me up [when I was] small."...”***

Parents must take note that if they desire mercy from Allah, the Exalted, they must show mercy to their children.

In a Hadith found in Sahih Bukhari, number 7376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that Allah, the Exalted, will not show mercy to the one who does not show mercy to others.

Islam is a very simple religion. One of its fundamental teachings is so simple that even uneducated people can understand and act on them namely, how people treat others is how they will be treated by Allah, the Exalted. For example, those who learn to overlook and forgive the mistakes of others will be forgiven by Allah, the Exalted. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

Those who support others in beneficial worldly and religious matters such as emotional or financial aid will be supported by Allah, the Exalted, in both worlds. This has been advised in a Hadith found in Sunan Abu Dawud, number 4893. This same Hadith advises that the one who conceals the faults of others will have their faults concealed by Allah, the Exalted.

Simply put, if one treats others with kindness and respect according to the teachings of Islam they will be treated similarly by Allah, the Exalted. And those who mistreat others will be treated similarly by Allah, the Exalted, even if they fulfill the obligatory duties which are connected to Him such as the obligatory prayers. This is because a muslim must fulfill both duties in order to achieve success namely, the duties towards Allah, the Exalted, and people.

Finally, it is important to note a muslim will only be treated kindly by Allah, the Exalted, if they treat others kindly for His sake. If they do it for any other reason than they will undoubtedly forfeit the reward mentioned in these teachings. The foundation of all acts and Islam itself is one's intention. This has been confirmed in a Hadith found in Sahih Bukhari, number 1.

***“...say, "My Lord, have mercy upon them [parents] as they brought me up [when I was] small."...”***

Parents must take note that if they desire their children to treat them in the correct way they must raise them in the correct way.

In a Hadith found in Jami At Tirmidhi, number 1952, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the most virtuous gift a parent can give their child is to teach them good character.

This Hadith reminds muslims to be more concerned about the faith of their relatives, such as their children, over acquiring and imparting wealth and properties to them. It is important to understand, worldly legacies come and go. How many rich and powerful people have built massive empires only for them to be torn apart and forgotten shortly after their death? The few signs left behind from some of these legacies only endure in order to warn people not to follow in their footsteps. An example is the great empire of Pharaoh. Unfortunately, many muslims are so concerned about teaching their children how to build an empire and acquire much wealth and properties that they neglect teaching them the sincere obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This includes good manners towards Allah, the Exalted, and the creation. A muslim should not be fooled into believing they have plenty of time for teaching their children good manners as their moment of death is unknown and often pounces on people unexpectedly.

In addition, it is extremely difficult to teach good manners to children when they get older and become set in their ways. Today is the day a muslim should truly reflect on the gift they wish to impart to their children and relatives. This is how a muslim sends forward good to the hereafter but also leaves good behind as a righteous child which supplicates for their deceased parent benefits them. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1376. It is hoped that the one who is surrounded by good in this way will be forgiven by Allah, the Exalted.

***“...say, "My Lord, have mercy upon them [parents] as they brought me up [when I was] small."...”***

In a Hadith found in Jami At Tirmidhi, number 1954, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is not grateful to people cannot be grateful to Allah, the Exalted.

Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others such as one's parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Therefore, muslims must show good character and always show appreciation for any aid or support they receive from others irrespective of its size. They should show gratitude to Allah, the Exalted, by using the blessing according to His commands as He is the source of the blessing and show gratitude to the person as they are the means which was created and chosen by Allah, the Exalted. A muslim should show gratitude verbally to people and practically by repaying their act of kindness according to their means even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216.

The person who does not show gratitude to people cannot show true gratitude to Allah, the Exalted, and therefore they will not be given an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

If a muslim desires an increase in blessings they must fulfill both aspects of gratitude namely, to Allah, the Exalted, and to people.



***“Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.”***

In a Hadith found in Sunan Ibn Majah, number 4251, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people commit sins but the best person who commits sins is the one who sincerely repents.

As people are not Angels they are bound to commit sins. The thing that makes these people special is when they sincerely repent from their sins. Sincere repentance includes feeling remorse, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, making a firm promise not to commit the sin or a similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

It is important to note, minor sins can be erased through righteous deeds which has been advised in many Hadiths, such as the one found in Sahih Muslim, number 550. It advises that the five daily obligatory prayers and two consecutive Friday congregational prayers erase the minor sins committed in between them as long as major sins are avoided.

Major sins are only erased through sincere repentance. Therefore, a muslim should strive to avoid all sins, minor and major, and if they happen to occur to immediately sincerely repent as the time of death is

unknown. And they should continue obeying Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

***“Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.”***

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.

***“...If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.”***

Righteousness cannot be achieved without gaining and acting on Islamic knowledge so that one can fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 35 Fatir, verse 28:

*“...Only those fear Allah, from among His servants, who have knowledge...”*

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. Therefore, an aspect of righteousness is to avoid things which are doubtful not just unlawful. This is because doubtful things takes a muslim one step closer to the unlawful and the closer one is to the unlawful the easier it is to fall into it. It is why a Hadith found in Jami At Tirmidhi, number 1205, advises that the one who avoids unlawful and doubtful things will protect their religion and honor. If one observes those who have become misguided in society, in most cases, this occurred gradually not in one sudden step. Meaning, the person first indulged in doubtful things before falling into the unlawful. This is the reason why Islam stresses the need to avoid unnecessary and vain things in one's life as they can lead them to the unlawful. For example, vain and useless speech which is not classified

sinful by Islam often leads to evil speech, such as backbiting, lying and slander. If a person avoids the first step by not indulging in vain speech they will undoubtedly avoid evil speech. This process can be applied to all things which are vain, unnecessary and especially, doubtful.

***“...then indeed He is ever, to the often returning [to Him], Forgiving.”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*



## Chapter 17 – Al Isra, Verses 26-28

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

وَإِمَّا تَعْرِضْ عَنَّهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

*“And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.*

*Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.*

*And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect, then speak to them a gentle word.”*

***“And give the relative his right...”***

Upholding the ties of kinship is a vital aspect of Islam which cannot be abandoned if one desires success in both worlds. A true sign of one’s faith is not spending all day worshipping Allah, the Exalted, in a Mosque but it is to fulfill the rights of Allah, the Exalted, and to fulfill the rights of the creation. One of the most important rights of the creation is to uphold the ties of kinship. One can feign piety by dressing Islamically but they cannot deceive Allah, the Exalted. When one turns the pages of history they will always observe that the pious servants of Allah, the Exalted, maintained their ties of kinship. Even when their relative’s mistreated them they still responded with kindness. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

In a Hadith found in Sahih Muslim, number 6525, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, will always aid the one who strives to maintain their ties of kinship even if their relatives make things difficult for them.

Replying good with good is not special whereas, replying good to evil is the sign of a sincere believer. The former behavior is even seen in animals. In

most cases, when one treats an animal kindly it will in turn show affection back. It is confirmed in a Hadith found in Sahih Bukhari, number 5991, that the one who truly upholds the bonds of kinship is the one who maintains ties even when their relatives sever them. The Holy Prophet Muhammad, peace and blessings be upon him, was constantly terrorized by most of his relatives but he always showed kindness towards them.

It is commonly known that one cannot achieve success without the closeness of Allah, the Exalted. But in a Hadith found in Sahih Bukhari, number 5987, Allah, the Exalted, has clearly declared that He will sever bonds with the one who cuts their ties of kinship over worldly reasons. Bear in mind, this is true irrespective of how much one struggles to fulfill the rights of Allah, the Exalted, in the form of worship such as, the obligatory prayers. If Allah, the Exalted, cuts ties with a muslim how can they achieve His closeness and eternal success?

In addition, in most cases Allah, the Exalted, delays the punishment of sins in order to give people the opportunity to repent. But breaking the ties of kinship over worldly reasons is punished swiftly. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 4212.

Unfortunately, severing ties is commonly seen in the world today. People easily sever ties of kinship over petty worldly reasons. They fail to recognize that any loss which occurs in the material world is temporary but if they are disconnected from Allah, the Exalted, they will face prolonged suffering in both worlds.

A reason for breaking the ties of kinship which is commonly seen within the Islamic community is when one reaches a higher social status through their occupation. This inspires them to discard their relatives as they believe they are not worthy of interacting with them anymore. Their love for their wealth and social status pushes them to the doors of paranoia which convinces them that their relatives only wish to take their wealth from them.

The Holy Quran indicates that these bonds will be questioned about on the Day of Judgment. Chapter 4 An Nisa, verse 1:

*“...And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever over you, an Observer.”*

This verse also clearly indicates that one cannot obtain piety without upholding the ties of kinship. So those who believe they can achieve it through excess worship and fasting are proven wrong and must therefore change their behaviour.

Islam teaches muslims to uphold all ties of kinship by aiding their relatives in matters which are good whenever and wherever possible. They have been ordered to adopt a constructive mindset which unites relatives for the

benefit of society rather than a destructive mentality which only causes divisions within families. According to a Hadith found in Sunan Abu Dawud, number 4919, creating divisions amongst people leads to one's destruction.

Those who sever their ties of kinship have been cursed in the Holy Quran. Chapter 47 Muhammad, verses 22-23:

*“So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed...”*

How can one achieve their lawful desires in this world or in the next when they are encompassed with the curse of Allah, the Exalted, and deprived of His mercy?

Islam does not order one to go beyond their means in supporting their relatives nor does it ask them to sacrifice the limits of Allah, the Exalted, for their relatives as there is no obedience to the creation if it means disobedience to the Creator. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2625. Therefore, one should never join their relatives in acts of evil. In this case, a muslim should command their relatives to do good and gently forbid them from evil while maintaining respect for them. Chapter 5 Al Ma'idah, verse 2:

*“And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

Countless benefits are obtained by the one who maintains the ties of kinship for the sake of Allah, the Exalted. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who maintains ties will be blessed with extra grace in their provision and in their life. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1693. This means that their provision irrespective of how little it is will be enough for them and it will provide them with peace of mind and body. Grace in life means they will find time to fulfill all their religious and worldly duties. These are two blessings Muslims spend their whole life and wealth trying to obtain but many fail to recognize that Allah, the Exalted, has placed both of them in maintaining ties of kinship.

Maintaining ties of kinship is so important that the Holy Prophet Muhammad, peace and blessings be upon him, ordered Muslims to fulfill this vital duty even with their non-Muslim relatives. A Hadith advising this is found in Sahih Muslim, number 2324.

One of the traps of the Devil is that he aims to create dissension between relatives and within society which leads to broken families and social divisions. His ultimate goal is to weaken Islam as a nation. Unfortunately, some have become infamous for harboring grudges which go on for decades and pass on from generation to generation. A person will treat a

relative well for decades but over one mistake and argument the latter will vow never to speak to them again. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Muslim, number 6526, that it is unlawful for a muslim to cut off ties from another muslim over a worldly issue for more than three days. If this is the command regarding severing ties with a non-relative can one imagine the seriousness of severing ties with relatives? This question has been answered in Sahih Bukhari, number 5984. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that the one who severs ties with a relative over worldly reasons will not enter Paradise.

One must reflect on the verses and Hadiths which discuss this important topic and realize that if after decades of sins Allah, the Exalted, does not close His doors or sever links with people why do people so easily turn their backs on their relatives over small worldly issues? This must change if one desires for their connection to Allah, the Exalted, to remain intact.

***“And give the...right, and [also] the poor...”***

This includes all types of aiding others not just financial aid. Any type of lawful need of others should be fulfilled according to one's strength and if a Muslim finds they cannot provide this aid then they should direct the needy person to someone who can help them. This will ensure they gain the same reward as the one who aids the needy person. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2671. Muslims must sincerely aid others in ways which benefit them solely for the pleasure of Allah, the Exalted, without desiring any payback from people as this only leads to their reward being cancelled. Chapter 2 Al Baqarah, verse 264:

*“O you who have believed, do not invalidate your charities with reminders [of it] or injury...”*

Simply put, if a Muslim desires the aid of Allah, the Exalted, in their moment of need then they must strive to aid others when they are in need. This has been advised in a Hadith found in Sunan Abu Dawud, number 4893. But those who turn away from helping others may well be left stranded in their time of need.

If Muslims desire to demonstrate true gratitude to Allah, the Exalted, so that they receive an increase in blessings then they must use the blessings they



already possess correctly as prescribed by Islam. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

An aspect of this is helping the needy with whatever one possesses such as good advice.

One should understand a vital point which will prevent them from becoming proud. Namely, the help they offer the needy is not innately theirs. It was created and therefore belongs to Allah, the Exalted, and they must therefore use it according to the wishes of the true owner by helping the needy. In reality, the needy are doing their helper a favor as they will receive reward from Allah, the Exalted. If there was no one in need people would lose out on this method of gaining much reward.

***“And give the...right, and [also] the...traveler...”***

The traveler is the stranger who is stuck in a foreign land. Allah, the Exalted, encourages Muslims to give them some of their wealth in order to help them on their journey because they might need help and have great expenses. The one who possesses wealth should show compassion towards this stranger and help them in whatever way they can even if that is by giving them food or a means of transportation or protecting them from any wrongdoing that may occur to them during their journey.

In addition, this can include anyone a Muslim encounters outside their home. In a Hadith found in Sunan Abu Dawud, number 4815, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people must fulfill the rights of the public road when they meet up in public.

The first thing advised in this Hadith is that Muslims should lower their gaze and not look at things which are unlawful to them. In fact, one should protect each organ of their body such as their tongue and ears in the same way.

The next thing advised in this Hadith is that they should keep their harm away from others. This includes both harm in the form of speech, such as foul language and backbiting and harm caused through physical actions. In fact, a person cannot be a true believer until they keep their physical and

verbal harm away from people and their possessions. This has been confirmed in a Hadith found in Sunan An Nasai, number 4998.

The next thing mentioned in the main Hadith under discussion is that one should return the Islamic greeting of peace to others. This includes initiating the Islamic greeting of peace through one's words and showing peace to others in one's actions. It is pure hypocrisy to extend peace to others through one's words and then harm them through their actions.

Finally, the main Hadith under discussion advises Muslim to command good and forbid evil. This should be carried out according to the three levels discussed in a Hadith found in Jami At Tirmidhi, number 2172. The highest level is to do it with one's actions within the bounds of the law. The next level is to do it with one's words. And the lowest level is to do it with one's heart meaning, secretly. This duty must always be fulfilled according to Islamic knowledge and in a gentle way. Often Muslims advise the correct thing but as they do it in a harsh way they only drive people further away from the obedience of Allah, the Exalted. It is therefore vital to combine knowledge with kind behavior so that the advice affects others in a positive way.

To conclude, it is important to note a Muslim should adopt and show these characteristics towards all people irrespective of their faith.

***“...and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”***

This involves using the blessings one has been granted incorrectly. This is the essence of ingratitude.

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.

***“...and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”***

This involves using the blessings one has been granted incorrectly. This is the essence of ingratitude.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”***

This involves using the blessings one has been granted incorrectly. This is the essence of ingratitude. One can adopt the correct attitude namely, using the blessings one has been granted in ways pleasing to Allah, the Exalted, by understanding the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.



***“...and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”***

In a Hadith found in Sahih Bukhari, number 6444, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the rich in this world will be poor in the hereafter unless they spend their wealth correctly but these people are a few in number.

This means that the majority of wealthy people incorrectly spend their wealth meaning, on things which are either vain and therefore provide them with no benefit in the hereafter, or they spend on sinful things which will become a burden for them in both worlds or they spend on lawful things in a way disliked by Islam such as being wasteful or extravagant. Because of these reasons the rich will become poor on Judgment Day as they will be held accountable and even punished over them.

In addition, those who fail to spend their wealth correctly will find that their wealth abandons them at their grave and so they will reach the hereafter empty handed meaning, as a pauper. This has been warned in a Hadith found in Jami At Tirmidhi, number 2379. The deceased will leave the wealth behind for others to enjoy while they are held accountable for it.

Finally, as the wealthy are distracted by gaining, hoarding, safeguarding and increasing their wealth it distracts them from performing righteous

deeds which is the thing that will make someone rich on Judgment Day. In reality, losing out on this will make them poor.

It is important to note, spending wealth correctly is not only donating charity but includes one's spending on their necessities and the necessities of their dependents without being wasteful or extravagant.

The truly rich person is the one who uses their wealth correctly as prescribed by Islam. This person will be rich in this world and in the next. And this attitude is not dependent of having much wealth. Any amount of wealth used correctly will cause one to become rich even if they possess little wealth. In reality, this person takes their wealth with them to the hereafter and this attitude provides them free time which allows them to perform righteous deeds which only increases their richness in the hereafter.

***“...and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”***

The comparison has been made to the Devil for several reasons. First of all, the people who spend wealth excessively on unnecessary things often do so in haste without thinking things through meaning, an impulse spender. In fact, according to a Hadith found in Jami At Tirmidhi, number 2012, the Holy Prophet Muhammad, peace and blessings be upon him, has warned that being hasty is from the Devil while thinking things through is from Allah, the Exalted. If a muslim truly pondered over what they desired to purchase they would not spend on unnecessary and extravagant things as this is not a sign of a true muslim.

In addition, when one spends on unnecessary and extravagant things especially, excessively they in most cases are only fuelling the companies who make a profit by distracting people from right guidance, such as the entertainment industry, which is the Devil's main and ultimate goal.

Spending wastefully always distracts one from preparing for the hereafter as this person dedicates much time to earning wealth, spending it wastefully and enjoying what they acquired. Distracting a muslim from preparing for the hereafter is another goal of the Devil.

Finally, the verse quoted earlier specifically mentions the ingratitude of the Devil. In reality, the one who spends wastefully on unnecessary things does so because they too are ungrateful over what they already possess. If they possessed true gratitude it would prevent them from acting in this manner. Islam does not prohibit one from spending on necessary things in fact it encourages muslims to do so. And even spending on unnecessary things is acceptable if it is done occasionally and without extravagance as this is something which is disliked by Allah, the Exalted, and leads to wasting wealth. Chapter 6 Al An'am, verse 141:

*“...And be not excessive. Indeed, He does not like those who commit excess.”*

***“...and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”***

In a Hadith found in Sunan Ibn Majah, number 4118, the Holy Prophet Muhammad, peace and blessings be upon him, advised that simplicity is a part of faith.

Islam does not teach muslims to give up all their wealth and lawful desires but it instead teaches them to adopt a simple lifestyle in all aspects of their life, such as their food, clothing, housing and business, so that it provides them free time to prepare for the hereafter adequately. This 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 simple life includes striving in this world in order to fulfill one's needs and the needs of their dependents without excessiveness, waste or extravagance.

A muslim should understand that the simpler life they lead the less they will stress over worldly things and therefore the more they will be able to strive for the hereafter thereby, obtaining peace of mind, body and soul. But the more complicated a person's life is the more they will stress, encounter difficulties and strive less for their hereafter as their preoccupations with worldly things will never seem to end. This attitude will prevent them from obtaining peace of mind, body and soul.

Simplicity leads to a life of ease in this world and a straight forward accounting on the Day of Judgment. Whereas, a complicated and indulgent life will only lead to a stressful life and a severe and difficult accounting on the Day of Judgment.

***“And give the...right, and [also] the poor and the traveler...And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect, then speak to them a gentle word.”***

In a Hadith found in Jami At Tirmidhi, number 2701, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves gentleness in all matters.

This is an important characteristic which must be adopted by all muslims. It should be used in all aspects of one’s life. It is important to understand that being gentle benefits the muslim themselves more than anyone else. Not only will they receive blessings and reward from Allah, the Exalted, and minimize the amount of sins they commit, as a gentle person is less likely to commit sins through their speech and actions, but it benefits them in worldly affairs also. For example, the person who treats their spouse gently will gain more love and respect in return than if they treated their spouse in a harsh manner. Children are more likely to obey and treat their parents with respect when they are treated gently. Colleagues at work are more likely to help the one who is gentle with them. The examples are endless. Only in very rare cases is a harsh attitude required. In most cases, gentle behaviour will be much more effective than a harsh attitude.

The Holy Prophet Muhammad, peace and blessings be upon him, possesses countless good qualities yet, Allah, the exalted, specifically highlighted his gentleness in the Holy Quran as it is a key ingredient required to affect others in a positive way. Chapter 3 Al Imran, verse 159:

*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

A muslim must remember that they will never be better than a Holy Prophet, peace be upon them, nor will the person they interact with be worse than Pharaoh yet, Allah, the Exalted, commanded the Holy Prophet Mosa and the Holy Prophet Haroon, peace be upon them, to deal with Pharaoh in a kind manner. Chapter 20 Taha, verse 44:

*“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”*

Therefore, a muslim should adopt gentleness in all affairs as it leads to much reward and affects others, such as one's family, in a positive way.



***“And give the...right, and [also] the poor and the traveler...And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect, then speak to them a gentle word.”***

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

***“...awaiting mercy from your Lord which you expect...”***

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He acts and treats His servant according to their perception of Him. This means if a muslim has good thoughts and expects good from Allah, the Exalted, He in turn will not disappoint them. Similarly, if a person harbours negative thoughts about Allah, the Exalted, such as believing they will not be forgiven then Allah, the Exalted, may act according to their belief.

It is important to note, there is a vast difference between true hope in Allah, the Exalted, which this Hadith refers to and wishful thinking. Wishful thinking is when one fails to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and then expects Allah, the Exalted, to forgive them. This is not true hope it is merely wishful thinking. This is like a farmer who fails to plant any seeds, fails to water their crop and still hopes to reap a large harvest. True hope is when one strives to obey Allah, the Exalted, and whenever they slip up they sincerely repent and then hope for the mercy and forgiveness of Allah, the Exalted. This is like a farmer who plants seeds, waters their crop, dedicates effort to keeping the crop healthy and then hopes for a large harvest. The Holy Prophet Muhammad, peace and blessings be upon him, has summarised this explanation in a Hadith found in Jami At Tirmidhi, number 2459.

Generally speaking, a muslim should harbour more fear of Allah, the Exalted, during their life as it prevents sins which is superior to hope which

inspires one to perform righteous deeds especially, the voluntary type. But during periods of illness and difficulty and especially at the time of death a muslim should have nothing but hope in the mercy of Allah, the Exalted, even if they have spent their life disobeying Him as this has specifically been commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877.

## Chapter 17 – Al Isra, Verse 29

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا

مَحْسُورًا ٢٩

*“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”*

***“And do not make your hand [as] chained to your neck...”***

An aspect of hypocrisy is greed. Their extreme greed places them far from Allah, the Exalted, far from the people and close to Hell. This has been warned in a Hadith found in Jami At Tirmidhi, number 1961. They dislike when others donate charity as their greed becomes manifest to others. As mentioned earlier, they also put people off from donating charity as they dislike society labelling others as generous. So they always try to put people off from donating charity with poor reasons such as labelling charities as con artists. These people should be ignored as Allah, the Exalted, judges people on their intention which is confirmed in a Hadith found in Sahih Bukhari, number 1. So even if their donated wealth does not reach the poor as long as a person donates through a trustworthy well known charity they will receive their reward according to their intention. Chapter 9 At Tawbah, verse 67:

*“The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands...”*

***“And do not make your hand [as] chained to your neck...”***

In a Hadith found in Sahih Muslim, number 2336, the Holy Prophet Muhammad, peace and blessings be upon him, advised that every day two Angels supplicate to Allah, the Exalted. The first asks Allah, the Exalted, to compensate the one who spends for His sake. The second asks Allah, the Exalted, to destroy the one who withholds.

The aim of this Hadith is to encourage one to become generous and avoid being stingy. It is important to note that spending for the sake of Allah, the Exalted, does not only involve the obligatory charity but it also includes spending on one's own necessities and the necessities of their family as this has been commanded by Islam. Anyone who fails to spend on these elements deserves for their wealth to be destroyed as they have failed to fulfil its purpose which in reality makes wealth useless. It is important to note, spending for the sake of Allah, the Exalted, never leads to an overall loss as a person is compensated one way or another. In fact the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed that charity does not decrease one's wealth in a Hadith found in Jami At Tirmidhi, number 2029. Chapter 34 Saba, verse 39:

*“...But whatever thing you spend [in His cause] - He will compensate it...”*

A muslim should remember a generous person is close to Allah, the Exalted, close to Paradise, close to people and far from Hell. Whereas, the stingy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1961.

Finally, it is important to note that this Hadith applies to all blessings one possesses, such as their good health, not just wealth. So if one fails to dedicate and expend their blessings in the correct way as commanded by Allah, the Exalted, the supplication against their blessing by the Angel maybe accepted by Allah, the Exalted. Therefore, it is vital for muslims to correctly use each blessing according to the teachings of Islam so that they receive more which in reality is true gratitude. Otherwise, they may well lose the blessing forever. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*



***“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”***

Both these extremes can be avoided if one strives to use each blessing they have been granted in ways pleasing to Allah, the Exalted, meaning, according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they fulfil the rights of Allah, the Exalted, others and themselves. Whoever uses their blessings in this way will find the correct balance and peace in both worlds.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”***

Both these extremes can be avoided if one strives to use each blessing they have been granted in ways pleasing to Allah, the Exalted, meaning, according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they fulfil the rights of Allah, the Exalted, others and themselves. Whoever uses their blessings in this way will find the correct balance and peace in both worlds. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it

does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”***

In a Hadith found in Sahih Muslim, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that the one who spends in ways pleasing to Allah, the Exalted, will be rewarded according to what they give. And he warned not to hoard otherwise Allah, the Exalted, will withhold His blessings.

It is important to note, that one must only obtain and spend lawful wealth as any righteous deed which has a foundation in the unlawful will be rejected by Allah, the Exalted, irrespective of one's intention. This has been warned in a Hadith found in Sahih Muslim, number 2342.

In addition, this spending is not only through charity but includes spending on one's own necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. This is in fact a righteous deed according to a Hadith found in Sahih Bukhari, number 4006. A muslim should spend in a balanced way whereby they help others without becoming needy themselves. Chapter 17 Al Isra, verse 29:

***“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”***

A muslim should donate regularly according to their means even if it is a little as Allah, the Exalted, observes one's quality meaning, their sincerity, not the quantity of a deed. Regularly donating a little is far better and more beloved to Allah, the Exalted, than donating a larger amount once in a while. This has been advised in a Hadith found in Sahih Bukhari, number 6465.

It is important to note, as mentioned in the main Hadith under discussion when one gives according to their means Allah, the Exalted, will reward them according to His infinite status. But the one who holds back will find a similar response from Allah, the Exalted. If a muslim hoards their wealth they will leave it behind for others to enjoy while they are held accountable for it. If they misuse their wealth it will become a curse and burden for them in this world and a punishment in the next.

## Chapter 17 – Al Isra, Verses 30-31

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ

خِطَاءً كَبِيرًا ﴿٣١﴾

*“Indeed, your Lord extends provision for whom He wills and restricts [it].  
Indeed He is ever, concerning His servants, Aware and Seeing.*

*And do not kill your children for fear of poverty. We provide for them and for  
you. Indeed, their killing is ever a great sin.”*

***“Indeed, your Lord extends provision for whom He wills...And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.”***

The arrangement of the second verse indicates that Allah, the Exalted, provides for those who are considered weak and incapable to fend for themselves first then He provides those who are able after. Therefore, a muslim must always remember that even though it is their duty to provide for their children yet the real Provider is none other than Allah, the Exalted. A parent’s duty is only to physically strive to obtain lawful provision for themself and their children and to bear patiently with this struggle.

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.



It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“Indeed, your Lord extends provision for whom He wills...And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.”***

The arrangement of the second verse indicates that Allah, the Exalted, provides for those who are considered weak and incapable to fend for themselves first then He provides those who are able after. Therefore, a muslim must always remember that even though it is their duty to provide for their children yet the real Provider is none other than Allah, the Exalted. A parent's duty is only to physically strive to obtain lawful provision for themselves and their children and to bear patiently with this struggle.

In a Hadith found in Sahih Muslim, number 6748, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, allocated all things, such as provision, to all creatures over fifty thousand years before He created the Heavens and the Earth.

It is important to understand that there are two aspects in respect to all situations, such as gaining one's provision. The first aspect is what Allah, the Exalted, has decided meaning, destiny; this will occur and nothing in creation can prevent this from occurring. As this is out of a person's hands it makes no sense to stress over this aspect as they have no influence on destiny irrespective of what they or anybody else does.

The second aspect is one's own efforts. This aspect a person has full control over and they should therefore concentrate on this aspect by using the means they have been provided such as their physical strength to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, which they have no control over, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to gain lawful provision in order to fulfill their needs and the needs of their dependents while avoiding the unlawful, excess, waste and extravagance.

To conclude, a muslim should never waste time stressing over things they have no control or influence over instead they should use the means they possess and act on those things which they have control over according to the teachings of Islam. This is what Allah, the Exalted, has commanded.

***“Indeed, your Lord extends provision for whom He wills and restricts [it]...”***

Allah, the Exalted, is the One who contracts and expands. It can mean that Allah, the Exalted, is the only One who contracts the life and provision of someone through tests and trials. And He is the only One who can expand these things through divine blessings and relief from difficulties. In each case, Allah, the Exalted, provides His servants with what is best for them. For example, the faith of some will only remain strong if their lives are contracted for if they reached a time of expansion they would step out of bounds which would lead them to Hell. Conversely, the faith of some will only remain strong if they experience expansion in life as difficulties can cause their faith to be shaken which causes impatience and can lead them to Hell. 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.”*

Therefore, the muslim who understands this divine name will be grateful for whatever situation they are experiencing knowing it is best for them and in each case they will adhere to the obedience of Allah, the Exalted. During times of contraction they will remain patient and in times of expansion they will remain grateful. According to a Hadith found in Sahih Muslim, number 7500, the one who behaves in this manner will always obtain blessings in all situations.

One should act on this divine name by contracting away from all the things which displease Allah, the Exalted, and expand their efforts towards the things which please Allah, the Exalted. They should contract their own lives by minimising indulging in the excess of this material world and expand the lives of others by striving to benefit them according to their means.

***“Indeed, your Lord extends provision for whom He wills and restricts [it]...”***

In a Hadith found in Sunan Ibn Majah, number 4142, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to observe those who possess less worldly things than them instead of those who possess more as this will prevent them from becoming ungrateful.

Unfortunately, some incorrectly observe the lives of others which appear to be better than their own life. For example, normal people often observe celebrities and mistakenly believe their life is better. In most cases, this concept is not true. As people who appear to be in a better situation may well be facing difficulties which would make others not wish to trade places with them. An outsider will only observe things from one point of view. But if they could see the whole story they would realise everyone faces problems and no one has the perfect life irrespective of what their own or how famous they are. Often this misconception is caused by the media. But people fail to remember that the aim of the media is to paint a certain picture of the lives of celebrities which look appealing to read about. In most cases, if they only reported facts without sugar coating them the majority of their customers would turn away from them.

Muslims must avoid this false belief as it is a tool of the Devil who uses it to inspire people to become ungrateful over what they possess. The correct mind-set which has been advised in this Hadith will prevent one becoming ungrateful to Allah, the Exalted. Whenever a muslim feels ungrateful they

should shift their focus to the countless people who are living in severe poverty and facing much greater hardships than them.

The grass is not greener on the other side of the fence it is in fact green enough on one's own side. 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.”*

***“Indeed, your Lord extends provision for whom He wills and restricts [it]...”***

Unfortunately, some muslims have adopted a weak characteristic which only hinders them from improving for the better. Namely, they compare their situation and circumstances to others who are facing easier circumstances and use this as an excuse not to increase their 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. For example, a person who works full time excuses their lack of striving in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time and simply claims it is easier for them to increase their obedience to Allah, the Exalted, as they have more free time. Or a poorer muslim turns away from giving any form of charity by observing those who possess more wealth and claims that the wealthy person can more easily give charity than them. They fail to understand that these excuses may make their souls feel better but it does not aid them in this world or in the next. Allah, the Exalted, does not desire people to act according to the means of others He only desires people to act in His obedience according to their own means. For example, a person who works full time can dedicate whatever free time they possess in the obedience of Allah, the Exalted, even if that is less than someone who works part time. In this respect what the part timer does has no effect on the one who works full time so using them as an excuse not to strive harder is simply a lame excuse. The poor muslim should simply donate according to their means even if that is much less than the wealthy person as Allah, the Exalted, will judge them on what they do and He will not judge them according to what other muslims do.



Muslims should give up these useless excuses and simply obey Allah, the Exalted, according to their own means.

***“...Indeed He is ever, concerning His servants, Aware...”***

Allah, the Exalted, is fully aware of all things including the inner intention and feelings of a person as well as their outward actions.

The muslim who understands this will ensure they not only perform righteous deeds but will do so with the correct intention knowing that they might be able to fool people but Allah, the Exalted, is fully aware of their intention and inward state and will hold them accountable according to it.

A muslim must act on this divine name by striving to gain and act on useful worldly and religious knowledge sincerely for the sake of Allah, the Exalted. In addition, they must constantly supervise their inward and outward states. Through this they will become aware of their faults and strive to rectify them. A muslim should not live heedless to the purpose of their creation. They should instead live in full awareness and therefore obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

***“...Indeed He is ever, concerning His servants...Seeing.”***

Nothing irrespective of its size and location is out of the reach of the divine sight and hearing of Allah, the Exalted.

The muslim who understands this divine name will be extremely cautious in their actions and speech. The same way one becomes vigilant over their actions when they are in the hearing and seeing range of someone they respect or fear a true muslim will be vigilant over their behaviour knowing no word or action escapes Allah, the Exalted. In fact, acting in this way is the high level of faith which has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 99. If one remains steadfast on this behaviour then they will eventually reach excellence of faith whereby they perform acts, such as the prayer, as if they observe Allah, the Exalted, constantly watching their inner and outer being. This attitude will prevent sins and encourage one to sincerely perform righteous deeds.

In addition, this divine name encourages muslims never to give up hope whenever they face a difficulty thereby believing no one is aware or even cares about them. Allah, the Exalted, undoubtedly hears and sees their distress and will respond at the time which is best for His servant. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you...”*

A muslim should act on this divine name by using these two senses in the way commanded by Allah, the Exalted. Meaning, one should not observe unlawful and vain things nor should they listen to unlawful and vain things. They should instead use them in the obedience of Allah, the Exalted. It is important to avoid vain things as they are often the first step to the unlawful. This is achieved by acting on the Hadith found in Sahih Bukhari, number 6502. It advises that when one fulfils the commands of Allah, the Exalted, in respect to the obligatory duties and then strives in voluntary righteous deeds for the pleasure of Allah, the Exalted, He empowers their senses such as their sight and hearing so that they only use them in accordance to His desire and pleasure.

Chapter 17 – Al Isra, Verse 32

﴿ ٣٢ ﴾ وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

*“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”*

***“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”***

This verse warns not to even approach the means which can lead to illegal relationships. This highlights the importance of staying away from things which can lead to the unlawful even if the thing itself is lawful.

It is important to understand a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which discusses this mentality and is found in Jami At Tirmidhi, number 1205. It warns that when one journeys close to a forbidden zone, even though they are still in a lawful area, a time may come when they take an incorrect step and end up in the forbidden zone. This is like the person who spends time with others who smoke even if they do not smoke themselves. But with the passing of time smoking will seem normal to them which is one step closer to them becoming a smoker.

Similarly, when one excessively indulges in unnecessary lawful things they move that much closer to the things which are unlawful such as, wasting wealth. And with the passing of time the unlawful things which seemed unimaginable for them to commit becomes a normal thing in their eyes. Then it is only a matter of time until they too commit those unlawful things.

This is the reason why it is important for muslims to be on guard against over indulging in things which are unnecessary even if they are lawful as

this attitude will protect their faith and honour in the long run which the Hadith quoted earlier declares.

***“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”***

The true servants of Allah, the Exalted, avoid all forms of illegal relationships. The fact that adultery has been placed next to polytheism and killing an innocent person in this verse indicates its severity.

Muslims should take precautions in order to avoid being tempted into illegal relationships. Firstly, they should learn to lower their gaze. This does not mean one should always stare at their shoes but it means they should avoid looking around unnecessarily especially in public places. They should avoid staring at others and maintain respect for the opposite gender. Just like a muslim would not like someone staring at their sister or daughter they should not stare at other people's sisters and daughters. Chapter 24 An Nur, verse 30:

*“Tell the believing men to reduce [some] of their vision<sup>1</sup> and guard their private parts. That is purer for them...”*

Whenever possible a muslim should avoid spending time alone with the opposite gender unless they are related in a way which prohibits marriage. This has been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 1862.



Muslims should dress and behave with modesty. Dressing modestly avoids attracting the glances of strangers and behaving modestly prevents one from taking the initial steps which could lead to an illegal relationship such as talking unnecessarily to the opposite gender.

Understanding the blessings of avoiding illegal relationships is another way to protect oneself from them. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed Paradise to the one who safeguards their tongue and chastity. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2408.

Fearing the punishment of being involved in illegal relationships will also aid a muslim to avoid them. For example, faith will depart from the person who is committing fornication. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4690.

In reality, a muslim does not need illegal relationships as Islam prescribes marriage. Those who cannot afford to marry should fast often as this also helps to control one's desires and actions. This has been advised in a Hadith found in Sahih Muslim, number 3398.

***“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”***

In a Hadith found in Sahih Bukhari, number 6474, the Holy Prophet Muhammad, peace and blessings be upon him, guaranteed Paradise to the person who safeguards their mouth and chastity.

The first thing mentioned indicates safeguarding one's speech. Meaning, a muslim must avoid all types of evil speech such as backbiting as it only takes a single evil word to cause someone to plunge into Hell on Judgment Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314.

In addition, a muslim should avoid all vain and useless speech as this only wastes one's precious time which will be a great regret for them on Judgment Day. In addition, vain speech is often the first step before sinful speech therefore, it is best to avoid it. One should either speak good or remain silent. This has been advised in a Hadith found in Sahih Muslim, number 176.

The main Hadith under discussion also advises to safeguard oneself from consuming the unlawful. This will lead to all of one's righteous deeds being rejected irrespective of their intention. This has been warned in a Hadith found in Sahih Muslim, number 2342.

The second aspect of the main Hadith under discussion advises muslims to safeguard their chastity meaning, avoid unlawful relationships. A muslim has been given a way to achieving this namely, marriage. If a muslim is not in the right position to get married, such as financially, then they should fast often as this reduces carnal desires. This has been advised in a Hadith found in Sahih Bukhari, number 1905.

Finally, as these two aspects combined lead to Paradise it is therefore the reason why getting married has been labeled completing half of one's faith in a Hadith found in Al Mu'jam Al Awsat, number 992.

***“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”***

Allah, the Exalted, encourages marriage and forbids illegal relationships as countless problems rise from the latter. For example, if one observes the children which do not succeed in education and often end up in gangs, juvenile courts, detention centers and prisons they will observe that they come from broken families where their parents are not married. The parents' lack commitment to each other often causes them to fail in fulfilling the rights of their child. When a couple are not truly devoted to each other like a married couple then any real difficulties they face will lead to more emotional stress for the couple as they fail to support each other correctly. In addition, any children that are born unintentionally from the relationship will put further stress on their relationship which often results in them splitting up as they do not desire to share the responsibility of raising a child. This creates a broken home for the child to grow up in where they do not have the support and supervision of both parents, which often leads to the trouble mentioned earlier. Raising a child correctly when one desires a child is extremely hard, then can one imagine the emotional stress of raising a child correctly when the parent did not desire to have the child in the first place? This negatively effects the upbringing of the child and often leads to the problems mentioned earlier. This stress often leads to the single parent giving up the child for fostering or adoption, which in the majority of cases has a detrimental negative and long term impact on the child. This further increases the chances of the child becoming misguided. Allah, the Exalted, removed these branch problems by addressing the root problem meaning, forbidding illegal relationships and encouraging marriage whereby both couples sincerely devote themselves to each other and their children.

Other problems which are caused by illegal relationships include health issues, such as the spread of sexually transmitted diseases. These are very rarely found amongst married couples. Illegal relationships also cause countless mental issues such as anxiety, depression and even suicide as the commitment from each person is often unequal for example, the woman might desire a serious relationship whereas her boyfriend might desire only fun from the relationship. This very rarely occurs within marriage. When illegal relationships become widespread within society it puts unnecessary pressure on teenagers to get involved in illegal relationships as they do not desire to be seen as socially awkward. Instead of concentrating on more important things such as their education their attention and focus goes to illegal relationships. These teenagers are often coerced by their partner and society into having sexual relations which often leads to unwanted pregnancies and broken families.

The concept of marriage and true commitment between a couple is what separates humans from animals. If the things which make humans superior to animals are given up then society will only digress.

Finally, it is extremely strange how some object to multiple wives, which are lawful in Islam, yet accept multiple girlfriends/partners even though the former forces a man to treat all his wives equally and ensures he fulfills the rights of each of them whereas, this kind and fair treatment simply does not exist when one has multiple girlfriends. It is strange that these people object to a marriage bound by justice and kindness yet are happy with fornication. Marriage gives rise to stable and supportive homes for children whereas, having multiple girlfriends/partners leads to broken and unsupportive homes.

## Chapter 17 – Al Isra, Verse 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا

لِوَالِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

*“And do not kill the soul [i.e., person] which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].”*

***“And do not kill the soul [i.e., person] which Allah has forbidden, except by right...”***

The true servants of Allah, the Exalted, respect all forms of life. They obey the teachings of Islam which clearly prescribes that mercy should be shown to all of creation. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Muslim, number 6028, that whoever does not show mercy to others will not be shown mercy by Allah, the Exalted. Islam not only advises the kind treatment of people but also prescribes it for animals. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2550. No other religion places such value on human life. The Holy Quran compares the killing of one innocent person to the killing of the whole of mankind. Chapter 5 Al Ma'idah, verse 32:

*“...kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely...”*

This verse alone is enough to deter those people who claim to be killing innocent people in the name of Islam. This verse proves that their real evil intention is to gain wealth and power which has nothing to do with Islam.

Not harming others is so important that the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan An Nasai, number 4998, that a person cannot be a true muslim until other people irrespective of their faith are safe from their tongue and actions. If this is the case for only harming others how can Islam permit the killing of innocent people? In fact, this is answered in this same Hadith. The Holy Prophet Muhammad, peace and blessings be upon him, warns that a person cannot be a true believer until the lives and belongings of others are not safe from their actions.

Those who claim to follow the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, should know that he never harmed another person unless it was in self-defence against a male soldier. He never harmed a woman, the elderly or a child. In fact, he never took revenge for himself and only applied the punishment ordained by Allah, the Exalted, as the head of state to those who crossed the limits. This is confirmed in a Hadith found in Sahih Muslim, number 6050. This is how muslims must behave under all circumstances if they claim to be the followers of the Holy Prophet Muhammad, peace and blessings be upon him.

A muslim has been given permission to defend themselves, their families and belongings. But all of this has limits. In no way does a muslim have permission to strike first and take the life of an innocent person. Muslims should therefore treat others how they wish to be treated meaning, with respect and mercy.



***“And do not kill the soul [i.e., person] which Allah has forbidden, except by right...”***

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.***

***“...And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].”***

This verse is connected to chapter 2 Al Baqarah, verses 178-179:

*“O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [i.e., the killer] anything, then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”*

Prior to Islam the person who committed murder could force someone else to be punished in their place e.g. a slave their owned. But Islam makes it clear that the one who commits murder will face the consequences of their crime and it cannot be shifted to someone else. Meaning, the free person who commits murder will be the one who faces the consequences i.e. the free for the free, the slave who commits murder will be the one who faces the consequences i.e. the slave for the slave and the female who commits murder will be the one who faces the consequences i.e. the female for the female.

These verses also encourages forgiving as it describes the murderer as one's brother in faith and/or being related to them through the Holy Prophet Adam, peace be upon him, and his wife, Hawa, may Allah be pleased with her.

The good conduct mentioned in these verses refer to both parties fulfilling the legal agreement made.

In legal retribution there is life as many killers are not deterred from killing further by any punishment less than execution. There have been countless examples where a killer has only served some years only to commit murder again after being released from prison. So the execution of one person leads to saving the lives of others.

In addition, this legal retribution can also aid the mental state of the victim's relatives as knowing the killer has paid for this crime with their life is a way of helping the victim's relatives move on with their lives. But when the killer is only put in prison and in many cases is eventually released the distress of remembering the murder can prevent the victim's relatives from moving on and living in peace. Preventing this mental torture is giving life to them. Similarly, When the government makes a decision regarding an offender the victim's relatives often feel that justice was not served. This is the reason in cases of intentional murder the victim's relatives are given the choice to either execute the killer or pardon them with/without financial compensation. When the decision is placed with the victim's relatives it will

reduce the chance of mental stress which would be caused if the government decided the outcome. This again allows the victim's relatives to move on with their lives instead of living a life full of resentment, which in reality is not living at all. Legal retribution by execution also saves lives by preventing revenge killings which can span generations. So executing one killer prevents many killings.

Legal retribution by execution also acts as a strong deterrent for the general public, which is indicated by the final part of these verses. When they witness murderers being executed it will prevent those who desire to kill someone to withhold their hand out of fear of losing their own life thereby giving life to themselves and others. This can apply to all types of crimes. If the punishment for crimes, such as rape, was more serious then it would deter many potential offenders from committing crimes. Having soft laws is one of the main reasons why crime rates do not decrease in most countries.

An aspect of legal retribution is forgiving the killer. This act of kindness can encourage the killer to sincerely repent from their life of crime. In addition, it can encourage other potential victims and their relatives to forgive their oppressors also, which spreads peace and mercy in society.

It is important to note, that these are all true when Islamic law in legal cases are followed and applied correctly. Convicting someone for murder requires genuine and strong evidence, which must be beyond all reasonable doubt. In addition, this is easier to obtain in this day and age where CCTV footage, DNA testing and other scientific procedures have

been produced which can correctly convict offenders to a high degree of certainty. All this minimizes the chance of convicting an innocent person. Even if non-Islamic countries enforced legal retribution correctly in only these certain cases it would reduce crime significantly. In these cases the excuse of avoiding execution out of fear of executing an innocent person does not apply as there is no doubt the correct person has been executed.

But as indicated by the verses under discussion only those who apply their thinking correctly will understand this. For example, the one who lacks understanding will refuse to amputate a body part in order to save their life as they only concentrate on one aspect of this statement, meaning, amputating a body part. They do not reflect on the bigger picture meaning, saving their life, and as a result they refuse to amputate a body part. Whereas, the one who thinks clearly will agree that amputating a body part is very serious but leaving it will lead to something worse namely, death. So they reflect on the bigger picture and decide in favor of amputating a body part. This can be applied to the verse under discussion also. Executing a member of society for murder sounds harsh but if it leads to many benefits for the rest of society including the victim's relatives then it makes sense as a government must consider the bigger picture meaning, the well being of the entire society over the life of a convicted murderer or in very rare cases the single life of a wrongly convicted person.

A government can only minimize crimes within the society when two principles are adopted by the people. The first is legal retribution meaning, a strict law which punishes crimes appropriately in order to deter potential offenders from committing crimes. It is common sense to understand that a potential offender is less likely to commit a crime when the legal

consequence and punishment is more serious. The softer the law, the increase chance the potential offender will commit a crime.

The second aspect is adopting the fear of Allah, the Exalted. This is because crimes and sins occur as a person feels they will either face no consequences for their actions, such as prison, or they will somehow escape them for example, by fleeing the country. But the person who believes that no matter what action they perform, whether open or secret, big or small, and no matter what tricks they attempt a day will undoubtedly come where they will be held accountable for all their deeds will always think twice before committing a crime or a sin. If this belief is strengthened through gaining and acting on Islamic knowledge it will deter one from committing crimes and sins. If people acted in this way peace and justice would spread across society. The crime rate would decrease and the times would closely match the times of the Holy Prophet Muhammad, peace and blessings be upon him, and his rightly guided Caliphs, may Allah be pleased with them. This fact alone indicates the importance of faith and strengthening it through gaining and acting on knowledge within society. Chapter 16 An Nahl, verse 90:

*“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*

## Chapter 17 – Al Isra, Verse 34

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

*“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”*



***“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity...”***

This verse warns not to even approach the means which can lead to misusing the property of an orphan. This highlights the importance of staying away from things which can lead to the unlawful even if the thing itself is lawful.

It is important to understand a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which discusses this mentality and is found in Jami At Tirmidhi, number 1205. It warns that when one journeys close to a forbidden zone, even though they are still in a lawful area, a time may come when they take an incorrect step and end up in the forbidden zone. This is like the person who spends time with others who smoke even if they do not smoke themselves. But with the passing of time smoking will seem normal to them which is one step closer to them becoming a smoker.

Similarly, when one excessively indulges in unnecessary lawful things they move that much closer to the things which are unlawful such as, wasting wealth. And with the passing of time the unlawful things which seemed unimaginable for them to commit becomes a normal thing in their eyes. Then it is only a matter of time until they too commit those unlawful things.

This is the reason why it is important for muslims to be on guard against over indulging in things which are unnecessary even if they are lawful as this attitude will protect their faith and honour in the long run which the Hadith quoted earlier declares.

***“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity...”***

This often occurs with orphans as they are too socially weak to stand up for their rights nor do they have someone to do that on their behalf.

It is a major sin to utilise the unlawful. This includes using unlawful wealth, using items which are unlawful and eating unlawful foods. It is important to note, that the specific things which have been labelled unlawful by Islam such as alcohol are not the only things which are unlawful. In fact, even lawful things can become unlawful if they have been gained through unlawful things. For example, a lawful food can become unlawful if it is bought with unlawful wealth. Therefore, it is important for Muslims to ensure they only deal with lawful things as it only takes one element of the unlawful to ruin someone.

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sahih Muslim, number 2346, that the one who utilises the unlawful will have all their supplications rejected. If their supplications are rejected by Allah, the Exalted, can one expect any of their good deeds to be accepted? This in fact has been answered in another Hadith found in Sahih Bukhari, number 1410. The Holy Prophet Muhammad, peace and blessings be upon him, clearly warned that Allah, the Exalted, only accepts the lawful. Therefore, any deed which has a foundation in the unlawful such as performing the Holy Pilgrimage with unlawful wealth will be rejected.

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 3118, that this type of person will be sent to Hell on Judgement Day. Chapter 2 Al Baqarah, verse 188:

*“And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”*

***“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity...”***

This often occurs with orphans as they are too socially weak to stand up for their rights nor do they have someone to do that on their behalf. This often happens in legal court cases when someone falsely testifies in order to take the property of another.

In a Hadith found in Sahih Bukhari, number 2673, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who acts as a false witness in order to unlawfully take the possessions of others will meet Allah, the Exalted, while He is angry with them.

It is important to note, this applies to taking the possessions of all people, irrespective of their faith. This will be the outcome even if one obeys Allah, the Exalted, in other aspects of their life, such as offering the obligatory prayers. Unfortunately, this commonly occurs especially, in third world countries where Muslims file false claims in legal courts in order to take something which does not belong to them, such as wealth and properties. According to a Hadith found in Sahih Bukhari, number 2654, it is one of the greatest of major sins. In fact, this Hadith places perjury next to polytheism and disobedience to parents. In fact, Allah, the Exalted, has done the same in the Holy Quran. Chapter 22 Al Hajj, verse 30:

*“...So avoid the uncleanness of idols and avoid false statement.”*

A Hadith found in Sunan Ibn Majah, number 2373, gives a severe warning to a person who does not sincerely repent from being a false witness. If they fail to repent they will not move on the Day of Judgment until Allah, the Exalted, sends them to Hell. In fact, the one who acts as a false witness in order to take something which they have no right to will be sent to Hell even if the thing they took was a twig of a tree. This is confirmed in a Hadith found in Sahih Muslim, number 353.

Being a false witness is such a serious sin as it includes many other terrible sins, such as lying. The false witness commits a sin against the person who they are testifying against. This sin will not be forgiven by Allah, the Exalted, until the victim forgives them first. If they do not the false witness's good deeds will be given to the victim and if necessary the sins of the victim will be given to the false witness in order to establish justice on Judgement Day. This may well cause the false witness to be hurled into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579. The false witness also commits a sin if they testify on someone else's behalf so that the latter can take something which they have no right to. This attitude clearly challenges the command of the Holy Quran which advises Muslims to not aid each other in evil but instead help each other in good things. Chapter 5 Al Ma'idah, verse 2:

*“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”*

The false witness will also commit further sins by using something which has become unlawful because of the way it was obtained. For example, if a person obtained wealth in this manner and then gave it in charity it would be rejected and recorded as a sin as Allah, the Exalted, only accepts the lawful. This is confirmed in a Hadith found in Sahih Muslim, number 2342. In fact, anything they do with the wealth will be absent of grace and a sin as it was obtained unlawfully.

It is a duty on all Muslims to always speak the truth whether it is in normal everyday conversations or under oath in a court case. Lying in all forms leads to sins which in turn lead to Hell. The one who continues lying will be recorded as a great liar by Allah, the Exalted. It does not take a scholar to work out what is most likely to happen to someone on Judgment Day who has been labelled a great liar by Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 1971.

***“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity...”***

This often occurs with orphans as they are too socially weak to stand up for their rights nor do they have someone to do that on their behalf.

In a Hadith found in Sahih Muslim, number 6579, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the bankrupt Muslim is the one who accumulates many righteous deeds, such as fasting and prayer, but as they mistreated people their good deeds will be given to their victims and if necessary their victim's sins will be given to them on Judgement Day. This will lead to them being hurled into Hell.

It is important to understand that a Muslim must fulfil two aspects of faith in order to achieve success. The first are the duties in respect to Allah, the Exalted, such as the obligatory prayer. The second aspect is in respect to people which includes treating them kindly. 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 believer until they keep they physical and verbal harm away from the life and possessions of others.

It is important to understand that Allah, the Exalted, is infinitely forgiving meaning, He will forgive those who sincerely repent to Him. But He will not



forgive the sins which involve other people until the victim forgives first. As people are not so forgiving a Muslim should be fearful that those who they have wronged will exact revenge on them by taking away their precious good deeds on Judgment Day. Even if a Muslim fulfils the rights of Allah, the Exalted, they may still end up in Hell simply because they have wronged others. It is therefore important for Muslims to strive to fulfil both aspects of their duties in order to obtain success in both worlds.

***“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity...”***

As discussed in a Hadith found in Sunan An Nasai, number 3699, the Companions, may Allah be pleased with them, who were always taking care of orphans, were afraid of using the wealth of the orphan to take care of them. They were afraid that they might unintentionally mix the wealth of the orphan with their own wealth. Chapter 4 An Nisa, verse 10:

*“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e., Hellfire].”*

Because of this they placed themselves in hardship by attempting to separate the affairs of the orphan from their own affairs, such as cooking food separately. This was difficult as the majority of the Companions, may Allah be pleased with them, were poor and did not possess the means to live in this way. Allah, the Exalted, made it clear that as long as one uses the wealth of the orphan in their upbringing correctly any unintentional mixing of wealth would be overlooked and pardoned. As Allah, the Exalted, is fully aware of a person’s intention He would judge them on this. This has been indicated in a Hadith found in Sahih Bukhari, number 1.

***“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity...”***

In this day and age it is very simple to aid orphans as one can support them by aiding them financially through charities without being in close proximity to them. A Muslim should know that the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 5304, that the one who takes care of an orphan will be in close proximity to the Holy Prophet Muhammad, peace and blessings be upon him, in Paradise. This Hadith alone should be enough of a reason for a Muslim to strive in aiding orphans as the cost of this is very little. In fact, most people spend more money on their monthly phone bill. Each Muslim should at least sponsor one orphan and encourage others to do the same.

In addition, generally speaking this verse indicates the importance of treating others with 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 the general public. This includes desiring the best for them at all times and showing this through one's words and actions. It includes advising others to do good, forbidding them from evil, to be merciful and kind to others at all times. This can be summed up by a single Hadith found in Sahih Muslim, number 170. It warns that one cannot be a true believer until they love for others what they desire for themselves.

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can understand its importance as it has been placed with two vital obligatory duties.

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this puts themselves in difficulty. For example, one may sacrifice purchasing certain things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

*“...Satan certainly seeks to sow discord among them...”*

One way of uniting people is to veil the faults of others and advise them privately against sins. The one who acts in this way will have their sins veiled by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible one should advise and teach the aspects of religion and the important aspects of the world to others so that both their worldly and religious lives improve. A proof of one's sincerity

to others is that they support them in their absence for example, from the slander of others. Turning away from others and only worrying about oneself is not the attitude of a muslim. In fact, this is how most animals behave. Even if one cannot change the whole society they can still be sincere in helping those in their life, such as their relatives and friends. Simply put, one must treat others how they desire people to treat them. Chapter 28 Al Qasas, verse 77:

*“...And do good as Allah has done good to you...”*

***“...And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”***

This verse is connected to chapter 7 Al A'raf, verse 172 of the Holy Quran:

*“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 fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”***

When one accepts Islam they make a commitment with Allah, the Exalted, the Holy Quran, the Holy Prophet Muhammad, peace and blessings be upon him, the leaders of society and the general public.

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, His book, meaning, the Holy Quran, to the Holy Prophet Muhammad, peace and blessings be upon him, to the leaders of society and to the general public.

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.

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.

The next thing mentioned in the main Hadith under discussion is being sincere to the leaders of the community. 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.

The final thing mentioned in the main Hadith under discussion is sincerity towards the general public. This includes desiring the best for them at all times and showing this through one's words and actions. It includes

advising others to do good, forbidding them from evil, to be merciful and kind to others at all times. This can be summed up by a single Hadith found in Sahih Muslim, number 170. It warns that one cannot be a true believer until they love for others what they desire for themselves.

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can understand its importance as it has been placed with two vital obligatory duties.

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this puts themselves in difficulty. For example, one may sacrifice purchasing certain things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

*“...Satan certainly seeks to sow discord among them...”*

One way of uniting people is to veil the faults of others and advise them privately against sins. The one who acts in this way will have their sins veiled by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible one should advise and teach the aspects of religion and the important aspects of the world to others so that both their worldly and religious lives improve. A proof of one's sincerity to others is that they support them in their absence for example, from the slander of others. Turning away from others and only worrying about oneself is not the attitude of a muslim. In fact, this is how most animals behave. Even if one cannot change the whole society they can still be sincere in helping those in their life, such as their relatives and friends. Simply put, one must treat others how they desire people to treat them. Chapter 28 Al Qasas, verse 77:

*“...And do good as Allah has done good to you...”*

***“...And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”***

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that betraying trusts is an aspect of hypocrisy.

This includes all the trusts one possesses from Allah, the Exalted, and people. Every blessing one possesses has been entrusted to them by Allah, the Exalted. The only way to fulfill these trusts is by using the blessings in the way which is pleasing to Allah, the Exalted. This will ensure they gain further blessings as this is true gratitude. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

The trusts between people are important to fulfill also. The one who has been entrusted with someone else's belongings should not misuse them and only use them according to the wishes of the owner. One of the greatest trusts between people is keeping conversations secret unless there is some obvious benefit in informing others. Unfortunately, this is often overlooked amongst Muslims.



***“...And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”***

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that breaking promises is an aspect of hypocrisy.

The greatest of promises a muslim has made is with Allah, the Exalted, which is to obey Him sincerely. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. All other promises made with people must also be kept unless one has a valid excuse especially, the ones a parent makes with children. Breaking promises only teaches children bad character and encourages them to believe being deceitful is an acceptable characteristic to possess. In a Hadith found in Sahih Bukhari, number 2227, Allah, the Exalted, declares that He will be against the one who makes a promise in His name and then breaks it without a valid excuse. How can the one who has Allah, the Exalted, against them on Judgment Day possibly succeed?

## Chapter 17 – Al Isra, Verse 35

وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطِ السَّمِيقِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا



*“And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.”*

***“And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.”***

In a Hadith found in Sunan Ibn Majah, number 2146, the Holy Prophet Muhammad, peace and blessings be upon him, warned that merchants will be raised as immoral people on Judgment Day except those who fear Allah, the Exalted, act righteously and speak the truth.

This Hadith applies to all those who take part in business transactions. It is extremely important to fear Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This includes treating others kindly according to the teachings of Islam. In respect to business dealings a muslim should be honest in their speech by disclosing all the details of the transaction to all who are involved. A Hadith found in Sahih Bukhari, number 2079, warns that when muslims hide things in financial transactions, such as defects in their goods, it will lead to a loss in blessings.

Acting righteously includes not striving to con others by making them pay excessively for goods. A muslim should simply treat others how they desire to be treated meaning, with honesty and full disclosure. The same way, a muslim would not like to be mistreated in financial matters they should not mistreat others.

Those conducting business should always avoid lying as it leads to immorality and immortality leads to Hell. In fact, a person will keep telling and acting on lies until they are recorded as a great liar by Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 1971.

***“And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.”***

In a Hadith found in Sahih Bukhari, number 2076, the Holy Prophet Muhammad, peace and blessings be upon him, supplicated for the mercy of Allah, the Exalted, on those who are lenient in financial matters such as buying and selling goods and when they demand the repayment of a loan.

It is important for muslims not to be greedy in financial matters as greed pushes one towards the unlawful. Even if it does not it will deprive a muslim of this supplication of mercy as greed will prevent them from acting leniently with others. Put simply, greed takes one far from Allah, the Exalted, far from Paradise, far from the people and close to Hell. This has been warned in a Hadith found in Jami At Tirmidhi, number 1961.

A muslim must never take advantage of others by over pricing their goods especially, in times of general difficulty, such as a financial crisis. In all financial matters muslims should make all matters clear to the other people involved as hiding things, such as a defect in their goods, is deceitful which contradicts the characteristic of a true muslim. In fact, a Hadith found in Sahih Bukhari, number 2079, warns that when people deceive others in financial matters the blessings of Allah, the Exalted, are removed. This removes satisfaction with their wealth irrespective of how much they obtain and possess. This in turn causes one to become greedier.

Finally, when others are in financial difficulties a muslim should strive to aid them according to their means as this leads to the constant support of Allah, the Exalted, in both worlds. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4893. In fact, the one who waves a debt they are owed for the sake of Allah, the Exalted, will be relieved by Allah, the Exalted, in both worlds. This has been advised in a Hadith found in Sunan Ibn Majah, number 225.

***“And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.”***

One of the reasons corruption spreads throughout society to the point that even top government officials are involved occurs after the general public becomes corrupt. When ordinary people mistreat others, through physical or financial means thereby disobeying Allah, the Exalted, believing no one can hold them accountable, then as a punishment Allah, the Exalted, appoints them corrupt leaders and government officials. Meaning, how one acts is how they are treated. The Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan Ibn Majah, number 4019, that when the general public cheat each other financially Allah, the Exalted, punishes them by appointing them oppressive leaders. One aspect of this oppression is corruption which causes the general public great distress. The same Hadith warns that when the general public break their covenant of sincere obedience to Allah, the Exalted, then they will be overpowered by their enemies who will confiscate their wealth and property. Again, this is an aspect of corruption where people of influence, such as government officials, freely take the belongings of others without any fear of the consequences.

When the general public becomes corrupt then their leaders and other people in influential social positions are inspired to act in the same way believing that this behaviour is accepted by the general public. This leads to corruption on a national level. But if the general public obeyed Allah, the Exalted, by not mistreating others through corruption then their leaders and those in an influential social position would not dare act in a corrupt way full well knowing the general public would not stand for it. And according to the Hadith quoted earlier, if the general public remain obedient to Allah, the

Exalted, He would protect them from corrupt officials by appointing people into influential positions who are just in their affairs.

Instead of taking the immature path of blaming others for the widespread corruption muslims should truly reflect on their own behaviour and if necessary adjust their attitude otherwise corruption in society will only increase with time. No one should believe that as they are not in an influential social position they have no effect on the corruption which occurs in society. As proven by this discussion corruption occurs because of the behaviour of the general public and it therefore can only be removed by the good behaviour of the general public. Chapter 13 Ar Ra'd, verse 11:

*"...Indeed, Allah will not change the condition of a people until they change what is in themselves..."*



## Chapter 17 – Al Isra, Verse 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ

عَنْهُ مَسْئُولًا

*“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.”*

***“And do not pursue that of which you have no knowledge...”***

In a Hadith found in Jami At Tirmidhi, number 1205, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the lawful and unlawful have been made clear by Islam. In between them are doubtful things which should be avoided in order to protect one's faith and honor.

The vast majority of muslims are aware of the obligatory duties and the majority of unlawful things, such as drinking alcohol. So these create no doubt within muslims therefore they should act accordingly. Meaning, fulfil the obligatory duties and abstain from the unlawful according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. All other things which are not obligatory and create a doubt in society should therefore be avoided. Allah, the Exalted, will not question why someone did not perform a voluntary deed instead He will ask why they performed a voluntary deed. Therefore, leaving the voluntary action will have no consequences in the hereafter whereas performing a voluntary deed will namely, punishment, reward or forgiveness. It is important for muslims to act on this short but extremely important Hadith as it will solve and prevent many problems and debates. It is important to understand that when one indulges in doubtful or even vain things it will take them one step closer to the unlawful. For example, sinful speech is often preceded by vain and useless speech. Therefore, it is much safer for a muslim's faith and honor to avoid doubtful and vain things.

***“And do not pursue that of which you have no knowledge...”***

This verse criticises acting in ignorance.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.

***“And do not pursue that of which you have no knowledge...”***

This verse criticises acting in ignorance.

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

***“And do not pursue that of which you have no knowledge...”***

This verse criticises acting in ignorance.

Some have adopted a strange attitude. When they are questioned about things they are unaware of instead of admitting the truth they give a reply which has little or no foundation in the truth. This can become a serious issue especially in matters connected to Islam. A muslim may get punished for giving incorrect information which others act on. This has been indicated in a Hadith found in Sahih Muslim, number 2351. This is because they ignorantly attributed things to Allah, the Exalted, or the Holy Prophet Muhammad, peace and blessings be upon him. Because of these people strange beliefs and customs have become attached to Islam which is a great deviation from the truth brought by the Holy Prophet Muhammad, peace and blessings be upon him. In fact, many of the cultural customs muslims have adopted believing them to be a part of Islam occurred because of this ignorant mentality.

These people believe that if they simply admit they do not know something they will appear foolish to others. This mentality in itself is extremely foolish as the righteous predecessors would stress the importance of admitting one's ignorance so that others do not become misguided. In fact, the righteous predecessors would only count the person who behaved in this manner as an intelligent person and counted the one who answered every question posed to them a fool.

This attitude is often observed in elders who often advise their children on issues relating to the world and religion instead of admitting their ignorance and directing them to someone who knows the truth. When elders act in this way they fail their duty in rightly guiding their dependents which has been indicated in a Hadith found in Sunan Abu Dawud, number 2928.

Muslims should therefore, gain correct knowledge, whether worldly or religious, before advising others and in cases they are unaware of something they should admit it as this will not reduce their rank in anyway. If anything Allah, the Exalted, and people will appreciate their honesty.



***“And do not pursue that of which you have no knowledge...”***

This verse criticises acting in ignorance.

The elders of a family, especially parents, often use a statement which they believe indicates their right guidance namely, elders know best. To be honest this statement was true in the day of the righteous predecessors as the elders at that time used to strive in gaining and acting on beneficial knowledge. They put aside their own opinions and thinking and instead adopted the advice of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Because of their sincere efforts they were granted right guidance by Allah, the Exalted. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

Therefore, this statement applied to them and the youngsters in those days benefited if they acted on the advice of these elders. But unfortunately times have changed. In this day and age the majority of elders do not seek nor act on beneficial knowledge instead the vast majority act on their cultural practices which in most cases do not have a foundation in Islamic teachings. They flee from beneficial knowledge and are very content with these teachings based on made up cultural practices. Because of this

ignorance elders are now sometimes right and sometimes wrong. Therefore, the statement elders know best no longer applies.

It is important to note this does not mean a muslim should ignore or disrespect their elders as this completely contradicts the teachings of Islam. They should instead strive to gain correct beneficial knowledge, hear the advice of others, including their elders, and then make a choice which is indicated by Islam in all their matters even if it contradicts the opinions of others. A muslim should not blindly follow their elders as this in most cases will lead them away from the teachings of Islam. Chapter 6 Al An'am, verse 116:

*“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging.”*

This is possible to do while maintaining respect for others especially one's elders. If muslims do this then perhaps a day will come when this statement will once again be true.

***“And do not pursue that of which you have no knowledge...”***

This includes making and acting on assumptions.

In a Hadith found in Sunan Abu Dawud, number 4993, the Holy Prophet Muhammad, peace and blessings be upon him, advised that thinking well about people is an aspect of worshipping Allah, the Exalted, correctly. Meaning, it is an aspect of obeying Allah, the Exalted.

Interpreting things in a negative way often leads to sins such as backbiting and slander. In all cases a muslim should interpret things where possible in a positive way in order to give the benefit of the doubt to others. Unfortunately, adopting a negative mind-set effects people from a family unit to a national level. For example, how many times has a nation gone to war over an assumption and suspicion? The vast majority of scandals which are found in the media are based on assumptions. Even laws have been created which support the use of assumptions and suspicion. This often leads to fractured and broken relationships as people with this mind-set always believe others are taking a dig at them through their words or actions. This prevents one from taking advice from others as they believe they are only being mocked by the one giving advice and it prevents one from giving advice as they believe the other person will not pay any attention to what they say. And a person will refrain from advising the one who possesses this negative mind-set as they believe it will only lead to an argument. This leads to other negative traits such as bitterness.

It is important for muslims to understand that even if they assume someone is taking a dig at them they should still accept their advice if it is based on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They should strive to interpret things where possible in a positive way which leads to a positive mentality. And a positive mindset leads to healthy relationships and feelings. Chapter 49 Al Hujurat, verse 12:

*“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin...”*

***“And do not pursue that of which you have no knowledge...”***

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not

sins over learning and acting on these two sources of guidance they will not achieve success.

***“And do not pursue that of which you have no knowledge...”***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...Indeed, the hearing...about all those [one] will be questioned.”***

One must use their hearing in the correct way in order to successfully pass this questioning.

In a Hadith found in Sunan Abu Dawud, number 4992, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that speaking about everything one hears to others is enough to make them sinful.

It is important to note, one should firstly ensure they only listen to lawful speech as actively participating in a conversation which involves sinful speech will negatively affect them in both worlds. A muslim should try to avoid conversations involving vain and useless speech as this often leads to sinful speech and is a waste of one's precious time which will be a great regret for them on Judgment Day.

Secondly, they should ensure that they do not relate everything they hear to others as this can easily lead to backbiting and slandering which are major sins. It also often leads to fractured and broken relationships especially, amongst relatives. A muslim should only relate things they hear if they can avoid sins and if the information is beneficial to others. In addition, the information they pass on must be verified and authentic as conveying things which are not verified contradicts the command of the



Holy Quran. A muslim who intends to benefit people may well harm them by acting in this manner. Chapter 49 Al Hujurat, verse 6:

*“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”*

Just like a muslim would not like most of the things they discuss to be spread to others they should not treat what others say in this manner either.

***“...Indeed, the hearing...about all those [one] will be questioned.”***

One must use their hearing in the correct way in order to successfully pass this questioning.

Even though, the number of preachers has increased over time and accessing information has become easier yet the strength of muslims has only weakened. One of the reasons is that many muslims have adopted a mentality which has hindered them from learning and acting on Islamic knowledge namely, they believe merely listening to Islamic knowledge is good enough to succeed. This is a trap of the Devil and completely contradicts the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. They not only listened to religious knowledge but they fully intended and fulfilled this intention by acting on the knowledge they heard. Failing to act in this way has caused the faith of muslims to weaken. It is the reason why some muslims have spent decades attending religious gatherings and talks yet have not changed for the better at all. The danger of this attitude is that eventually people will fall lower by believing that they can simply declare Islam with their tongues without the need to listen or act on religious teachings. Muslims will be left with ignorance as their guide which will only lead them to destruction.

***“...Indeed...the sight...about all those [one] will be questioned.”***

One must use their vision in the correct way in order to successfully pass this questioning.

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to

them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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...”*

***“...Indeed...the sight...about all those [one] will be questioned.”***

One must use their vision in the correct way in order to successfully pass this questioning.

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

***“...Indeed...the sight...about all those [one] will be questioned.”***

One must use their vision in the correct way in order to successfully pass this questioning.

It is important for a muslim to understand a key truth namely, nothing in creation occurs without a wise reason even if people do not observe this wisdom immediately. A muslim should treat everything which occurs, whether they are in times of ease or difficulty, as a message in a bottle. They should not get too caught up in assessing and examining the bottle as it is merely a messenger which delivers the important message. This occurs when muslims either exult over the good things which occur thereby becoming heedless to the message within the good thing. Or they become grieved during difficulties thereby becoming too distracted to understand the message within the difficulty. They should instead concentrate on following the advice of the Holy Quran and approach each situation in a balanced way. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not prohibit being happy or sad in different situations as this is a part of human nature. But it advises a balanced approach whereby one avoids extreme emotions namely, exultant which is excessive

happiness or grief which is excessive sadness. This balanced approach will allow one to focus their mind on the more important message inside the bottle meaning, inside the situation whether it is a situation of ease or difficulty. Through assessing, understanding and acting on the hidden message a muslim can improve their worldly and religious life for the better. Sometimes the message will be a wakeup call to turn back to Allah, the Exalted, before their time runs out. Sometimes it will be a way of raising their rank. Other times a way of erasing their sins and sometimes a reminder not to attach themselves to the temporal material world and the things in it. Without this assessment one will merely journey through events without improving their worldly or religious life.



***“...Indeed...the heart about all those [one] will be questioned.”***

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“...Indeed...the heart about all those [one] will be questioned.”***

This includes one's hidden intention.

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds for the sake of people, such as showing off, instead of doing them for the pleasure of Allah, the Exalted, will be told to gain their reward on Judgment Day from the people they acted for which in reality is not possible to do.

It is important to understand that the foundation of all deeds and even Islam itself is one's intention. It is the very thing which Allah, the Exalted, judges people on according to a Hadith found in Sahih Bukhari, number 1. A muslim should ensure they perform all religious and useful worldly actions for the sake of Allah, the Exalted, so that they gain reward from Him in both worlds. A sign of this correct mentality is that this person neither expects nor desires people to appreciate or show gratitude to them for the deeds they perform. If one desires this then it indicates their incorrect intention.

In addition, acting with the correct intention prevents sadness and bitterness as the one who acts for the sake of people will eventually encounter ungrateful people who will make them annoyed and bitter as they feel they wasted their effort and time. Unfortunately, this is seen in

parents and relatives as they often fulfill their duties towards their children and relatives for their sake instead of for the pleasure of Allah, the Exalted. But the one who acts for the sake of Allah, the exalted, will fulfill all their duties towards others such as their children and never become bitter or enraged when they fail to show gratitude towards them. This attitude leads to peace of mind and general happiness as they know Allah, the Exalted, is fully aware of their righteous deed and will reward them for it. This is the way all muslims must act otherwise they may well be left empty handed on the Day of Judgment.

***“...Indeed...the heart about all those [one] will be questioned.”***

The Arabic word used in this verse refers to an emotional heart. This means a person is held accountable for acting even when they are emotional for example, when they are angry.

In a Hadith found in Sahih Bukhari, number 6116, the Holy Prophet Muhammad, peace and blessings be upon him, advised a person not to get angry.

In reality, this Hadith does not mean a person should never get angry as anger is an innate characteristic which is even found in the Holy Prophets, peace be upon them. In fact, in some rare cases anger can be useful for example, in self-defence. This Hadith actually means that a person should control their anger so it does not lead them to sins. In addition, this Hadith shows that anger can lead to many evils and controlling it leads to much good.

Firstly, this advice is a command to adopt all the good characteristics which will encourage one to control their anger, such as patience. This Hadith also indicates that a person should not act according to their anger. Instead, they should struggle with themselves in order to control it so that it does not lead them to sins. Controlling anger for the sake of Allah, the

Exalted, is a great deed and leads to divine love. Chapter 3 Alee Imran, verse 134:

*“...who restrain anger and who pardon the people - and Allah loves the doers of good.”*

There are many teachings within Islam which encourage muslims to control their anger. For example, as anger is linked to and inspired by the Devil a Hadith found in Sahih Bukhari, number 3282, advises that an angry person should seek refuge in Allah, the Exalted, from the Devil.

An angered Muslim has been advised in a Hadith found in Jami At Tirmidhi, number 2191, to cling to the ground. This could mean that they should prostrate on the Earth until they calm down. In fact, the more one takes an inactive body position the less chance they will lash out in anger. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4782. Acting on this advice allows one to imprison their anger within themselves until it passes so that it does not negatively affect others.

A Muslim who is angered should follow the advice given in the Hadith found in Sunan Abu Dawud, number 4784. The Holy Prophet Muhammad, peace and blessings be upon him, advised the angry muslim to perform ablution. This is because water counters the innate characteristic of anger namely,

heat. If one then offers prayer this would help them control their anger further and lead to a great reward.

The advice discussed so far helps an angry muslim to control their physical actions. In order to control one's speech it is best to refrain from speaking when angered. Unfortunately, words can often have more of a lasting effect on others than physical actions. Countless relationships have been fractured and broken because of words spoken in anger. This behaviour often leads to other sins and crimes as well. It is important for a muslim to note the Hadith found in Sunan Ibn Majah, number 3970, which warns that it only takes a single evil word to cause a person to plunge into Hell on Judgement Day.

Controlling anger is a great virtue and the one who masters this has been described by the Holy Prophet Muhammad, peace and blessings be upon him, as a strong person in a Hadith found in Sahih Bukhari, number 6114. In fact, the one who swallows their anger for the sake of Allah, the Exalted, meaning, they do not commit a sin because of their anger, will have their heart filled with peace and true faith. This has been advised in a Hadith found in Sunan Abu Dawud, number 4778. This is a characteristic of the sound heart which is mentioned in the Holy Quran. It is the only heart which will be granted safety on the Day of Judgment. Chapter 26 Ash Shu'ara, verses 88 and 89:

"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."

As mentioned earlier, anger within limits can be useful. It should be used for repelling harm to one's self, faith and possessions which if done correctly, according to the teachings of Islam, is counted as anger for the sake of Allah, the Exalted. This was the state of the Holy Prophet Muhammad, peace and blessings be upon him, who was never angered for the sake of his own desires. He only became angry for the sake of Allah, the Exalted, which is confirmed in a Hadith found in Sahih Muslim, number 6050. The character of the Holy Prophet Muhammad, peace and blessings be upon him, was the Holy Quran, which has been advised in a Hadith found in Sahih Muslim, number 1739. This means he would be pleased with what it was pleased with and angered with what it was angered with.

It is important to note, that becoming angered only for the sake of Allah, the Exalted, is praiseworthy but if this anger causes one to exceed the limits then it becomes blameworthy. It is absolutely vital for one to control their anger according to the teachings of Islam even when they are angered for the sake of Allah, the Exalted. A Hadith found in Sunan Abu Dawud, number 4901, warns of a worshipper who angrily claimed Allah, the Exalted, would not forgive a specific sinful person. As a result this worshipper will be sent to Hell while the sinner will be forgiven on Judgment Day.

The origins of evil consist of four things: failing to control one's desire, fear, evil appetites and anger. Therefore, the one who accepts the advice of this Hadith will remove a quarter of evil from their character and life.



To conclude, it is vital for muslims to control their anger so it does not cause them to act or speak in a way which will lead them to a great regret in both this world and the next.

***“...Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.”***

Generally speaking, one must use the blessings they have been granted in ways pleasing to Allah, the Exalted, if they desire to pass this questioning.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.”***

Generally speaking, one must use the blessings they have been granted in ways pleasing to Allah, the Exalted, if they desire to pass this questioning. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

## Chapter 17 – Al Isra, Verse 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا



*“And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”*

***“And do not walk upon the earth exultantly...”***

In a Hadith found in Sunan Ibn Majah, number 4118, the Holy Prophet Muhammad, peace and blessings be upon him, advised that simplicity is a part of faith.

Islam does not teach muslims to give up all their wealth and lawful desires but it instead teaches them to adopt a simple lifestyle in all aspects of their life, such as their food, clothing, housing and business, so that it provides them free time to prepare for the hereafter adequately. This 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 simple life includes striving in this world in order to fulfill one's needs and the needs of their dependents without excessiveness, waste or extravagance.

A muslim should understand that the simpler life they lead the less they will stress over worldly things and therefore the more they will be able to strive for the hereafter thereby, obtaining peace of mind, body and soul. But the more complicated a person's life is the more they will stress, encounter difficulties and strive less for their hereafter as their preoccupations with worldly things will never seem to end. This attitude will prevent them from obtaining peace of mind, body and soul.

Simplicity leads to a life of ease in this world and a straight forward accounting on the Day of Judgment. Whereas, a complicated and indulgent life will only lead to a stressful life and a severe and difficult accounting on the Day of Judgment.

***“And do not walk upon the earth exultantly...”***

In a Hadith found in Sahih Bukhari, number 2886, the Holy Prophet Muhammad, peace and blessings be upon him, criticized the slaves of wealth and fine clothing. These people are pleased when they receive these things and become displeased when they do not.

In reality, this applies to all non-essential worldly things. This criticism is not directed at those who strive in the material world in order to fulfill their needs and the needs of their dependents as this is a part of obeying Allah, the Exalted. But it is directed at those who either pursue the unlawful in order to obtain wealth and other worldly things in order to satisfy their desires and the desires of others. And it is directed at those who pursue non-essential lawful things in such a way that it causes them to neglect obeying Allah, the Exalted, correctly. This obedience involves fulfilling His commands, 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 prevents them from preparing adequately for the hereafter and their final judgment.

In addition, this criticism is for those who are impatient when they do not obtain their unnecessary desires in this world. This attitude can cause a muslim to obey Allah, the Exalted, on the edge. Meaning, they obey Him when they obtain their desires but when they do not they angrily turn away from His obedience. The Holy Quran has warned of a severe loss in both worlds for the one who adopts this attitude. Chapter 22 Al Hajj, verse 11:



*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

Muslims should instead learn to be patient and content with what they possess as this is true richness according to a Hadith found in Sahih Muslim, number 2420. In reality, the person full of desires is needy meaning, poor even if they possess much wealth. A muslim should know Allah, the Exalted, grants people what is best for them and not according to their desires as this in most cases would lead to their destruction. Chapter 42 Ash Shuraa, verse 27:

*“And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”*

***“And do not walk upon the earth exultantly...”***

Because of their extravagant nature these people often misuse the blessings they have been granted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”***

In a Hadith found in Sahih Muslim, number 265, the Holy Prophet Muhammad, peace and blessings be upon him, warned that a person who possesses even an atom's worth of pride in their heart will not enter Paradise. He clarified that pride is when a person rejects the truth and looks down on others.

No amount of good deeds will benefit someone who possesses pride. This is quite obvious when one observes the Devil and how his countless years of worship did not benefit him when he became proud. In fact, the following verse clearly connects pride with disbelief so a muslim must avoid this evil characteristic at all costs. Chapter 2 Al Baqarah, verse 34:

*“And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.”*

The proud is the one who rejects the truth when it is presented to them simply because it did not come from them and as it challenges their desires and mentality. The proud person also believes they are superior to others even though they are unaware of their own ultimate end and the ultimate

end of others. This is plain ignorance. In reality, it is foolish to be proud of anything seeing as Allah, the Exalted, created and granted everything a person owns. Even the righteous deeds one performs are only due to the inspiration, knowledge and strength granted by Allah, the Exalted. Therefore, being proud of something which does not innately belong to them is plain foolishness. This is just like a person who becomes proud over a mansion they do not even own or live in.

This is the reason why pride belongs to Allah, the Exalted, as He alone is the Creator and innate Owner of all things. The one who challenges Allah, the Exalted, in pride will be thrown into Hell. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4090.

A muslim should instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, and adopt humility. The humble truly recognise that all the good they possess and all the evil they are protected from comes from no one except Allah, the Exalted. Therefore, humility is more fitting for a person than pride. A person should not be fooled into believing humility leads to disgrace as no one has been more honoured than the humble servants of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed an increase in status for the one who adopts humility for the sake of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2029.

Chapter 17 – Al Isra, Verse 38

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

*“All that [i.e., the aforementioned] - its evil is ever, in the sight of your Lord, detested.”*

***“All that [i.e., the aforementioned] - its evil is ever, in the sight of your Lord, detested.”***

This verse refers to all that which has been discussed in the previous verses. Chapter 17 Al Isra, verses 22-37:

*“Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken...And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”*

Therefore, the main verse under discussion encourages muslims to learn and act on Islamic knowledge in order to avoid the things hated by Allah, the Exalted.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.



***“All that [i.e., the aforementioned] - its evil is ever, in the sight of your Lord, detested.”***

This verse refers to all that which has been discussed in the previous verses. Chapter 17 Al Isra, verses 22-37:

*“Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken...And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”*

It is important to understand that the prohibitions and commands of Allah, the Exalted, do not exist to make people's life harder. They only exist in order to benefit people in both this world and in the next even if these benefits are not apparent to people. For example, the negative effects of alcohol, which science has proven, was not always apparent such as its negative effect on the organs of the body. It only became unlawful in Islam to protect people from this and other harms. In addition, It is an aspect of faith to accept something without understanding its wisdoms. If all the wisdoms of the commands and prohibitions were made apparent then it would not allow muslims to possess complete faith. Allah, the Exalted, does not benefit from these commands and prohibitions only people do.

## Chapter 17 – Al Isra, Verses 39-40

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي

جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لُنُقُولُونَ قَوْلًا عَظِيمًا

﴿٤٠﴾

*“That is from what your Lord has revealed to you of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.*

*Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters? Indeed, you say a grave saying.”*

***“That is from what your Lord has revealed to you of wisdom...”***

The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provide knowledge and instruct mankind how to use this knowledge correctly so that they benefit themselves and others in both worlds. But it is important to note that one will only gain these benefits when they sincerely obey and follow these two sources of guidance.

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.

***“That is from what your Lord has revealed to you of wisdom...”***

The Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2645, that when Allah, the Exalted, desires to give someone good He provides them with Islamic knowledge.

There is no doubt that every muslim irrespective of the strength of their faith desires good in both worlds. Even though many muslims incorrectly believe that this good which they desire lies in fame, wealth, authority, companionship and their career this Hadith makes it crystal clear that true lasting good lies in gaining and acting on Islamic knowledge. It is important to note a branch of religious knowledge is useful worldly knowledge whereby one earns lawful provision in order to fulfil their necessities and the necessities of their dependents. Even though the Holy Prophet Muhammad, peace and blessings be upon him, has pointed out where good lies yet it is a shame how many muslims do not place much value in this. They in most cases only strive to obtain the bare minimum of Islamic knowledge in order to fulfil their obligatory duties and fail to acquire and act on more such as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Instead they dedicate their efforts on worldly things believing true good is found there. Many muslims fail to appreciate that the righteous predecessors had to journey for weeks on end just to learn a single verse or Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas today one can study Islamic teachings without leaving their home. Yet, many fail to make use of this blessing given to the modern day muslims. Out of His infinite mercy Allah, the Exalted, through his Holy Prophet Muhammad, peace and blessings be upon him, has not only pointed out where true good lies but He has also

placed this good at one's finger tips. Allah, the Exalted, has informed mankind of where an eternal buried treasure is located which can solve all the problems they may encounter in both worlds. But muslims will only obtain this good once they struggle to acquire and act on it.

***“...And, [O mankind], do not make [as equal] with Allāh another deity, lest you be thrown into Hell, blamed and banished. Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.”***

The greatest major sin is to associate others with Allah, the Exalted. This has been confirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6273. Polytheism can be classified as greater and minor. The greater type is when one worships more than one God. If a person dies in this state they will not be forgiven. Chapter 4 An Nisa, verse 48:

*“Indeed, Allah does not forgive association with Him...”*

The minor type is when one shows off their actions. This has been confirmed in many Hadiths such as the one found in Sunan Ibn Majah, number 3989. On Judgment Day those who performed deeds to please others besides Allah, the Exalted, will be commanded to gain their reward from them which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

If the Devil cannot prevent one from performing righteous deeds he will attempt to corrupt their intention thereby destroying their reward. If he cannot corrupt their intention in an obvious way he tries to corrupt it through



subtle ways. This includes when people subtly show off their righteous deeds to others. Sometimes it is so subtle that the person themselves are not fully aware of what they are doing. As gaining and acting on knowledge is a duty on all, according to a Hadith found in Sunan Ibn Majah, number 224, claiming ignorance will not be accepted by Allah, the Exalted, on Judgment Day.

Subtly showing off often occurs through social media and one's speech. For example, a muslim might inform others they are fasting even though no one directly asked them if they were fasting. Another example is when one publically recites the Holy Quran from memory in front of others thereby showing others they have memorized the Holy Quran. Even criticizing oneself publically can be considered showing off one's humility to others.

To conclude, showing off subtly destroys a muslim's reward and must be avoided in order to safeguard their righteous deeds. This is only possible by learning and acting on Islamic knowledge, such as how to safeguard one's speech.

***“...And, [O mankind], do not make [as equal] with Allāh another deity, lest you be thrown into Hell, blamed and banished. Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.”***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

***“...Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.”***

The non-muslims preferred having sons for themselves yet claimed the Angels to be the daughters of Allah, the Exalted, whom they worshipped.

In a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 78, the Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings of Paradise to the parents who correctly raise and take care of two daughters. It is surprising how many muslims especially, Asians always desire sons and have adopted the ignorant mentality of not being as pleased when they have daughters even though this type of glad tidings mentioned in this Hadith and many others have not been given regarding having sons. It is acceptable to believe that a parent would stress more over a daughter than a son especially, in this day and age, but none the less it does not mean muslim parents should be less happy if they have a daughter instead of a son. They should remember that their duty is to educate and guide their children according to the teachings of Islam and not stress over their destiny as this is not in their control.

Disliking having daughters is a foolish mentality associated with the ignorant idol worshippers of Mecca who lived in the time of the Holy Prophet Muhammad, peace and blessings be upon him. Muslim should therefore avoid adopting this mentality and instead be content with any child they are given as they are plenty of married couples who do not have any children.

***“...Indeed, you say a grave saying.”***

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from

assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

## Chapter 17 – Al Isra, Verse 41

﴿٤١﴾ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

*“And We have certainly diversified [the contents] in this Quran that they [i.e., mankind] may be reminded, but it does not increase them [i.e., the disbelievers] except in aversion.”*

***“And We have certainly diversified [the contents] in this Quran that they [i.e., mankind] may be reminded...”***

The Holy Quran being diverse refers to the fact that Allah, the Exalted, discussed the root problems found within society and explained the remedy for them. By correcting root problems the countless branch problems which stem from them were automatically addressed and corrected. This is how the divine revelations addressed all things.

Many thinkers have come and gone which have addressed the issues people and society face but as these solutions target branch issues the benefit of these solutions are minimal. Whereas, Allah, the Exalted, through this method of addressing root issues, which affect an individual and the society, has clarified all things so that people can achieve success in both worlds. Chapter 16 An Nahl, verse 89:

*“...And We have sent down to you the Book as clarification for all things and as guidance and mercy...”*



***“And We have certainly diversified [the contents] in this Quran that they [i.e., mankind] may be reminded...”***

The Holy Quran possesses an uncountable amount of qualities which separates it from any other worldly book. This aspect of the Holy Quran is so intense that it cannot even be explained or discussed over countless lifetimes. But a few of these qualities will be mentioned here. First of all, in the Holy Quran, Allah, the Exalted, has given an open challenge to the entire universe (not just people) and not only a challenge to those who were present when this divine revelation was revealed but to all of creation till the end of time. The challenge being if the people believed the Holy Quran was not a divine revelation from Allah, the Exalted, then they should produce a chapter that can rival a chapter of the Holy Quran. Chapter 2 Al Baqarah, verse 23:

*“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”*

There is no book on the entire planet that can and has given this type of open challenge. But over 1400 years ago the Holy Quran gave this challenge to the entire universe and to this day this challenge has not been won by the non-Muslims nor will it ever be God willing.

Another quality of the Holy Quran is that it stated the outcome of future events. But the more amazing thing about these statements is that the outcomes seemed impossible at the time. For example chapter 48 Al Fath, verse 28:

*“It is He Who sent His Messenger with guidance and the religion of truth that he may make it prevail over all other religions And Sufficient is Allah as witness.”*

When this verse was revealed the entire city of Mecca was Islam so when the people of Mecca heard this verse, unfortunately for them, they believed that Islam was too feeble and would therefore not survive long and certainly would not spread beyond the borders of Mecca let alone the entire world. But within a some years Allah, the Exalted, fulfilled this promise.

Another example of how the Holy Quran prophesied a future event which was unimaginable at the time is found in chapter 30 Ar Rum, verses 2-5:

*“The Romans have been subdued. In the nearby land and after their subjugation they will soon overcome. In a few years. The command is of Allah only before and after. And on that day the believers shall rejoice. With the help of Allah, He helps whom He pleases. And He is the Might, and Merciful.”*

These verses of the Holy Quran were revealed during a time where the Romans (Christians) were at war with the Persians (Fire worshippers). This war has been confirmed by many authentic historic books. At this particular time the Persians were on the verge of winning the war. At one point Rome itself was surrounded by the Persians. But Allah, the Exalted, stated that the Romans would eventually reign victorious. The non-Muslims of Mecca who themselves were idol worshippers favoured the Persians and agreed with the majority that it was impossible for the Romans to win. But Allah, the Exalted, as always proved these verses true and allowed the Romans victory.

A final example which appeals to the scientists of the world is seen in chapter 21 Al Anbiya, verse 33:

*“And it is He Who created the night and the day and the sun and the moon. Each one is floating in a circumference.”*

For centuries scientists have fought over theories on how exactly the solar system is arranged e.g. whether the sun remains still and the Earth rotates around or vice versa. Only relatively recently it has been proven by scientists from all different faiths and backgrounds that each object; sun, moon and the Earth all rotate on their own axes and rotate around each other in a set orbit. But Allah, the Exalted, declared this over 1400 years ago. All the science related verses of the Holy Quran are slowly being proven by scientists today. This is a huge piece of evidence that proves

that the Holy Quran are the words of the One and only true God, Allah, the Exalted, who has created this universe and everything in it, because only a Creator can truly explain his creations.

Even though many commands of the Holy Quran may not be understood by people does not mean they are incorrect. Certain verses of the Holy Quran whose wisdom was hidden to man became apparent when society reached a certain level of development. As the whole Holy Quran is a book of wisdom and guidance it must be accepted irrespective if one understands its commands or not. This situation is just like a child who is suffering from a cold and desires ice cream but is not given it by their parent. The child will continue to cry without understanding the wisdom behind but those that possess knowledge will agree with the parent even though outwardly it appears as if the decision of the parent is wronging the child.

When studying the Holy Quran one will realize that it contains different levels of superiority through both obvious and subtle meanings that it discusses. Chapter 11 Hud, verse 1:

*“...[This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware.”*

The expressions in it are unparalleled and its meanings are explained in a simple straight forward way. Its verses are extremely eloquent and no other text can surpass it. The Holy Quran also mentioned the stories of the previous nations in detail even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commanded every type of good and forbade every type of evil, those that affect an individual and those that affect an entire society so that peace and security can spread throughout homes and society. The Holy Quran is free from exaggerations, lies or falsehood unlike poems and stories. All the verses, whether short or long, in the Holy Quran are beneficial. Even when the same story is repeated in the Holy Quran different important lessons can be learned from it. Unlike all other books the Holy Quran does not become boring when it is repeatedly recited and a seeker of truth never gets fed up of studying it. The Holy Quran not only provides warnings and promises but supports them with unshakeable and clear proofs. When the Holy Quran discusses anything which can seem abstract, such as adopting patience, it always provides an easy and practical way of implementing it. It encourages one to fulfil the purpose of their creation and prepare for the eternal hereafter in a simple yet profound way. It makes the straight path clear and appealing to the one who desires true success in both worlds. The knowledge within it is timeless and can be applied to every society and age. It is a healing for every emotional, economical and physical difficulty when it is understood and applied correctly. It is the cure for every problem an individual or an entire society can ever encounter. One only needs to turn the pages of history to observe the societies which implemented the teachings of the Holy Quran correctly in order to understand its all encompassing benefits. Centuries have passed yet not even a single letter has been edited in the Holy Quran as Allah, the Exalted, promised to safeguard it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:

*“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”*

This is undoubtedly the greatest and timeless miracle of Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. But the only one who will benefit from it is the one who seeks the truth whereas the seekers of their desires will only find it difficult to hear and follow. 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.”*

***“And We have certainly diversified [the contents] in this Qur’ān that they [i.e., mankind] may be reminded, but it does not increase them [those who fail to accept and act on it] except in aversion.”***

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.



***“And We have certainly diversified [the contents] in this Qur’ān that they [i.e., mankind] may be reminded, but it does not increase them [those who fail to accept and act on it] except in aversion.”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

## Chapter 17 – Al Isra, Verses 42-44

قُلْ لَوْ كَانَ مَعَهُ آٰهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتِغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

تَسْبِيحٌ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهِ وَلٰكِنْ

لَّا نَفْقَهُوْنَ تَسْبِيحَهُمْ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿٤٤﴾

*“Say, “If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way.”*

*Exalted is He and high above what they say by great sublimity.*

*The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.”*

***“Say, “If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way.””***

This could mean that each God would desire power for themselves so that they could decide what occurs within the universe.

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system

found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

***“Exalted is He and high above what they say by great sublimity.”***

Allah, the Exalted, is the One who is sanctified and free of all possible flaws and deficiencies and the One who deserves to be described with every attribute of perfection.

A muslim should plead to Allah, the Exalted, to sanctify and purify them of all their sins and bestow them with attributes He loves. A muslim should therefore actively purify their body from sins. Purify themselves from following evil desires. Purify their wealth by not seeking it from doubtful or unlawful sources. Purify their minds from heedlessness of the divine law. Purify their intention so they only act for the pleasure of Allah, the Exalted, even in worldly deeds as these are recorded as good deeds for example, providing for one's family in a lawful manner. This is confirmed in a Hadith found in Sahih Bukhari, Number 4006.

***“Exalted is He and high above what they say by great sublimity.”***

The divine essence and attributes of Allah, the Exalted, are infinitely high and beyond the reach and comprehension of the entire creation. The one who understands this divine name will only obey Allah, the Exalted, as nothing has a higher authority, power or control than Him.

A muslim must act on this divine name by raising their aims and aspirations so they go beyond this material world and are instead directed towards the hereafter. Higher still is the aspiration which is fully focused on Allah, the Exalted, and nothing else. A muslim should also act on this divine name by raising their moral character so that they surpass bad and base character thereby following in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

*“And indeed, you are of a great moral character.”*

This noble character should be shown both to Allah, the Exalted, through sincere obedience to Him, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and it must be shown to people by treating them how one desires to be treated by people.

***“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting...”***

This is not so hard to imagine as it has been proven by science that some sound waves cannot be heard by humans.

A muslim must actively participate in this remembrance of Allah, the Exalted, if they desire success and peace in both worlds.

In a Hadith found in Sahih Bukhari, number 6407, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the difference between the person who remembers Allah, the Exalted, and the one who does not is like a living person compared to a dead person.

It is important for muslims who desire to create a strong connection with Allah, the Exalted, so that they can overcome all difficulties in this world and in the hereafter successfully to remember Allah, the Exalted, as much as possible. Put simply, the more they remember Him the more they will achieve this vital goal.



This is achieved by practically acting on the three levels of the remembrance of Allah, the Exalted. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one's intention so that they only act in order to please Allah, the Exalted. The second is by remembering Allah, the Exalted, through one's tongue. But the highest and most effective way of strengthening one's bond with Allah, the Exalted, is practically remembering Him with one's limbs. This is achieved by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires one to gain and act on Islamic knowledge which in turn is the root of all good and success in both worlds.

Those who remain on the first two levels will receive reward depending on their intention but they are unlikely to increase the strength of their faith and piety unless they move to the third and highest level of the remembrance of Allah, the Exalted.

***“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting...”***

An aspect of this remembrance of Allah, the Exalted, is the fact that all are bound by His decrees whether willingly or unwillingly.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only

superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

***“...Indeed, He is ever Forbearing...”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“...Indeed, He is ever...Forgiving.”***

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

*“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”*

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

## Chapter 17 – Al Isra, Verses 45-46

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا

مَسْتُورًا ﴿٤٥﴾

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي

الْقُرْآنِ وَحَدَّهُ، وَلَوْ عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

*“And when you recite the Quran, We put between you and those who do not believe in the Hereafter a concealed partition.*

*And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Quran, they turn back in aversion.”*



***“And when you recite the Quran...”***

Even though most Muslims are good at reciting the Holy Quran and listening to its recitation they must ensure they also fulfil its other aspects in order to derive full benefit from it.

In a Hadith found in Imam Munzari's, *Awareness and Apprehension*, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete

loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

***“And when you recite the Qur’ān, We put between you and those who do not believe in the Hereafter a concealed partition.”***

It is important for muslims especially, in this day and age to understand the difference between those who discuss certain topics which may be considered controversial in order to genuinely benefit people through a positive change and those who simply discuss these issues in order to attract the attention of others. Those who desire a positive change in society will always show respect and good character towards others especially, to those they are challenging through their words. They never result to vulgar language or actions in order to declare their point of view. They instead study and understand the subject they are debating about without misinterpreting or falsifying information in order to support their point of view. Their criticism is always constructive and their genuine and sincere intention to improve the society is shown through their behaviour and words. These are the people who muslims should pay attention to as if they are correct it will improve society for everyone. But if their viewpoint is wrong they will accept the truth when it is made clear to them by others. But those who behave opposite to this correct attitude, whether they are found in the media or anywhere else, should simply be ignored as they do not desire to improve the lives of people. They are starved for attention and like an infant act out in order to attract some attention from others. Muslims should not circulate and pass on videos or other content which are linked to people like this as they are playing right into their hands and giving them the attention they so badly desire. Debating with these people is a complete waste of time because of their evil intention and behaviour. Muslims should instead place their efforts in other useful places which benefit them and others in both worlds.

***“And when you recite the Qur’ān, We put between you and those who do not believe in the Hereafter a concealed partition.”***

The Holy Quran teaches mankind that certain people are so drowned in the material world no advice will penetrate their veiled hearts. The Holy Quran describes how this group of people possesses hearts harder than rocks. Chapter 2 Al Baqarah, verse 74:

*“Then your hearts became hardened after that, being like stones or even harder...”*

At this point those who desire to spread the word of Islam should separate from this type of person and instead concentrate on others. But it is important to note, even in this case a muslim should always demonstrate good character towards the sinful as they can repent at anytime. Chapter 25 Al Furqan, verse 63:

*“...and when the ignorant address them [harshly], they say [words of] peace.”*

Similarly, in another verse of the Holy Quran Allah, the Exalted, advises that when a limit is reached it is best to separate and leave the stubborn

and misguided people to their false beliefs. A day will undoubtedly come when Allah, the Exalted, will inform mankind who was rightly guided and who was lost in darkness. Chapter 28 Al Qasas, verse 55:

*“And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.””*

Muslims should never get depressed and confused when their good advice does not affect others. In some cases, these people are drowned in sins to such an extent their heart becomes veiled. This veil prevents the good advice affecting them in a positive way. A Hadith found in Sunan Ibn Majah, number 4244, explains how a sin causes a black spot to be etched onto the spiritual heart. The more one sins the more their spiritual heart becomes engrossed by this darkness. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

This is similar to another verse where Allah, the Exalted, declares that their ears, eyes and hearts have been veiled from the truth and they therefore cannot be guided to the truth. Chapter 2 Al Baqarah, verse 7:

*“Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil...”*

The fault does not lie with the message of Islam but in the hearts of the misguided. Just like the fault lies in the eyes of a blind person and not the bright Sun. Unfortunately, this stubborn attitude has become a widespread problem within society. Some of these people believe in Islam yet have closed their hearts and minds to the teachings of the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. They refuse to accept any good advice which would benefit them in both worlds.

Those who choose to spread the word of Islam should understand that there are two types of mind-sets people can adopt. The first is when someone makes their mind up beforehand about an issue and then searches and accepts only those things which support their predetermined belief. Whereas, the correct attitude is to live with an open mind by searching and accepting strong evidence regarding different issues. The first mentality will only cause problems from a personal level right up to a national level. Unfortunately, this is how some aspects of the media work. They predetermine the information they would like to publish, find bits of weak supporting evidence and then blow it out of proportion for the world to see. Those spreading the word of Islam should avoid the first type of people and instead concentrate on inviting the second group towards the truth.

***“And when you recite the Quran, We put between you and those who do not believe in the Hereafter a concealed partition.”***

An example of when this literally occurred is when the non-Muslim leaders of Mecca plotted to assassinate the Holy Prophet Muhammad, peace and blessings be upon him. They ordered the group assigned with this evil task to wait outside the home of the Holy Prophet Muhammad, peace and blessings be upon him, and attack him while he slept. The Holy Prophet Muhammad, peace and blessings be upon him, instructed Ali, may Allah be pleased with him, to take his place in his bed and guaranteed his safety so that he could migrate in secret. When the Holy Prophet Muhammad, peace and blessings be upon him, left his home he recited the Holy Quran and Allah, the Exalted, temporarily took away the sight of the assassins. While walking through them the Holy Prophet Muhammad, peace and blessings be upon him, poured dirt on their heads and left. The assassins only realized what had occurred after the Holy Prophet Muhammad, peace and blessings be upon him, had left the area and when they were informed of what had occurred to them by a passer-by. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 153.

***“And when you recite the Qur’ān, We put between you and those who do not believe in the Hereafter a concealed partition...And when you mention your Lord alone in the Qur’ān, they turn back in aversion.”***

These verses indicate that those who do not truly believe in the hereafter meaning, being held accountable for their deeds, will ignore the Holy Quran as it invites people to preparing for the Day of Judgement. This preparation involves using the blessings one has been given in ways pleasing to Allah, the Exalted, instead of using their blessings according to their desires and the desires of others.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according



to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And when you recite the Qur’ān, We put between you and those who do not believe in the Hereafter a concealed partition...And when you mention your Lord alone in the Qur’ān, they turn back in aversion.”***

These verses indicate that those who do not truly believe in the hereafter meaning, being held accountable for their deeds, will ignore the Holy Quran as it invites people to preparing for the Day of Judgement. This preparation involves using the blessings one has been given in ways pleasing to Allah, the Exalted, instead of using their blessings according to their desires and the desires of others.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and

blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“And when you recite the Qur’ān, We put between you and those who do not believe in the Hereafter a concealed partition...And when you mention your Lord alone in the Qur’ān, they turn back in aversion.”***

These verses indicate that those who do not truly believe in the hereafter meaning, being held accountable for their deeds, will ignore the Holy Quran as it invites people to preparing for the Day of Judgement. This preparation involves using the blessings one has been given in ways pleasing to Allah, the Exalted, instead of using their blessings according to their desires and the desires of others. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it

does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“And when you recite the Qur’ān, We put between you and those who do not believe in the Hereafter a concealed partition. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness...”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between

good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.



## Chapter 17 – Al Isra, Verses 47-48

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن

تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

*“We are most knowing of how they listen to it [the Holy Quran] when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."*

*Look how they strike for you [evil] comparisons; but they have strayed, so they cannot [find] a way.”*

***“We are most knowing of how they listen to it [the Holy Quran] when they listen to you...”***

Even though, the number of preachers has increased over time and accessing information has become easier yet the strength of muslims has only weakened. One of the reasons is that many muslims have adopted a mentality which has hindered them from learning and acting on Islamic knowledge namely, they believe merely listening to Islamic knowledge is good enough to succeed. This is a trap of the Devil and completely contradicts the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. They not only listened to religious knowledge but they fully intended and fulfilled this intention by acting on the knowledge they heard. Failing to act in this way has caused the faith of muslims to weaken. It is the reason why some muslims have spent decades attending religious gatherings and talks yet have not changed for the better at all. The danger of this attitude is that eventually people will fall lower by believing that they can simply declare Islam with their tongues without the need to listen or act on religious teachings. Muslims will be left with ignorance as their guide which will only lead them to destruction.

***“We are most knowing of how they listen to it [the Holy Quran] when they listen to you...”***

Listening correctly to the word of Allah, the Exalted, is the only way one can correctly adhere to its teachings. It is important to understand the difference between hearing and listening. Hearing is simply acknowledging a sound with one's mind even if they fail to make sense of the noise. For example, a person may hear someone shouting at them from a great distance but they will not be able to understand what they are saying. Whereas, listening involves hearing a sound and understanding it so that one's behaviour changes. For example, a person giving a specific verbal instruction to another who responds appropriately after hearing and understanding the instructions.

Muslims need to hear the word of Allah, the Exalted, and strive to understand it so that it affects their behaviour in a positive way. Unfortunately, many Muslims have failed to live up to this in respect to the Holy Quran as they are good at hearing the recitation of the Holy Quran but fail to correctly listen to it which involves understanding and acting on its teachings.

To conclude, simply hearing the word of Allah, the Exalted, is not good enough to obtain success one must strive to instead truly listen to it.

***“...and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic.””***

This verse is connected to chapter 4 An Nisa, verse 114:

*“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”*

In this verse Allah, the exalted, explains how people should conduct themselves when conversing with others so that they derive benefit for themselves and others. The first is that when muslims gather they should discuss how to benefit others which encompasses charity in the form of wealth and physical aid. If a muslim is not in a position to help a needy person then this is an excellent way of gaining reward equal to actually helping them. A Hadith found in Sahih Muslim, number 6800, advises that the one who inspires someone else towards good will be rewarded as if they performed the good action themselves. If one cannot aid someone in difficulty or inspire another to fulfill this task they can at least encourage others to supplicate for the one in need. Supplication for an absent person causes the Angels to pray for the supplicator. This has been advised in a Hadith found in Sunan Abu Dawud, number 1534. This mentality can inspire the group to visit the needy person which provides them with emotional support. This has a powerful psychological impact and provides them with a new mode of strength when dealing with their hardship. The important thing to note is that when one mentions the situation of a needy

person their intention must be to aid them in their hour of need. It should never be for the sake of passing time and making them a target of ridicule.

The second way to gain blessings is when one converses about anything lawful that will provide benefit to someone in this world or the next. This aspect includes advising others to do good and refrain from evil in every aspect of their life.

The third aspect mentioned in this verse involves conversing with others with a constructive mindset which brings people together in a positive way instead of possessing a destructive mindset which causes divisions within society. If a person cannot bring people together in a loving way then the minimum they can do is not cause divisions amongst them. Even this is recorded as a good deed when done for the pleasure of Allah, the Exalted. This has been indicated in a Hadith found in Sahih Bukhari, number 2518.

In fact, a Hadith found in Sunan Abu Dawud, number 4919, advises that reconciling between two opposing muslims for the pleasure of Allah, the Exalted, is superior to voluntary prayer and fasting. Every good thing found within society was the outcome of this pious attitude such as the construction of schools, hospitals and Mosques.

But it is important to note, that a muslim will only obtain the great reward mentioned in this verse when they perform the righteous deeds for the

pleasure of Allah, the Exalted. Each person will be rewarded based on their intention not just their physical action. This is confirmed in a Hadith found in Sahih Bukhari, number 1. The insincere muslim will find that on Judgment Day they will be told to gain their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

***“We are most knowing of how they listen to it [the Holy Quran] when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic." Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.”***

Even though many of the non-Muslims understood and believed in the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, yet they rejected and violently opposed him out of sheer stubbornness and envy. For example, a non-Muslim leader of Mecca, Walid Bin Mughira, once listened to the Holy Quran from the Holy Prophet Muhammad, peace and blessings be upon him, and was visibly impressed by it. As he was a master in Arabic poetry he knew that the Holy Quran was not poetry and instead believed it was special and unique. He even admitted that the Holy Prophet Muhammad, peace and blessings be upon him, was extremely graceful and had achieved greater intellectual and moral heights than anyone else. This he admitted privately to Abu Jahl, another non-Muslim leader of Mecca. Abu Jahl insisted that Walid Bin Mughira publicly denounce Islam and the Holy Prophet Muhammad, peace and blessings be upon him. Instead of admitting the truth his stubbornness and envy encouraged him to publicly accuse the Holy Prophet Muhammad, peace and blessings be upon him, of sorcery. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 361.

***“We are most knowing of how they listen to it [the Holy Quran] when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic." Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.”***

One of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned



them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*

***“We are most knowing of how they listen to it [the Holy Quran] when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic." Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.”***

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him. When one takes up this important duty they must be prepared to face many hardships caused by others including their own relatives. The Holy Prophets, peace be upon them, are the most beloved to Allah, the Exalted, yet they encountered countless difficulties from their nations. One only needs to study the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, to observe this fact. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once declared in a Hadith found in Jami At Tirmidhi, number 2472, that no one in creation had been persecuted in the path of Allah, the Exalted, more than him.

In cases like this one's response to the bad attitude of others should be educated, respectful and gentle. An example of this is found in chapter 19 Maryam, verses 46-47:

*"[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time." [Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."*

Here the kind and respectful response of the Holy Prophet Ibrahim, peace be upon him, to the harsh attitude of his elder is discussed.

In most cases, a person must possess a character flaw if they claim to get along with everyone. Due to the differences within the members of society a person will never get along with everyone. They will always be one or more that disagree with their mentality, life style and advice. This diversity will lead to tension and occasionally problems. But if a person is liked by everyone then in most cases it shows they have adopted the mentality of the hypocrites by being two-faced. If the Holy Prophets, peace be upon them, were not loved by all how can a normal person achieve this status? This is the reason one should not believe in propaganda as the group that were mistreated the most in this way were the Holy Prophets, peace be upon them. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4023.

For example, the Holy Prophet Mosa, peace be upon him, was once falsely accused of illegal relations by a shameless woman. She was enticed into slandering him by the enemy of Allah, the Exalted, Quraon. When she accused the Holy Prophet Mosa, peace be upon him, publically during a religious gathering he interrogated her. When she observed his reaction she immediately retracted her accusation and admitted the truth. As a

result Allah, the Exalted, destroyed Quraon by commanding the Earth to swallow him and his great treasury. This incident has been recorded in Imam Dhahabi's, The Major Sins, Pages 166-167. Chapter 28 Al Qasas, verse 81:

*“And We caused the earth to swallow him and his home...”*

The Holy Prophets, peace be upon them, were slandered on many occasions but they remained steadfast on their mission until they were granted victory by Allah, the Exalted. When Allah, the Exalted, decides to complete a task like aiding the one who spreads the true word of faith the entire creation combined cannot stop Him.

Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.

## Chapter 17 – Al Isra, Verses 49-52

وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفْنًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

﴿٥٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ

أَوَّلَ مَرَّةٍ فَسَيَنْغَضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ

يَكُونَ قَرِيبًا ﴿٥١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

*"And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"*

*Say, "Be you stones or iron.*

*Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon.*

*On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."*

***“And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?" Say, "Be you stones or iron. Or [any] creation of that which is great within your breasts." ...”***

Logically speaking, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...And they will say, "Who will restore [resurrect] us?" Say, "He who brought you forth the first time."...”***

When Allah, the Exalted, created mankind from nothing, resurrecting them from dust and bones will be easier for Him.

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.



The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“...And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you [mockingly]...”***

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Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.

***“...and [they] say, "When is that [Judgement Day]?" Say, "Perhaps it will be soon...and [you will] think that you had not remained [in the world] except for a little."”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number

6748. It is strange how a person will dedicate 40 years of their life saving for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“...and [they] say, "When is that [Judgement Day]?" Say, "Perhaps it will be soon...and [you will] think that you had not remained [in the world] except for a little.””***

It is strange that even though people believe they can die at any moment yet the vast majority behave as if they will live a long life. Some dedicate their efforts to this material world to such a degree that even if they were guaranteed a long life they could not exert any more effort for the sake of the material world. Unfortunately, muslims delay preparing for the hereafter believing they can do it in the future. They often keep delaying this preparation until they suddenly encounter death unprepared.

It is important for muslims to understand that no matter how long they live life goes by in a flash. So they should take every opportunity they have in order to prepare for the eternal hereafter. This does not mean they should abandon the world completely. It means they should prioritize preparing for the hereafter by only taking what they need from the material world in order to fulfil their necessities and responsibilities according to the commands of Allah, the Exalted. This attitude will allow them to enjoy the lawful pleasures of this world and prepare adequately for the next one also. A muslim only fails preparing for the hereafter correctly because of their pursuit of the excess of this material world, not by striving to fulfil their necessities and responsibilities.

A muslim should remember the Hadith found in Sahih Muslim, number 7424, which warns that only a person's deeds will accompany them in their grave while their family and wealth abandons them at this crucial moment.



Therefore, a muslim should give priority to the thing which will aid them in their moment of need.

Muslims should not delay preparing for the hereafter otherwise they may well encounter death suddenly while unprepared as death does not come at a particular age or time. If they fail to prepare they will be left with nothing but regrets at a time when regrets will not benefit them. Chapter 89 Al Fajr, verse 23:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?”*

***“...and [they] say, "When is that [Judgement Day]?" Say, "Perhaps it will be soon...and [you will] think that you had not remained [in the world] except for a little.””***

When people, irrespective of their faith, go on holiday they only pack the things they need and maybe a little extra but they try to avoid over packing. Even the amount of money they take with them they limit in respect to their stay abroad. When they arrive they often stay in a hotel which usually has the main necessities of living with a few extras. If they believe they will never return to the same destination in the future they will never buy a house as they will claim they stay is short and they will not return. They do not get a job during their holiday claiming that they stay is short so they do not need to earn more money. They do not get married nor have children claiming the holiday destination is not their homeland where they would get married and have children. Generally speaking, this is the attitude and mind-set of holiday makers.

It is strange how muslims truly believe they will depart from this world soon meaning, they stay in the world is temporary just like being on holiday, and they believe their stay in the hereafter will be permanent yet, they do not adequately prepare for it. If they truly realised the short time they have, similarly to a holiday, they would not dedicate too much effort on their homes and instead be content with a simple home just like the traveller who is content with a simple hotel. So in reality, this world is like the holiday destination in the example yet, muslims do not treat it like one. Instead, they dedicate the majority of their efforts in beautifying their world while neglecting the eternal hereafter. It is sometimes hard to believe some muslims actually believe in the permanent hereafter when one observes the amount of effort they dedicate to the temporal world. Muslims should

therefore strive in preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience while being pleased with obtaining and utilising the necessities of this world. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to live in this world as travellers in a Hadith found in Sahih Bukhari, number 6416. They should not take this world as a permanent home and instead treat it like a holiday destination.

***“...and [they] say, "When is that [Judgement Day]?" Say, "...On the Day He will call you and you will respond with praise of Him..."”***

All will praise Allah, the Exalted, as they will truly realise that there is none worthy of worship except Him.

The trumpet blast will lead to the death of the creation. This has been confirmed in a Hadith found in Sahih Muslim, number 7381. The important thing to learn is that this is a call which no one can or will reject responding to. It will lead to the resurrection and final judgment. Therefore, muslims should respond to the call of Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, through sincere obedience by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 8 An Anfal, verse 24:

*“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life...”*

Whoever responds to this call in this world will find the final call easy to endure and respond to. Whereas, the one who lives heedless to the call of Allah, the Exalted, in this world will not find peace in it and they will be forced to answer the call of the trumpet which will be a great burden for them to endure and respond to. A person can only ignore the call of Allah, the Exalted, for so long as the final call will occur, sooner or later, and no one will be able to avoid or ignore it. If this is inevitable it makes

sense that one respond to it now, today, instead of living in heedlessness. If one hears the trumpet blast while heedless no action or regret will benefit them and what comes after for this person will be even more terrifying.

***“...and [they] say, "When is that [Judgement Day]?" Say, "...On the Day He will call you and you will respond with praise of Him..."”***

All will praise Allah, the Exalted, as they will truly realise that there is none worthy of worship except Him.

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.

## Chapter 17 – Al Isra, Verse 53

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ

كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

*“And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.”*



***“And tell My servants to say that which is best...”***

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from

assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

***“And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them...”***

In a Hadith found in Sunan Abu Dawud, number 4992, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that speaking about everything one hears to others is enough to make them sinful.

It is important to note, one should firstly ensure they only listen to lawful speech as actively participating in a conversation which involves sinful speech will negatively affect them in both worlds. A muslim should try to avoid conversations involving vain and useless speech as this often leads to sinful speech and is a waste of one's precious time which will be a great regret for them on Judgment Day.

Secondly, they should ensure that they do not relate everything they hear to others as this can easily lead to backbiting and slandering which are major sins. It also often leads to fractured and broken relationships especially, amongst relatives. A muslim should only relate things they hear if they can avoid sins and if the information is beneficial to others. In addition, the information they pass on must be verified and authentic as conveying things which are not verified contradicts the command of the Holy Quran. A muslim who intends to benefit people may well harm them by acting in this manner. Chapter 49 Al Hujurat, verse 6:

*“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”*

Just like a muslim would not like most of the things they discuss to be spread to others they should not treat what others say in this manner either.

***“And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them...”***

In a Hadith found in Sahih Muslim, number 6593, the Holy Prophet Muhammad, peace and blessings be upon him, explained the meaning of backbiting and slander.

Backbiting is when one criticizes someone behind their back in a way which would be displeasing to them even though it is the truth. Whereas, slander is similar to backbiting except that the statement is not true. These sins mainly involve speech but can include other things, such as using hand signals. These are major sins and backbiting has been compared to eating the flesh of a dead corpse in the Holy Quran. Chapter 49 Al Hujurat, verse 12:

*“...And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it...”*

It is important to understand that these sins are worse than most of the sins which are between a person and Allah, the Exalted. This is because the sins between a person and Allah, the Exalted, will be forgiven by Him if the sinner sincerely repents. But Allah, the Exalted, will not forgive a backbiter or a slanderer until their victim forgives them first. If they do not then on Judgment day the good deeds of the backbiter/slanderer will be given to

their victim as compensation and if needed the sins of the victim will be given to their backbiter/slanderer until justice is established. This may well cause the backbiter/slanderer to be hurled into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

The only times backbiting is lawful is if one is warning and protecting another person of harm or if a person is resolving a complaint against another with a third party, such as a legal case.

One should avoid backbiting and slandering by firstly gaining knowledge on the evil consequences of these major sins. Secondly, a person should only utter words which they would happily say in front of the person full well knowing they would not take it in an offensive way. Thirdly, a muslim should only utter words about another if they would not mind someone else saying those or similar words about them. Meaning, they should talk about others how they want people to talk about them. Finally, a muslim should concentrate on fixing their own faults and when done sincerely it will prevent them from backbiting and slandering others.

***“And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them...”***

This includes speaking about things which do not concern a person. A person who adopts this attitude will be deprived of their precious time. Everything can be bought except more time. Wasting time will be a great regret for a person in the hereafter when they observe the reward of those who utilized their time correctly. Even though, some things uttered by a person who does not mind their business is not sinful it is obvious they have lost out on using their time in a more productive way. This is the reason why the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan Ibn Majah, number 3976, that a person cannot perfect their Islam until they stay away from things which do not concern them.

The definition of speaking about something that does not concern a person is if a person chose to remain silent from this type of speech they will not be sinful nor cause any harm by their silence.

In reality, a person should not even speak about things which concern them unless it is at an appropriate time and place. Ignoring this advice only leads to trouble for the speaker and others.

Asking questions about things which do not concern one is a common problem found in society today. People often enquire about these sort of things and force others who desire to keep things private to either lie, avoid answering directly through trickery or they ignore them which comes across rude. A muslim should be more considerate and only enquire about general things which do concern them.

Those who dedicate their speech to things which do not concern them will be deprived of speaking about things which do concern them. And those who truly direct their efforts on things which concern them will not find time to speak about things which do not concern them. The latter are the successful who utilized their tongue in the correct way.

If one truly reflected on all the arguments they have had they will realise the majority of them was caused by someone speaking about something which did not concern them. Imagine how many arguments could be avoided just by avoiding this attitude?



***“And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them...”***

This verse is connected to chapter 4 An Nisa, verse 114:

*“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”*

In this verse Allah, the exalted, explains how people should conduct themselves when conversing with others so that they derive benefit for themselves and others. The first is that when muslims gather they should discuss how to benefit others which encompasses charity in the form of wealth and physical aid. If a muslim is not in a position to help a needy person then this is an excellent way of gaining reward equal to actually helping them. A Hadith found in Sahih Muslim, number 6800, advises that the one who inspires someone else towards good will be rewarded as if they performed the good action themselves. If one cannot aid someone in difficulty or inspire another to fulfill this task they can at least encourage others to supplicate for the one in need. Supplication for an absent person causes the Angels to pray for the supplicator. This has been advised in a Hadith found in Sunan Abu Dawud, number 1534. This mentality can inspire the group to visit the needy person which provides them with emotional support. This has a powerful psychological impact and provides them with a new mode of strength when dealing with their hardship. The important thing to note is that when one mentions the situation of a needy

person their intention must be to aid them in their hour of need. It should never be for the sake of passing time and making them a target of ridicule.

The second way to gain blessings is when one converses about anything lawful that will provide benefit to someone in this world or the next. This aspect includes advising others to do good and refrain from evil in every aspect of their life.

The third aspect mentioned in this verse involves conversing with others with a constructive mindset which brings people together in a positive way instead of possessing a destructive mindset which causes divisions within society. If a person cannot bring people together in a loving way then the minimum they can do is not cause divisions amongst them. Even this is recorded as a good deed when done for the pleasure of Allah, the Exalted. This has been indicated in a Hadith found in Sahih Bukhari, number 2518.

In fact, a Hadith found in Sunan Abu Dawud, number 4919, advises that reconciling between two opposing muslims for the pleasure of Allah, the Exalted, is superior to voluntary prayer and fasting. Every good thing found within society was the outcome of this pious attitude such as the construction of schools, hospitals and Mosques.

But it is important to note, that a muslim will only obtain the great reward mentioned in this verse when they perform the righteous deeds for the

pleasure of Allah, the Exalted. Each person will be rewarded based on their intention not just their physical action. This is confirmed in a Hadith found in Sahih Bukhari, number 1. The insincere muslim will find that on Judgment Day they will be told to gain their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

***“And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them...”***

In a Hadith found in Jami At Tirmidhi, number 2701, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, loves gentleness in all matters.

This is an important characteristic which must be adopted by all muslims. It should be used in all aspects of one’s life. It is important to understand that being gentle benefits the muslim themselves more than anyone else. Not only will they receive blessings and reward from Allah, the Exalted, and minimize the amount of sins they commit, as a gentle person is less likely to commit sins through their speech and actions, but it benefits them in worldly affairs also. For example, the person who treats their spouse gently will gain more love and respect in return than if they treated their spouse in a harsh manner. Children are more likely to obey and treat their parents with respect when they are treated gently. Colleagues at work are more likely to help the one who is gentle with them. The examples are endless. Only in very rare cases is a harsh attitude required. In most cases, gentle behaviour will be much more effective than a harsh attitude.

The Holy Prophet Muhammad, peace and blessings be upon him, possesses countless good qualities yet, Allah, the exalted, specifically highlighted his gentleness in the Holy Quran as it is a key ingredient required to affect others in a positive way. Chapter 3 Al Imran, verse 159:

*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

A muslim must remember that they will never be better than a Holy Prophet, peace be upon them, nor will the person they interact with be worse than Pharaoh yet, Allah, the Exalted, commanded the Holy Prophet Mosa and the Holy Prophet Haroon, peace be upon them, to deal with Pharaoh in a kind manner. Chapter 20 Taha, verse 44:

*“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”*

Therefore, a muslim should adopt gentleness in all affairs as it leads to much reward and affects others, such as one's family, in a positive way.

***“...Indeed, Satan induces [dissension] among them...”***

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.

***“...Indeed, Satan induces [dissension] among them...”***

All muslims hope that on Judgment Day Allah, the Exalted, will put aside, overlook and forgive their past mistakes and sins. But the strange thing is that most of these same muslims who hope and pray for this do not treat others in the same way. Meaning, they often latch on to the past mistakes of others and use them as weapons against them. This is not referring to those mistakes which have an effect on the present or future. For example, a car accident caused by a driver which physically disables another person is a mistake which will affect the victim in the present and future. This type of mistake is understandably difficult to let go and overlook. But many muslims often latch on to the mistakes of others which do not influence the future in anyway, such as a verbal insult. Even though, the mistake has faded away yet these people insist on reviving and using it against others when the opportunity presents itself. It is a very sad mentality to possess as one should understand that people are not Angels. At the very least a muslim who hopes for Allah, the Exalted, to overlook their past mistakes should overlook the past mistakes of others. Those who refuse to behave in this manner will find that the majority of their relationships are fractured as no relationship is perfect. They will always be a disagreement which can lead to a mistake in every relationship. Therefore, the one who behaves in this manner will end up lonely as their bad mentality causes them to destroy their relationships with others. It is strange that these very people hate to be lonely yet adopt an attitude which drives others away from them. This defies logic and common sense. All people want to be loved and respected while they are alive and after they pass away but this attitude causes the very opposite to occur. While they are alive people become fed up with them and when they die people do not remember them with true affection and love. If they do remember them it is merely out of custom.

Letting the past go does not mean one needs to be overly nice to others but the least one can do is be respectful according to the teachings of Islam. This does not cost anything and requires little effort. One should therefore learn to overlook and let the past mistakes of people go perhaps then Allah, the Exalted, will overlook their past mistakes on the Day of Judgement. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”*

***“...Indeed, Satan induces [dissension] among them...”***

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.



***“...Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.”***

This verse is connected to chapter 29 Al Ankabut, verse 38:

*“...And Satan had made pleasing to them their deeds and averted them from the path...”*

As mentioned in this verse the Devil fools people into committing sins and making wrong decisions by beautifying the incorrect choice for them. This occurs in situations when a person must make a choice between two or more options. It also occurs when the choice is between the lawful and unlawful and even between two lawful options. If the Devil cannot guide someone to a sin then he attempts to guide them to the inferior option, even if it is lawful, hoping it will lead to some sort of a sin, such as a person complaining about life and destiny. The Devil beautifies a choice by causing one to focus on its apparent benefit to such a degree that they lose focus on the bigger picture and the consequences of the choice. An adult then behaves like a child who makes choices without reflecting over the consequences of their actions. This is one of the main reasons why people commit sins. In reality, if one truly reflected on the punishment of sins they would never commit them.

Something which helps in situations like this is to mentally take a step back and assess the options by comparing their long-term benefits and harms. Only when the lawful benefits of something outweighs the harm should a person proceed. The other thing which helps is to deeply reflect on the consequences of the potential options. Some choices might be lawful but if one goes ahead with them it may make their life difficult in the long run. For example, sometimes people rush into marriage with someone they apparently love. They base their decision solely on their feelings instead of reflecting on other more important aspects, for example, if their potential future spouse will make a good life partner or a good parent and if they will help them in their obedience to Allah, the Exalted. Many marriages have ended in divorce because the couple did not reflect on the long term implications of a potential marriage. Many people often claim their spouse was very different before they got married but in most cases they have not changed at all. The truth is that before marriage they did not spend so much time with them so they did not observe certain characteristics which became obvious after marriage.

Some often rush into action and later have regrets as their choice caused them more trouble and in many cases the issue was not a big deal in the first place. This type of action can only be avoided when one reflects on the situation and observes the bigger picture meaning, the wider and long-term implications and consequences of taking a step forward.

One should not only assess if something is lawful or unlawful before making a decision. Even though, this is the most important thing to consider yet, it is not the only thing. As many lawful incorrect choices, which are beautified by the Devil, can lead to trouble further on in life.

To sum up, before making any choice a person must take a step back and reflect deeply over its lawfulness and its potential long-term benefits and harms under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever acts like this will rarely make a wrong choice they later regret.

***“...Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.”***

The Devil tries to convince muslims to always observe those who are worse than them in behaviour in order to justify their lack of striving in the obedience of Allah, the Exalted, and improving their character and behaviour for the better. For example, a muslim who offers their obligatory prayers once in a while will observe someone who does not pray at all in order to make themselves feel better. A thief will look at a murderer and convince themselves stealing is not so bad. The examples are endless. It is very strange how these muslims so easily observe those who appear worse than them in order to justify their lack of effort in obeying Allah, the Exalted, but these same people will not observe those who are in a worse off position than them when they face difficulties. For example, the person who suffers from back pain will not observe the one who is physically disabled so that it prevents them from complaining. This attitude has specifically been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2513.

In addition, if observing those who appear worse in their behaviour does not save one from punishment in a worldly court, such as a thief being pardoned by a judge because there are many murderers in the world, how can one imagine this excuse will hold up in the court of Allah, the Exalted?

Muslims should therefore avoid this trap of the Devil by observing those who appear better than them so that they are inspired to improve their character and behaviour progressively for the pleasure of Allah, the

Exalted. This is what Allah, the Exalted, demands meaning, He does not demand perfection.

***“...Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.”***

It is important to understand that no matter how much religious knowledge one obtains or how much worship and righteous deeds they perform they will never be safe from the attacks and traps of the Devil. This is because the Devil attacks each person according to how much knowledge they possess and how much righteous deeds they perform. For example, he will try to convince the muslim who is strict in offering their obligatory prayers not to offer them in congregation at the Mosque or by convincing them to delay their obligatory prayers beyond their starting times as he knows he will not be able to convince them to completely abandon the obligatory prayers. Whereas, in respect to the muslim who is struggling to establish their obligatory prayers he will attempt to convince them that they are too difficult to establish therefore they should only offer them when they are completely free. He tries to convince those who perform many voluntary righteous deeds not to gain and act on Islamic knowledge in order to improve their character so that they continue to destroy their good deeds through bad characteristics such as, lying and backing.

The Devil aims to prevent a person from a reaching a higher level if he cannot convince them to fall in rank through disobedience to Allah, the Exalted. Therefore, muslims should always be on guard against his attacks and traps by persistently striving to increase in rank, improve their character and avoid acts of disobedience which is all achieved by gaining and acting on Islamic knowledge.

***“...Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.”***

A Hadith found in Sahih Bukhari, number 3294, advises that whichever path the second rightly guided Caliph of Islam, Umar Bin Khataab, may Allah be pleased with him, took the Devil would take a different path, meaning, out of fear of him. One of the reasons why the Devil acted in this way was because he had little influence over Umar Bin Khataab, may Allah be pleased with him. The Devil cannot physically force someone to commit sins. He instead encourages them to do so through whisperings. But in order for them to be effective he requires a person to possess some sort of worldly desire. Then through his whisperings he encourages the growth of this worldly desire until it drives the person to act on it thereby committing a sin. The reason the Devil had little effect on Umar Bin Khataab, may Allah be pleased with him, was because he had removed worldly desires from his heart. His only desires were connected to pleasing Allah, the Exalted. Therefore, if muslims desire to minimise the effect the Devil has on them they should remove unnecessary desires from their heart. This only occurs when one refrains from indulging in the excess and unnecessary aspects of this material world. The more they do this the more these worldly desires will leave their heart until they reach a point where they only desire to please Allah, the Exalted, in all their actions. The Devil will flee from this person as he knows he will have little effect on them. But the more one indulges in the unnecessary aspects of this material world the more worldly desires they will possess and therefore, the more influence the Devil will have over them.

## Chapter 17 – Al Isra, Verses 54-55

رَّبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنْ يَشَاءُ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ

وَكَيْلًا ﴿٥٤﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ

وَعَاثَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

*“Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you over them as a manager.*

*And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].”*



***“Your Lord is most knowing of you...And your Lord is most knowing of whoever is in the heavens and the earth...”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“...If He wills...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

***“...If He wills, He will have mercy upon you...”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

***“...if He wills, He will punish you...”***

Allah, the Exalted, takes revenge on those who oppress His weak servants as they do not possess the power to defend nor avenge themselves.

A muslim who understands this divine name will not oppress the servants of Allah, the Exalted, especially those who appear defenceless as in reality their Protector and Avenger is Allah, the Exalted. Allah, the Exalted, will take revenge for His servants during their lives on Earth and especially on Judgement Day. He will establish justice by forcing the oppressor to hand over their righteous deeds to their victim and if necessary, the victim's sins will be shifted to their oppressor. This may well cause the oppressor to be hurled into Hell. This is confirmed in a Hadith found in Sahih Muslim, number 6579.

A muslim must act on this divine name by taking revenge against their own inner Devil which inspires them towards evil by subjecting it to the strict obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. And a muslim must seek revenge on all things which prevent them from the obedience of Allah, the Exalted, by turning away from them.

***“Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you...”***

This verse indicates the difference between hope in Allah, the Exalted, and wishful thinking.

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for Muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker

will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.



***“...And We have not sent you, [Prophet Muhammad, peace and blessings be upon him], over them as a manager...And We have made some of the prophets exceed others...”***

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“...And We have not sent you, [Prophet Muhammad, peace and blessings be upon him], over them as a manager.”***

It is important for muslims to understand an important point in respect to advising others. It is the duty of muslims to advise others towards good and forbid evil but a muslim should not behave as if they have been put in charge as controllers over others. This attitude only leads to anger and bitterness especially, when others do not follow their advice. It is best for muslims to discharge their duty by advising others but they should avoid stressing over the outcome of their advice meaning, whether the person acts on their advice or not. If Allah, the Exalted, advised the greatest teacher and guide of mankind namely, the Holy Prophet Muhammad, peace and blessings be upon him, not to stress over the outcome in many places of the Holy Quran how can a muslim claim or behave as if they have been put in charge of others. Chapter 88 Al Ghashiyah, verses 21-22:

*“So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”*

The muslim who behaves as a controller will not only become bitter when people fail to follow their advice but it can lead them to giving up advising others which is a duty on all muslims according to their ability.

In addition, this attitude will also cause muslims to neglect themselves and their own duties as they are too busy concerning themselves with the duties of others. Therefore, muslims should remain firm in commanding good and forbidding evil but refrain from observing and bothering about the outcome of their advice.

***“...And We have not sent you, [Prophet Muhammad, peace and blessings be upon him], over them as a manager.”***

As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between to lawful worldly options a muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themselves to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themselves always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

***“...And We have not sent you, [Prophet Muhammad, peace and blessings be upon him], over them as a manager.”***

Even though commanding good and forbidding evil is an important duty on each muslim yet they will encounter people who do not seem to listen nor act on the advice given to them. This is quite obvious especially in this day and age. In cases like this it is best not to give up but to consider changing one's technique. Advising others through words is one way of commanding good and forbidding evil but a better way is to advise others through one's actions. The Holy Prophet Muhammad, peace and blessings be upon him, was the greatest teacher as he advised others through his words and actions. This leading by example technique is important to adopt as it is more likely to affect others in a positive way. But those who still fail to accept this technique of commanding good and forbidding evil should be left alone. One should continue showing a practical example but perhaps take a step back from verbally advising them as continuously advising others who do not pay attention can cause both parties to become irritated and angered. This contradicts the very attitude a muslim should possess when they advise others towards good. It is a sad truth that one should not bother verbally imposing themself on people who do not care what they have to say. But they should continue advising others through their actions. In this way one not only helps themself by refining their own character but also fulfils their duty in commanding good and forbidding evil. Chapter 31 Luqman, verse 17:

*“...enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve.”*

***“...And We have not sent you, [Prophet Muhammad, peace and blessings be upon him], over them as a manager.”***

The Holy Quran teaches mankind that certain people are so drowned in the material world no advice will penetrate their veiled hearts. The Holy Quran describes how this group of people possesses hearts harder than rocks. Chapter 2 Al Baqarah, verse 74:

*“Then your hearts became hardened after that, being like stones or even harder...”*

At this point those who desire to spread the word of Islam should separate from this type of person and instead concentrate on others. But it is important to note, even in this case a muslim should always demonstrate good character towards the sinful as they can repent at anytime. Chapter 25 Al Furqan, verse 63:

*“...and when the ignorant address them [harshly], they say [words of] peace.”*

Similarly, in another verse of the Holy Quran Allah, the Exalted, advises that when a limit is reached it is best to separate and leave the stubborn

and misguided people to their false beliefs. A day will undoubtedly come when Allah, the Exalted, will inform mankind who was rightly guided and who was lost in darkness. Chapter 28 Al Qasas, verse 55:

*“And when they hear ill speech, they turn away from it and say, “For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.””*

Muslims should never get depressed and confused when their good advice does not affect others. In some cases, these people are drowned in sins to such an extent their heart becomes veiled. This veil prevents the good advice affecting them in a positive way. A Hadith found in Sunan Ibn Majah, number 4244, explains how a sin causes a black spot to be etched onto the spiritual heart. The more one sins the more their spiritual heart becomes engrossed by this darkness. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

This is similar to another verse where Allah, the Exalted, declares that their ears, eyes and hearts have been veiled from the truth and they therefore cannot be guided to the truth. Chapter 2 Al Baqarah, verse 7:



*“Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil...”*

The fault does not lie with the message of Islam but in the hearts of the misguided. Just like the fault lies in the eyes of a blind person and not the bright Sun. Unfortunately, this stubborn attitude has become a widespread problem within society. Some of these people believe in Islam yet have closed their hearts and minds to the teachings of the Holy Quran and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. They refuse to accept any good advice which would benefit them in both worlds.

Those who choose to spread the word of Islam should understand that there are two types of mind-sets people can adopt. The first is when someone makes their mind up beforehand about an issue and then searches and accepts only those things which support their predetermined belief. Whereas, the correct attitude is to live with an open mind by searching and accepting strong evidence regarding different issues. The first mentality will only cause problems from a personal level right up to a national level. Unfortunately, this is how some aspects of the media work. They predetermine the information they would like to publish, find bits of weak supporting evidence and then blow it out of proportion for the world to see. Those spreading the word of Islam should avoid the first type of people and instead concentrate on inviting the second group towards the truth.

***“...And We have made some of the prophets exceed others...”***

During the Heavenly Journey a white beast called Al Buraq was brought to the Holy Prophet Muhammad, peace and blessings be upon him, to ride on. The Holy Prophet Muhammad, peace and blessings be upon him, and the Angel Jibrael, peace be upon him, then set off. Eventually they reached Masjid Al Aqsa where all the Holy Prophets, peace be upon them, were assembled. The Angel Jibrael, peace be upon him, brought the Holy Prophet Muhammad, peace and blessings be upon him, forward to lead them all in prayer. This has been discussed in a Hadith found in Sunan An Nasai, number 451.

The fact that the Holy Prophet Muhammad, peace and blessings be upon him, led the prayer indicates his superiority as the greatest role model for all of humanity.

If one turns the pages of history they will observe many people who achieved great worldly success and in some cases benefited mankind yet, they will also observe at least one thing which taints their achievements. But if one observes the life of the Holy Prophet Muhammad, peace and blessings be upon him, they will observe nothing except success and countless things which benefit mankind. Even though, there are people who falsely criticise the Holy Prophet Muhammad, peace and blessings be upon him, it is quite evident from his highly accurate and detailed biography which has been verified by reliable Muslim and non-Muslim historians that this criticism is based on nothing but falsehood. This is why Muslims must put aside all role models and instead study and adopt the flawless

character of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the only way to achieve real untainted success in both one's worldly and religious life. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

There is no goal greater than this in this world. In fact, this is what people irrespective of their faith strive to achieve. And Allah, the Exalted, has placed all of it in the footsteps of his Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

It is simple, if a person desires worldly and religious success they should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. But if they choose a path other than his whatever tainted success they achieve will eventually become a burden for them and it may lead to a punishment on a Great Day.

***“...and to David We gave the book [of Psalms].”***

The purpose of sending divine revelation is for it to be sincerely obeyed and followed.

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.

## Chapter 17 – Al Isra, Verses 56-57

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا

تَحْوِيلًا ﴿٥٦﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ

رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

*“Say, “Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else].”*

*Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.”*

***“Say, “Invoke those you have claimed [as gods and helpers] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else].””***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain



some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

***“Say, “Invoke those you have claimed [as gods and helpers] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else].””***

When some face difficulties instead of firstly observing themselves and their behaviour to assess whether they need to change for the better and remain steadfast on the obedience of Allah, the Exalted, patiently waiting for relief they instead turn to uneducated and inexperienced people who claim to fix worldly things through spiritual means. These people only cause a muslim to adopt an illness which is far worse than their initial problem namely, paranoia. These people convince muslims that their problems have either been caused by supernatural creatures, such as jinns, or by black magic which someone has used against them. Even though jinns do exist it is very rare for them to affect people in their worldly matters. This incorrect advice causes muslims to become severely paranoid and superstitious over petty things and it even causes them to grow suspicious over their friends and relatives. This only leads to enmity and fractured relationships. This attitude will also damage one's faith in Allah, the Exalted, as they will be advised in many cases to do things which are not advised in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

It is important for muslims to strengthen their faith through gaining and acting on Islamic knowledge. This will prevent them turning to such foolish people who cannot even fix their own problems let alone fix the problems of others. Strong faith will prevent paranoia affecting them as they will fully rely on Allah, the Exalted, in all situations. Strong faith allows a muslim to understand that even if the entire creation desired to harm them they will not be able to do so unless Allah, the Exalted, allowed it. Similarly, the

entire creation cannot benefit them unless Allah, the Exalted, wills it. And every case and situation only occurs according to a set and unchangeable plan namely, destiny. This has been advised throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, such as the far reaching Hadith found in Jami At Tirmidhi, number 2516.

To conclude, a muslim when encountering a problem should firstly assess their own behaviour and rectify it if necessary and then remain obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and avoid further problems in the form of paranoia by avoiding people who claim to fix worldly problems in spiritual ways.

***“Those whom they invoke seek means of access to their Lord,  
[striving as to] which of them would be nearest...”***

This refers to the true servants of Allah, the Exalted, who were and are ignorantly worshipped and called upon by people to aid them, such as the Angels, the Holy Prophet Eesa, peace be upon him, etc.

This verse therefore teaches people not to invoke others instead of Allah, the Exalted, and instead to follow in the footsteps of these true servants of Allah, the Exalted, by sincerely obeying Him.

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.

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[striving as to] which of them would be nearest...”***

This refers to the true servants of Allah, the Exalted, who were and are ignorantly worshipped and called upon by people to aid them, such as the Angels, the Holy Prophet Eesa, peace be upon him, etc.

This verse therefore teaches people not to invoke others instead of Allah, the Exalted, and instead to follow in the footsteps of these true servants of Allah, the Exalted, by sincerely obeying Him.

In a divine Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 6502, Allah, the Exalted, declares that a muslim can only draw close to Him through fulfilling their obligatory duties. And they can achieve the love of Allah, the Exalted, through voluntary righteous deeds.

This description splits the servants of Allah, the Exalted, into two categories. The first group draws near to Allah, the Exalted, by fulfilling their obligatory duties in respect to Allah, the Exalted, such as the obligatory prayer, and in respect to people, such as the obligatory charity. This can be summed up by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with destiny.

The second category of those who are brought near to Allah, the Exalted, are superior to the first group as they not only fulfil their obligatory duties but strive in voluntary righteous deeds. This clearly shows that this is the only path to the proximity of Allah, the Exalted. Whoever takes a path other than this will not achieve this vital goal. This completely rejects the concept of obtaining sainthood without striving in obedience to Allah, the Exalted. The person who claims this is simply a liar. The Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Sahih Muslim, number 4094, that when the spiritual heart is pure the rest of the body becomes pure. This leads to righteous deeds. So if a person does not perform righteous deeds, such as their obligatory duties, then their body is impure which means their spiritual heart is impure as well. This person can never reach the proximity of Allah, the Exalted.

It is important to note, the greatest voluntary righteous deeds one can perform are those based on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Anyone who chooses to perform voluntary righteous deeds not based on his traditions has been fooled by the Devil as no path will take one close to Allah, the Exalted, except the path and actions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins....”*

The pious muslims who belong in the second higher group are also those who avoid unnecessary things of this material world. This attitude aids them in focusing their efforts on performing voluntary righteous deeds. It is this group who have perfected their faith by loving, hating, giving and withholding all for the sake of Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.



***“Those whom they invoke seek means of access to their Lord,  
[striving as to] which of them would be nearest...”***

This refers to the true servants of Allah, the Exalted, who were and are ignorantly worshipped and called upon by people to aid them, such as the Angels, the Holy Prophet Eesa, peace be upon him, etc.

This verse therefore teaches people not to invoke others instead of Allah, the Exalted, and instead to follow in the footsteps of these true servants of Allah, the Exalted, by sincerely obeying Him. Seeking means of access to Allah, the Exalted, involves using the blessings one has been granted in ways pleasing to Him.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“Those whom they invoke seek means of access to their Lord,  
[striving as to] which of them would be nearest...”***

This refers to the true servants of Allah, the Exalted, who were and are ignorantly worshipped and called upon by people to aid them, such as the Angels, the Holy Prophet Eesa, peace be upon him, etc.

This verse therefore teaches people not to invoke others instead of Allah, the Exalted, and instead to follow in the footsteps of these true servants of Allah, the Exalted, by sincerely obeying Him. Seeking means of access to Allah, the Exalted, involves using the blessings one has been granted in ways pleasing to Him. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the

Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“Those whom they invoke seek means of access to their Lord...and they hope for His mercy and fear His punishment...”***

This refers to the true servants of Allah, the Exalted, who were and are ignorantly worshipped and called upon by people to aid them, such as the Angels, the Holy Prophet Eesa, peace be upon him, etc.

This verse therefore teaches people not to invoke others instead of Allah, the Exalted, and instead to follow in the footsteps of these true servants of Allah, the Exalted, by sincerely obeying Him. An aspect of this is adopting true hope in Allah, the Exalted, and avoiding wishful thinking.

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He acts and treats His servant according to their perception of Him. This means if a muslim has good thoughts and expects good from Allah, the Exalted, He in turn will not disappoint them. Similarly, if a person harbours negative thoughts about Allah, the Exalted, such as believing they will not be forgiven then Allah, the Exalted, may act according to their belief.

It is important to note, there is a vast difference between true hope in Allah, the Exalted, which this Hadith refers to and wishful thinking. Wishful thinking is when one fails to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing

destiny with patience and then expects Allah, the Exalted, to forgive them. This is not true hope it is merely wishful thinking. This is like a farmer who fails to plant any seeds, fails to water their crop and still hopes to reap a large harvest. True hope is when one strives to obey Allah, the Exalted, and whenever they slip up they sincerely repent and then hope for the mercy and forgiveness of Allah, the Exalted. This is like a farmer who plants seeds, waters their crop, dedicates effort to keeping the crop healthy and then hopes for a large harvest. The Holy Prophet Muhammad, peace and blessings be upon him, has summarised this explanation in a Hadith found in Jami At Tirmidhi, number 2459.

Generally speaking, a muslim should harbour more fear of Allah, the Exalted, during their life as it prevents sins which is superior to hope which inspires one to perform righteous deeds especially, the voluntary type. But during periods of illness and difficulty and especially at the time of death a muslim should have nothing but hope in the mercy of Allah, the Exalted, even if they have spent their life disobeying Him as this has specifically been commanded by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877.

***“...Indeed, the punishment of your Lord is ever feared.”***

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.



***“...Indeed, the punishment of your Lord is ever feared.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“...Indeed, the punishment of your Lord is ever feared.”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

## Chapter 17 – Al Isra, Verse 58

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا  
عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

*“And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.”*

***“And there is no city but that We will destroy it before the Day of Resurrection...That has ever been in the Register inscribed.”***

As the outcome of all worldly things is turning into dust then a muslim must strive to make use of these worldly blessings before this occurs. Chapter 18 Al Kahf, verses 7-8:

*“Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed. And indeed, We will make that which is upon it [into] a barren ground.”*

As indicated by these verses, this involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and

metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

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This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

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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.

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Reflect on these two paths for a moment and then decide which one should be preferred and chosen.

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It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“And there is no city but that We will...punish it with a severe punishment. That has ever been in the Register inscribed.”***

A Hadith found in Sunan Ibn Majah, number 4019, warns that when the general public cheats each other financially Allah, the Exalted, punishes them by appointing oppressive leaders over them. One aspect of this oppression is corruption which causes the general public great distress. The same Hadith warns that when the general public break their covenant of sincere obedience to Allah, the Exalted, then they will be overpowered by their enemies who will illegally confiscate their wealth and property from them. Again, this is an aspect of corruption where people of influence, such as government officials, freely take the belongings of others without any fear of the consequences. When the general public becomes corrupt then their leaders and other people in influential social positions are inspired to act in the same way believing this behaviour is accepted by the general public. This leads to corruption on a national level. But if the general public obeyed Allah, the Exalted, and avoided mistreating others through corruption then their leaders and those in an influential social position would not dare act in a corrupt way full well knowing the general public would not stand for it. And according to the Hadith quoted earlier, if the general public remain obedient to Allah, the Exalted, He would protect them from corrupt officials by appointing people into influential positions who are just in their affairs.

Instead of taking the immature path of blaming others for the widespread corruption observed in the world Muslims should truly reflect on their own behaviour and if necessary adjust their attitude. Otherwise, corruption in society will only increase with the passing of time. No one should believe that as they are not in an influential social position they have no effect on

the corruption which occurs in society. As proven by this discussion corruption occurs because of the negative behaviour of the general public and it therefore can only be removed by the good behaviour of the general public. Chapter 13 Ar Ra'd, verse 11:

*“...Indeed, Allah will not change the condition of a people until they change what is in themselves...”*

***“And there is no city but that We will...punish it with a severe punishment. That has ever been in the Register inscribed.”***

If muslims desire to escape divine punishment in both worlds they must practically fear Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience and adopt true gratitude. Chapter 4 An Nisa, verse 147:

*“What would Allah do with [i.e., gain from] your punishment if you are grateful and believe?...”*

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.

***“...That has ever been in the Register inscribed.”***

This refers to the Preserved Tablet which has the divine decrees of Allah, the Exalted, recorded on them.

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, "Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the

Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

## Chapter 17 – Al Isra, Verse 59

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَعَٰثِنَا ثَمُودَ

الْنَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

*“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”*

***“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”***

The non-Muslims of Mecca once asked the Holy Prophet Muhammad, peace and blessings be upon him, to turn a mountain in Mecca, Mount Safa, into gold for them and to move away the mountains so that they could grow crops. He was told by Allah, the Exalted, that it was up to him to decide whether to give respite and ignore their foolish request or if he desired Allah, the Exalted, would fulfill their request. But if they disbelieved in Islam after that they would be completely destroyed just like the previous nations who rejected the open signs of Allah, the Exalted, were completely destroyed. The Holy Prophet Muhammad, peace and blessings be upon him, chose to give them respite and ignore their foolish requests as he knew that they would still disbelieve after. Allah, the Exalted, then revealed the main verse under discussion. This has been discussed in Imam Al Wahidi's, *Asbab Al Nuzul*, 17:59, Page 104.

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The Muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a Muslim. A Muslim should use this delay in order to repent and hasten towards good deeds.

A Muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”***

The non-muslims of Mecca made foolish requests in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another



advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

Muslims must therefore must concentrate on the two greatest signs of Allah, the Exalted, by sincerely obeying and following them and not neglect them just like the non-muslims of Mecca did.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him.

Sincerity towards the Holy Quran includes having deep respect and love for the words of Allah, the Exalted. This sincerity is proven when one fulfils the three aspects of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and teacher. The final aspect is to act on the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted. The sincere muslim gives priority to acting on its teachings over acting on their desires which contradict the Holy Quran. Modelling one's character on the Holy Quran is the sign of true sincerity towards the book of Allah, the Exalted. This is the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, which is confirmed in a Hadith found in Sunan Abu Dawud, number 1342.

The next thing mentioned in the main Hadith under discussion is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“...And We send not the signs except as a warning.”***

Generally speaking, it is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*“...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.””*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

***“...And We send not the signs except as a warning.”***

Generally speaking, it is important for a muslim to understand a key truth namely, nothing in creation occurs without a wise reason even if people do not observe this wisdom immediately. A muslim should treat everything which occurs, whether they are in times of ease or difficulty, as a message in a bottle. They should not get too caught up in assessing and examining the bottle as it is merely a messenger which delivers the important message. This occurs when muslims either exult over the good things which occur thereby becoming heedless to the message within the good thing. Or they become grieved during difficulties thereby becoming too distracted to understand the message within the difficulty. They should instead concentrate on following the advice of the Holy Quran and approach each situation in a balanced way. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not prohibit being happy or sad in different situations as this is a part of human nature. But it advises a balanced approach whereby one avoids extreme emotions namely, exultant which is excessive happiness or grief which is excessive sadness. This balanced approach will allow one to focus their mind on the more important message inside the bottle meaning, inside the situation whether it is a situation of ease or difficulty. Through assessing, understanding and acting on the hidden message a muslim can improve their worldly and religious life for the better. Sometimes the message will be a wakeup call to turn back to Allah, the

Exalted, before their time runs out. Sometimes it will be a way of raising their rank. Other times a way of erasing their sins and sometimes a reminder not to attach themselves to the temporal material world and the things in it. Without this assessment one will merely journey through events without improving their worldly or religious life.

## Chapter 17 – Al Isra, Verse 60

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا  
فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحِيفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا

كَبِيرًا

*“And when We told you, “Indeed, your Lord has encompassed the people.”  
And We did not make the sight which We showed you except as a trial for  
the people, as was the accursed tree [mentioned] in the Quran. And We  
threaten [i.e., warn] them, but it increases them not except in great  
transgression.”*



***“And when We told you, “Indeed, your Lord has encompassed the people.”...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He

deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

***“And when We told you, “Indeed, your Lord has encompassed the people.”...”***

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]...”*

***“And when We told you, “Indeed, your Lord has encompassed the people.”...”***

The divine vision of Allah, the Exalted, encompasses everything irrespective of its size or location. In addition, Allah, the Exalted, is a witness to the actions of the creation. He observes their outer physical actions and inner hidden intentions. Nothing can escape His divine vision.

A muslim should therefore strive in obedience to Allah, the Exalted, in order to reach the level where they become constantly vigilant of the divine vision. This level has been referred to as excellence of faith in a Hadith found in Sahih Muslim, number 99. When one is fully aware of the divine vision it prevents them from sinning and encourages them to perform righteous deeds.

A muslim should be an overseer of their own soul and constantly take themselves into account in order to ensure they do not become heedless. As the main cause of sin is heedlessness. The one who takes themselves into account will find their accountability on Judgement Day easy. Whoever does not watch over themselves like this will commit sins without even realising it. A muslim should also ensure they keep a watchful eye on all the people under their care and advise them accordingly as this is a responsibility given to them by Allah, the Exalted. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2928.

***“And when We told you, “Indeed, your Lord has encompassed the people.”...”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

***“...And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur’ān...”***

This verse refers to the Heavenly Journey of the Holy Prophet Muhammad, peace and blessings be upon him, when he was shown things from the hereafter such as Hell and Paradise.

During his final years in Mecca before migrating to Medina the Holy Prophet Muhammad, peace and blessings be upon him, was taken on the miraculous Heavenly Journey. He was taken first to Masjid Aqsa in Palestine and then up to the seven Heavens during a small part of the night. Chapter 17 Al Isra, verse 1:

*“Exalted is He who took His Servant [i.e., Prophet Muḥammad (peace and blessings be upon him)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs...”*

On his return he informed the people of Mecca of his Heavenly Journey. The non-Muslims of Mecca refuted his claim and tried to convince the Companions, may Allah be pleased with them, to renounce Islam as they believed this journey was impossible. But Abu Bakr Siddique, may Allah be pleased with him, simply replied that believing in this journey was a small issue as he believed in greater things which the Holy Prophet Muhammad,



peace and blessings be upon him, informed him about such as divine revelation. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 63.

Abu Bakr Siddique, may Allah be pleased with him, demonstrated true sincerity to the Holy Prophet Muhammad, peace and blessings be upon him, at all times.

In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“...And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur’ān...”***

This verse refers to the Heavenly Journey of the Holy Prophet Muhammad, peace and blessings be upon him, when he was shown things from the hereafter such as Hell and Paradise.

Scholars have debated for many generations whether the Holy Prophet Muhammad, peace and blessings be upon him, was blessed with physically observing Allah, the Exalted, or the Angel Jibrael, peace be upon him, in his true form during the Heavenly Journey. Both sides have presented proves supporting their views. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 66-68.

But the important thing to note, is that Muslims should never fall into arguments over this and similar issues to the point that it creates enmity between them. In addition, believing one way or the other will not affect their faith and obedience to Allah, the Exalted. Neither will this be questioned about on the Day of Judgement by Allah, the Exalted, otherwise the Muslim nation would have been informed of this. So spending countless hours arguing, debating and publishing books discussing this issue does not make sense. Muslims should instead concentrate more on the things which when clarified will increase their sincere obedience to Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and

concentrate on those things which will be questioned about on Judgement Day, such as fulfilling the rights of people. Unfortunately, arguing and debating over these types of issues has distracted Muslims from concentrating on more important things and issues and this is one of the reasons why the general strength of the Muslim nation has declined over time.

This issue is connected to a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 2518. It advises that a Muslim should leave a thing which creates doubt in them and act on the things which create no doubt in them. The vast majority of Muslims are aware of the obligatory duties and the majority of the unlawful things, such as drinking alcohol. So these things create no doubt within Muslims therefore they should act accordingly meaning, fulfil the obligatory duties and abstain from unlawful things.

All other things which are not obligatory and create a doubt in society should therefore be avoided. Allah, the Exalted, will not question why someone did not perform a voluntary deed on Judgement Day. Instead, He will question why they performed a voluntary deed. Therefore, leaving the voluntary action will have no consequences in the hereafter whereas performing a voluntary deed will namely, punishment, reward or forgiveness. It is important for Muslims to act on this short but extremely important Hadith as it will solve and prevent many problems and debates. In fact, this is the advice given in another Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 1205. It advises that both the lawful and unlawful things in Islam have been made clear to mankind and all other matters of voluntary

actions which create doubt should be left aside. This attitude will protect one's religion and honour.

***“...And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur’ān...”***

The tree mentioned here refers to the Zaqqum tree found in Hell. Its disgusting fruits will be fed to the people of Hell. Some of the non-muslims claimed that as Hell burns everything how can a tree survive in Hell without being turned into ash. This has been discussed in Tafseer Al Jalalayn, 17:60, Page 303.

This was a foolish statement as firstly, the laws that govern this world, such as the laws of physics, do not necessarily apply to the next world. Secondly, Allah, the Exalted, has power over all things. Just like He physically took the Holy Prophet Muhammad, peace and blessings be upon him, on the Heavenly Journey He can make a tree survive in Hell.

Generally speaking, therefore, Muslims should never doubt the power of Allah, the Exalted, in respect to solving their problems and granting them a way out of difficulties. This Heavenly Journey sounds impossible yet it occurred as nothing is beyond the infinite power of Allah, the Exalted. The condition for being granted a way out of all difficulties is sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Chapter 65 At Talaq, verse 2:

*“...And whoever fears Allah - He will make for him a way out”*

***“...And We threaten [i.e., warn] them, but it increases them not except in great transgression.”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*



***“...And We threaten [i.e., warn] them, but it increases them not except in great transgression.”***

This verse indicates the importance of implementing the teachings of Islam as reminders namely; glad tidings and warnings only benefit the person who acts on them. For example, those who ignore road hazard signs are often the ones who end up in dangerous situations. But those who act upon these hazards signs are protected from this danger. The glad tidings indicate the commands of Allah, the Exalted, which acted upon lead to the gardens of Paradise. And the warnings are the prohibitions of Allah, the Exalted, which acted upon protects one from divine punishment such as Hell.

***“...And We threaten [i.e., warn] them, but it increases them not except in great transgression.”***

Islam teaches muslims that they should never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”*

As the material world is temporary whatever one gains from it will eventually fade away and they will be held accountable for their actions and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For example, in some cases a muslim woman may believe that if she removed her scarf and dressed a certain way she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after

work hours. So a muslim might find themselves being invited to a pub or club after work.

In times like this it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.

***“...And We threaten [i.e., warn] them, but it increases them not except in great transgression.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“...And We threaten [i.e., warn] them, but it increases them not except in great transgression.”***

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

*“No! Rather, the stain has covered their hearts of that which they were earning.”*

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

## Chapter 17 – Al Isra, Verses 61-65

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ  
خَلَقْتِ طِينًا ﴿٦١﴾

قَالَ أَرَأَيْتَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ  
لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾  
وَأَسْتَفِزُّ مَنْ أَسْطَظَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمُ بِخَيْلِكَ وَرَجِلِكَ  
وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِذَّهُمْ وَمَا عِذَّهُمُ الشَّيْطَانُ إِلَّا  
غُرُورًا ﴿٦٤﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

*"And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"*



*[Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few."*

*[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense."*

*And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them. But Satan does not promise them except delusion."*

*Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.""*

***“And [mention] when We said to the angels, “Prostrate to Adam,” and they prostrated, except for Iblees. He said, “Should I prostrate to one You created from clay?” [Iblees] said, “Do You see this one whom You have honored above me?...””***

Many lessons can be learned from this great event. The first thing to understand is that there are two types of prostration. The Angels were ordered to prostrate out of respect to the Holy Prophet Adam, peace be upon him. This is no longer lawful and has been prohibited in Islam. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 1853. The other type of prostration is for the sake of worship and is only for Allah, the Exalted.

In addition, the superiority of knowledge compared to worship is clearly shown by this event. The Holy Prophet Adam, peace be upon him, was newly created when this event occurred. He did not have much time to perform worship whereas the Angels and the Devil had been worshipping Allah, the Exalted, for countless centuries. The Holy Quran clearly declares that the reason the Holy Prophet Adam, peace be upon him, was given superiority to the Angels was because of the knowledge Allah, the Exalted, had granted him. Chapter 2 Al Baqarah, verses 31-32:

***“And He taught Adam the names - all of them. Then He showed them to the angels and said, “Inform Me of the names of these, if you are truthful.” They said, “Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.””***

From this it is clear that knowledge is superior to worship. This is quite evident as correct worship and other good deeds cannot be performed correctly without knowledge. It is why gaining useful knowledge is a duty on all muslims. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224. But it is important to note, that true beneficial knowledge is knowledge which is correct and acted upon.

It is important to note that the Devil is not an Angel but as he dwelled amongst them the command to prostrate included him. Chapter 18, verse 50.

*“...except for Iblees. He was of the jinn...”*

The first ever sin was committed at this great event namely, envy. The Devil became envious that the newly created Holy Prophet Adam, peace be upon him, who was made from clay was given superiority to him, even though he was made from fire and performed countless years of worship.

The Devil was mistaken when he declared that fire was superior to clay. Fire rages up which is a sign of exaltedness but greatness only belongs to

Allah, the Exalted. On the other hand, clay is an indication of humility which is a characteristic of the true servants of Allah, the Exalted.

All muslims should avoid envy at all costs as it destroys one's good deeds just like fire destroys wood. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4210. This is quite evident as the Devil's many centuries of worship and righteous deeds were destroyed because of this envy, which in turn led to pride. The reason envy is such a serious and major sin is because in reality the envier's problem is not with another person it is in fact with Allah, the Exalted, as He is the One who granted the blessing which is envied. So a person's envy only demonstrates their displeasure with the allocation and choice of Allah, the Exalted. They behave as if they know better than Allah, the Exalted.

Envy led to the second sin and evil trait to be committed which was pride. As the Devil performed countless years of worship he believed it made him special. He remained heedless to the fact that every act of worship he performed was only possible through the mercy of Allah, the Exalted. It is Allah, the Exalted, who provides the knowledge, inspiration, strength, opportunity and desire to perform a good deed. Therefore, being proud of a good deed is simply foolish. One should avoid this deadly characteristic as the person who possesses even an atom's worth of it will not enter Paradise. This is confirmed in a Hadith found in Sahih Muslim, number 265.

The Devil refused to prostrate as he believed he was superior to the Holy Prophet Adam, peace be upon him. It is important to note, that the Devil did not reject the Lordship of Allah, the Exalted, instead he rejected the

command of Allah, the Exalted. He used his own subjective thinking instead of submitting to the order of Allah, the Exalted. This caused him to become a sinner and a disbeliever. This is a clear message to all of mankind that a true servant of Allah, the Exalted, does not apply their own thinking in matters of faith. The duty of a servant is to simply fulfil the commands of their Master. This is true servanthood. Those who question the commands of the Master only do so as they believe they themselves are masters. But this is not true as there is no master except Allah, the Exalted. A muslim should not question the wisdom behind the commands of Islam as this is the path of the Devil. Instead, they should submit humbly to them and follow the path of the cherished and blessed Angels. Chapter 66 At Tahrīm, verse 66:

*“...over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.*

Muslims know that this great event led to the Devil tempting the Holy Prophet Adam, peace be upon him, which caused his descent to Earth so that he could fulfil his purpose of creation namely, the Caliph of Allah, the Exalted, on Earth. Chapter 2 Al Baqarah, verse 30:

*“...Indeed, I will make upon the earth a successive authority...”*

The Holy Prophet Adam, peace be upon him, had his lapse forgiven as he demonstrated humility and turned to Allah, the Exalted, without losing hope in His infinite mercy. The Devil was left wondering in misguidance as he did not acknowledge his sin nor ask for forgiveness as he lost hope in the mercy of Allah, the Exalted. It is important for muslims to adhere to the traits of their forefather the Holy Prophet Adam, peace be upon him, as they are bound to commit sins. One should never give up hope, sincerely repent and strive in the obedience of Allah, the Exalted, at all times. Chapter 41 Fussilat, verse 6:

*“...so take a straight course to Him and seek His forgiveness...”*

***“[Iblees] said, "Do You see this one [Prophet Adam, peace be upon him] whom You have honored above me?...””***

In a Hadith found in Sunan Ibn Majah, number 4210, the Holy Prophet Muhammad, peace and blessings be upon him, warned that envy destroys good deeds just like fire consumes wood.

Envy is a serious and major sin because the envier’s problem is not with another person in reality it is with Allah, the Exalted, as He is the One who granted the blessing which is envied. So a person’s envy only demonstrates their displeasure with the allocation and choice of Allah, the Exalted. They believe Allah, the Exalted, made a mistake when He allocated a particular blessing to another person instead of them.

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 the envier 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 feelings and strives to obtain a similar blessing without the owner losing the blessing. Even though this type is not a sin it is considered disliked if the envy is over a worldly blessing and praiseworthy if it is over 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 person who can be lawfully envied is the one who acquires and spends lawful wealth in ways pleasing to Allah,

the Exalted. The second person who can be lawfully envied is the one who uses their knowledge in the correct way and teaches it to others.

An envious muslim should strive to remove this feeling from their heart by showing good character and kindness towards the person envied such as praising their good qualities and supplicating for them until their envy becomes love for them.



***“[Iblees] said, "Do You see this one [Prophet Adam, peace be upon him] whom You have honored above me?...””***

In a Hadith found in Sunan Ibn Majah, number 4142, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to observe those who possess less worldly things than them instead of those who possess more as this will prevent them from becoming ungrateful.

Unfortunately, some incorrectly observe the lives of others which appear to be better than their own life. For example, normal people often observe celebrities and mistakenly believe their life is better. In most cases, this concept is not true. As people who appear to be in a better situation may well be facing difficulties which would make others not wish to trade places with them. An outsider will only observe things from one point of view. But if they could see the whole story they would realise everyone faces problems and no one has the perfect life irrespective of what their own or how famous they are. Often this misconception is caused by the media. But people fail to remember that the aim of the media is to paint a certain picture of the lives of celebrities which look appealing to read about. In most cases, if they only reported facts without sugar coating them the majority of their customers would turn away from them.

Muslims must avoid this false belief as it is a tool of the Devil who uses it to inspire people to become ungrateful over what they possess. The correct mind-set which has been advised in this Hadith will prevent one becoming ungrateful to Allah, the Exalted. Whenever a muslim feels ungrateful they

should shift their focus to the countless people who are living in severe poverty and facing much greater hardships than them.

The grass is not greener on the other side of the fence it is in fact green enough on one's own side. 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.”*

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense.””***

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense.””***

People must choose the correct role model to follow if they desire success and peace in both worlds.

If one turns the pages of history they will observe many people who achieved great worldly success and in some cases benefited mankind yet, they will also observe at least one thing which taints their achievements. But if one observes the life of the Holy Prophet Muhammad, peace and blessings be upon him, they will observe nothing except success and countless things which benefit mankind. Even though, there are people who falsely criticise the Holy Prophet Muhammad, peace and blessings be upon him, it is quite evident from his highly accurate and detailed biography which has been verified by reliable muslim and non-muslim historians that this criticism is based on nothing but falsehood. This is why muslims must put aside all role models and instead study and adopt the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the only way to achieve real untainted success in both one's worldly and religious life. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

There is no goal greater than this in this world. In fact, this is what people irrespective of their faith strive to achieve. And Allah, the Exalted, has placed all of it in the footsteps of his Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

It is simple, if a person desires worldly and religious success they should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. But if they choose a path other than his whatever tainted success they achieve will eventually become a burden for them and it may lead to a punishment on a Great Day.

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.””***

This verse reminds muslims the importance of remaining steadfast whenever they are attacked by their enemies namely, the Devil, their inner Devil and those who invite them towards the disobedience of Allah, the Exalted. A muslim should not turn their back on the obedience of Allah, the Exalted, whenever they are tempted by these enemies. They should instead remain steadfast on the obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is achieved by avoiding the places, things and people who invite and tempt them towards sins and the disobedience of Allah, the Exalted. Avoiding the traps of the Devil is only achieved through gaining and acting on Islamic knowledge. The same way traps on a path are only avoided by possessing knowledge of them similarly; Islamic knowledge is required to avoid the traps of the Devil. For example, a muslim might spend much time reciting the Holy Quran but because of their ignorance they might destroy their righteous deeds without realising it through sins such as, backbiting. A muslim is bound to face these attacks so they should therefore prepare for them through the sincere obedience of Allah, the Exalted, and in return gain an uncountable reward. Allah, the Exalted, has guaranteed right guidance for those who struggle in this way for His sake. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

Whereas facing these attacks with ignorance and disobedience will only lead one to difficulties and disgrace in both worlds. The same way a soldier that possesses no weapons to defend himself would be defeated; an ignorant muslim will have no weapon to defend himself when facing these attacks which will result in their defeat. Whereas, the knowledgeable muslim is provided with the most powerful weapon which cannot be overcome or beaten namely, sincere obedience of Allah, the Exalted. This is only achieved through sincerely gaining and acting on Islamic knowledge.



***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.””***

The term foot soldiers indicates the importance of avoiding bad companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way

meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.””***

This verse is connected to chapter 29 Al Ankabut, verse 38:

*“...And Satan had made pleasing to them their deeds and averted them from the path...”*

As mentioned in this verse the Devil fools people into committing sins and making wrong decisions by beautifying the incorrect choice for them. This occurs in situations when a person must make a choice between two or more options. It also occurs when the choice is between the lawful and unlawful and even between two lawful options. If the Devil cannot guide someone to a sin then he attempts to guide them to the inferior option, even if it is lawful, hoping it will lead to some sort of a sin, such as a person complaining about life and destiny. The Devil beautifies a choice by causing one to focus on its apparent benefit to such a degree that they lose focus on the bigger picture and the consequences of the choice. An adult then behaves like a child who makes choices without reflecting over the consequences of their actions. This is one of the main reasons why people

commit sins. In reality, if one truly reflected on the punishment of sins they would never commit them.

Something which helps in situations like this is to mentally take a step back and assess the options by comparing their long-term benefits and harms. Only when the lawful benefits of something outweighs the harm should a person proceed. The other thing which helps is to deeply reflect on the consequences of the potential options. Some choices might be lawful but if one goes ahead with them it may make their life difficult in the long run. For example, sometimes people rush into marriage with someone they apparently love. They base their decision solely on their feelings instead of reflecting on other more important aspects, for example, if their potential future spouse will make a good life partner or a good parent and if they will help them in their obedience to Allah, the Exalted. Many marriages have ended in divorce because the couple did not reflect on the long term implications of a potential marriage. Many people often claim their spouse was very different before they got married but in most cases they have not changed at all. The truth is that before marriage they did not spend so much time with them so they did not observe certain characteristics which became obvious after marriage.

Some often rush into action and later have regrets as their choice caused them more trouble and in many cases the issue was not a big deal in the first place. This type of action can only be avoided when one reflects on the situation and observes the bigger picture meaning, the wider and long-term implications and consequences of taking a step forward.

One should not only assess if something is lawful or unlawful before making a decision. Even though, this is the most important thing to consider yet, it is not the only thing. As many lawful incorrect choices, which are beautified by the Devil, can lead to trouble further on in life.

To sum up, before making any choice a person must take a step back and reflect deeply over its lawfulness and its potential long-term benefits and harms under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever acts like this will rarely make a wrong choice they later regret.

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.””***

The Devil tries to convince muslims to always observe those who are worse than them in behaviour in order to justify their lack of striving in the obedience of Allah, the Exalted, and improving their character and behaviour for the better. For example, a muslim who offers their obligatory prayers once in a while will observe someone who does not pray at all in order to make themselves feel better. A thief will look at a murderer and convince themselves stealing is not so bad. The examples are endless. It is very strange how these muslims so easily observe those who appear worse than them in order to justify their lack of effort in obeying Allah, the Exalted, but these same people will not observe those who are in a worse off position than them when they face difficulties. For example, the person who suffers from back pain will not observe the one who is physically disabled so that it prevents them from complaining. This attitude has specifically been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2513.

In addition, if observing those who appear worse in their behaviour does not save one from punishment in a worldly court, such as a thief being pardoned by a judge because there are many murderers in the world, how can one imagine this excuse will hold up in the court of Allah, the Exalted?

Muslims should therefore avoid this trap of the Devil by observing those who appear better than them so that they are inspired to improve their character and behaviour progressively for the pleasure of Allah, the Exalted. This is what Allah, the Exalted, demands meaning, He does not demand perfection.

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It is important to understand that no matter how much religious knowledge one obtains or how much worship and righteous deeds they perform they will never be safe from the attacks and traps of the Devil. This is because the Devil attacks each person according to how much knowledge they possess and how much righteous deeds they perform. For example, he will try to convince the muslim who is strict in offering their obligatory prayers not to offer them in congregation at the Mosque or by convincing them to delay their obligatory prayers beyond their starting times as he knows he will not be able to convince them to completely abandon the obligatory prayers. Whereas, in respect to the muslim who is struggling to establish their obligatory prayers he will attempt to convince them that they are too difficult to establish therefore they should only offer them when they are completely free. He tries to convince those who perform many voluntary righteous deeds not to gain and act on Islamic knowledge in order to improve their character so that they continue to destroy their good deeds through bad characteristics such as, lying and backing.

The Devil aims to prevent a person from reaching a higher level if he cannot convince them to fall in rank through disobedience to Allah, the Exalted. Therefore, muslims should always be on guard against his attacks



and traps by persistently striving to increase in rank, improve their character and avoid acts of disobedience which is all achieved by gaining and acting on Islamic knowledge.

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.””***

A Hadith found in Sahih Bukhari, number 3294, advises that whichever path the second rightly guided Caliph of Islam, Umar Bin Khataab, may Allah be pleased with him, took the Devil would take a different path, meaning, out of fear of him. One of the reasons why the Devil acted in this way was because he had little influence over Umar Bin Khataab, may Allah be pleased with him. The Devil cannot physically force someone to commit sins. He instead encourages them to do so through whisperings. But in order for them to be effective he requires a person to possess some sort of worldly desire. Then through his whisperings he encourages the growth of this worldly desire until it drives the person to act on it thereby committing a sin. The reason the Devil had little effect on Umar Bin Khataab, may Allah be pleased with him, was because he had removed worldly desires from his heart. His only desires were connected to pleasing Allah, the Exalted. Therefore, if muslims desire to minimise the effect the Devil has on them they should remove unnecessary desires from their heart. This only occurs when one refrains from indulging in the excess and unnecessary aspects of this material world. The more they do this the more these worldly desires will leave their heart until they reach a point where they only desire to please Allah, the Exalted, in all their actions. The Devil will flee from this person as he knows he will have little effect on them. But the more one indulges in the unnecessary aspects of this material world the more worldly desires they will possess and therefore, the more influence the Devil will have over them.

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.””***

The Devil becomes a partner in the worldly blessings a person has been granted by Allah, the Exalted, when they use them incorrectly.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

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The Devil becomes a partner in the worldly blessings a person has been granted by Allah, the Exalted, when they use them incorrectly.

The Holy Quran has labelled those who are wasteful as the siblings of the Devil. Chapter 17 Al Isra, verse 27:

*“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”*

The comparison has been made to the Devil for several reasons. First of all, the people who spend wealth excessively on unnecessary things often do so in haste without thinking things through meaning, an impulse spender. In fact, according to a Hadith found in Jami At Tirmidhi, number 2012, the Holy Prophet Muhammad, peace and blessings be upon him, has warned that being hasty is from the Devil while thinking things through is

from Allah, the Exalted. If a muslim truly pondered over what they desired to purchase they would not spend on unnecessary and extravagant things as this is not a sign of a true muslim.

In addition, when one spends on unnecessary and extravagant things especially, excessively they in most cases are only fuelling the companies who make a profit by distracting people from right guidance, such as the entertainment industry, which is the Devil's main and ultimate goal.

Spending wastefully always distracts one from preparing for the hereafter as this person dedicates much time to earning wealth, spending it wastefully and enjoying what they acquired. Distracting a muslim from preparing for the hereafter is another goal of the Devil.

Finally, the verse quoted earlier specifically mentions the ingratitude of the Devil. In reality, the one who spends wastefully on unnecessary things does so because they too are ungrateful over what they already possess. If they possessed true gratitude it would prevent them from acting in this manner. Islam does not prohibit one from spending on necessary things in fact it encourages muslims to do so. And even spending on unnecessary things is acceptable if it is done occasionally and without extravagance as this is something which is disliked by Allah, the Exalted, and leads to wasting wealth. Chapter 6 Al An'am, verse 141:

*“...And be not excessive. Indeed, He does not like those who commit excess.”*

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few." [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.””***

The Devil becomes a partner in the worldly blessings a person has been granted by Allah, the Exalted, when they use them incorrectly. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and



other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...But Satan does not promise them except delusion.”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving

for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

***“...But Satan does not promise them except delusion.”***

This involves convincing them to adopt wishful thinking in respect to Allah, the Exalted, instead of hope. He promises them that Allah, the Exalted, will forgive them irrespective of what they do.

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for Muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And whenever they slip up they sincerely repent. Whereas, the wishful thinker

will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

A specific type of wishful thinking which affected the past nations and even the muslim nation is when a person believes that they can ignore the commands and prohibitions of Allah, the Exalted, and somehow someone on the Day of Judgement will intercede for them and save them from Hell. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact and has been discussed in many Hadiths, such as the one found in Sunan Ibn Majah, number 4308, none the less even with his intercession some muslims whose punishment will be reduced by it will still enter Hell. Even a single moment in Hell is truly unbearable. So one should abandon wishful thinking and instead adopt true hope by practically striving in the obedience of Allah, the Exalted.

The Devil convinces those who do not believe in Judgement Day that even if it occurs they will make peace with Allah, the Exalted, on that day by claiming that they were not so bad as they avoided major crimes such as murder. They have convinced themselves that their pleas will be accepted and they will be sent to Paradise even though they disbelieved in Allah, the Exalted, during their lives on Earth. This is incredibly foolish as Allah, the

Exalted, will not treat the person who believed in Him and tried to obey him like the one who disbelieved in Him. A single verse has erased this type of wishful thinking. Chapter 3 Alee Imran, verse 85:

*“And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”*

***“...But Satan does not promise them except delusion.”***

This verse is connected to chapter 14 Ibrahim, verse 22:

*“And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves...”*

This is when people on Judgment Day will try to blame the Devil for their sins in order to shift their burden of punishment to him. But this verse makes it clear that this is a futile and foolish excuse as the Devil only inspires people to commit sins meaning, he cannot physically force someone to disobey Allah, the Exalted. Each person makes a choice to obey or disobey Allah, the Exalted, and will therefore face the consequences of their choice. Unfortunately, some do not understand this important point. They often commit sins and either blame others by declaring they were convinced to act in this way or they declare as others are committing sins openly it somehow gives them a license to act in the same way. The same way a worldly judge in a court of law will never accept these excuses neither will Allah, the Exalted, on Judgment Day. It is important for muslims not to make culture or fashion the standards for their behaviour as this will misguide them and they will be left with no valid excuses on Judgment Day. Instead, they should adhere to the teachings of Islam which simply outlines how a person must behave in all situations. It is time muslims abandon childish excuses and sincerely 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, before they reach a day when their excuses will not be accepted by Allah, the Exalted. If Allah, the Exalted, will reject the excuses of those who blame the Devil when he is their open enemy and promised to misguide them how will Allah, the Exalted, accept any other excuse for disobeying Him?

***“...But Satan does not promise them except delusion.”***

He promises some that simply believing in Allah, the Exalted, without practically obeying Him is good enough to succeed in both worlds.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“[Iblees] said, "...If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few."...[Allah said] "Indeed, over My [sincere] servants there is for you no authority..."”***

This refers to the sincere servants of Allah, the Exalted. Chapter 15 Al Hijr, verses 39-40:

*“[Iblees] said, "...I will mislead them all. Except, among them, Your sincere servants.””*

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, His book, meaning, the Holy Quran, to the Holy Prophet Muhammad, peace and blessings be upon him, to the leaders of society and to the general public.

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.

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.

The next thing mentioned in the main Hadith under discussion is being sincere to the leaders of the community. 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.



The final thing mentioned in the main Hadith under discussion is sincerity towards the general public. This includes desiring the best for them at all times and showing this through one's words and actions. It includes advising others to do good, forbidding them from evil, to be merciful and kind to others at all times. This can be summed up by a single Hadith found in Sahih Muslim, number 170. It warns that one cannot be a true believer until they love for others what they desire for themselves.

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can understand its importance as it has been placed with two vital obligatory duties.

It is a part of sincerity towards people that one is pleased when they are happy and sad whenever they are grieved as long as their attitude does not contradict the teachings of Islam. A high level of sincerity includes one going to extreme limits to make the lives of others better, even if this puts themselves in difficulty. For example, one may sacrifice purchasing certain things in order to donate the wealth to the needy. Desiring and striving to always unite people on good is a part of sincerity towards others. Whereas, dividing others is a characteristic of the Devil. Chapter 17 Al Isra, verse 53:

*“...Satan certainly seeks to sow discord among them...”*

One way of uniting people is to veil the faults of others and advise them privately against sins. The one who acts in this way will have their sins veiled by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible one should advise and teach the aspects of religion and the important aspects of the world to others so that both their worldly and religious lives improve. A proof of one's sincerity to others is that they support them in their absence for example, from the slander of others. Turning away from others and only worrying about oneself is not the attitude of a muslim. In fact, this is how most animals behave. Even if one cannot change the whole society they can still be sincere in helping those in their life, such as their relatives and friends. Simply put, one must treat others how they desire people to treat them. Chapter 28 Al Qasas, verse 77:

*"...And do good as Allah has done good to you..."*

***“...And sufficient is your Lord as Disposer of affairs.”***

Allah, the Exalted, is the only One who is responsible for the affairs and needs of the creation and fulfils them all according to His infinite wisdom.

A muslim who understands this divine name will only entrust their affairs to Allah, the Exalted, knowing He only chooses the 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.”*

They will prove this by being patient and even content in times of difficulty and grateful in times of ease. Patience must be shown from the very onset of a calamity until one departs from this world. Gratitude must be shown through one's actions by using all the blessings they possess in ways pleasing to Allah, the Exalted. If they persevere on this they may even reach the level where they are grateful in every situation knowing the Trustee is looking after their affairs in the best possible way. Chapter 65 At Talaq, verse 3:

*“...And whoever relies upon Allah - then He is sufficient for him...”*

A muslim should act on this divine name by understanding that every blessing they possess was granted to them by Allah, the Exalted, therefore they are trustees of the blessings not the true owners. They must fulfil the duty of a trustee by using each blessing they have been entrusted with according to the wishes of the true Owner. The biggest blessing entrusted to a muslim is faith. They must fulfil this trust by fulfilling 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. These blessings also include one's dependents therefore a muslim must fulfil this trust by treating and teaching their dependents according to the teachings of Islam without any signs of neglect.

***“...And sufficient is your Lord as Disposer of affairs.”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

## Chapter 17 – Al Isra, Verses 66-67

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ

كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا نَجَّيْنَاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ

وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

*“It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.*

*And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.”*



***“It is your Lord who drives the ship for you through the sea that you may seek of His bounty...”***

Water has been created with such balance that sea life can thrive within it while huge ships can sail on top of it. If water was more or less denser than this balance would not be possible. This perfect balance indicates a wise Creator namely, Allah, the Exalted.

In addition, in most countries the major part of trading occurs via ships.

In a Hadith found in Sahih Bukhari, number 2072, the Holy Prophet Muhammad, peace and blessings be upon him, advised that no one has eaten anything better than from the earnings of their own hands.

It is important for Muslims not to confuse laziness for trusting in Allah, the Exalted. Unfortunately, many Muslims turn away from working a lawful occupation, go on social benefits and inhabit the Mosques claiming to trust in Allah, the Exalted, to provide for them. This is not trusting in Allah, the Exalted, at all. It is only laziness which contradicts the teachings of Islam. True trust in Allah, the Exalted, in respect to gaining wealth is to use the means Allah, the Exalted, provided a person, such as their physical strength, in order to obtain lawful wealth according to the teachings of Islam and then trust that Allah, the Exalted, will provide lawful wealth to them through these means. The aim of trusting in Allah, the Exalted, is not to

cause one to give up using the means He has created as this would make them useless and Allah, the Exalted, does not create useless things. The purpose of trusting in Allah, the Exalted, is to prevent one from earning wealth through doubtful or unlawful means. As a muslim should firmly believe their provision which includes wealth was allocated to them over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This allocation cannot change under any circumstances. A muslim's duty is to strive in obtaining this through lawful means which is the tradition of the Holy Prophets, peace be upon him. This has been indicated in a Hadith found in Sahih Bukhari, number 2072. Using the means provided by Allah, the Exalted, is an aspect of trusting in Allah, the Exalted, as He created them for this very purpose. A muslim should therefore not be lazy while claiming trust in Allah, the Exalted, by going on social benefits when they have the means to earn lawful wealth through their own efforts and the means created and provided to them by Allah, the Exalted.

***“...Indeed, He is ever, to you, Merciful.”***

Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. A muslim must adopt these qualities by looking at the creation through the eye of mercy and by treating them with mercy and compassion whether they are obedient or sinful. Many Hadiths such as the one found in Sahih Muslim, number 6030, indicate that the one who does not show mercy to others will not be shown mercy by Allah, the Exalted. So it is vital for muslims to show mercy to all through their actions such as financial and physical help and through their words such as supplicating for them. Islam in fact rewards a muslim who shows mercy to all living things such as animals. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 2550. In addition, the mercy they show should not be selective or occasional instead they should strive to demonstrate mercy at all times with all of creation.

***“And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.”***

Muslims often increase their obedience to Allah, the Exalted, such as attending the Mosques for the congregational prayers or reciting more spiritual exercises in times of difficulty. But in times of ease they often relax and become lazy. But it is important to note, that generally it is more important to be more on guard and increase one's obedience during times of ease than times of difficulty. This is because one often sins more during times of ease than difficulty, such as abandoning their obligatory duties. If one reviews the different misguided people in history, such as Pharaoh and Quroon they will observe that their sins only multiplied during times of ease. Someone who is facing a difficulty where they are stuck and have no option but to patiently wait for relief is less likely to sin as they desire to be relieved of their difficulty. Whereas, a person experiencing times of ease will be in a better position to enjoy and over indulge in worldly things which often leads to sins. For example, a person facing poverty is less likely to sin as many sins require wealth. Whereas, a wealthy person is in an easier position to commit those sins, such as purchasing alcohol or drugs. Therefore, muslims should take note of this and ensure they maintain or even increase their obedience to Allah, the Exalted, during times of ease so that they do not fall into sins and disobedience.

In addition, the one who is obedient to Allah, the Exalted, by fulfilling His commands and refraining from His prohibitions during times of ease will gain the support of Allah, the Exalted, during their times of difficulty which will aid them to overcome them successfully. Chapter 47 Muhammad, verse 7:

*“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”*

***“...And ever is man ungrateful.”***

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.

***“...And ever is man ungrateful.”***

In a Hadith found in Jami At Tirmidhi, number 1954, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is not grateful to people cannot be grateful to Allah, the Exalted.

Even though there is no doubt that the source of all blessings is none other than Allah, the Exalted, none the less showing gratitude to people is an important aspect of Islam. This is because Allah, the Exalted, sometimes uses a person as a means to help others such as one's parents. As the means has been created and used by Allah, the Exalted, being grateful to them is in fact being grateful to Allah, the Exalted. Therefore, muslims must show good character and always show appreciation for any aid or support they receive from others irrespective of its size. They should show gratitude to Allah, the Exalted, by using the blessing according to His commands as He is the source of the blessing and show gratitude to the person as they are the means which was created and chosen by Allah, the Exalted. A muslim should show gratitude verbally to people and practically by repaying their act of kindness according to their means even if it is only a supplication on their behalf. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 216.

The person who does not show gratitude to people cannot show true gratitude to Allah, the Exalted, and therefore they will not be given an increase in blessings. Chapter 14 Ibrahim, verse 7:



*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

If a muslim desires an increase in blessings they must fulfill both aspects of gratitude namely, to Allah, the Exalted, and to people.

## Chapter 17 – Al Isra, Verses 68-69

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا  
تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ  
فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾

*“Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.*

*Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.”*

***“Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate. Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.”***

Allah, the Exalted, does not hasten the punishment for the one who deserves it out of leniency. Instead He gives them an opportunity to sincerely repent and rectify their behaviour. The muslim who understands this will never give up hope in the mercy of Allah, the Exalted, but will not also cross the limits and adopt wishful thinking by believing Allah, the Exalted, will never punish them. They understand that punishment is only delayed not abandoned unless they sincerely repent. So this divine name creates hope and fear in a muslim. A muslim should use this delay in order to repent and hasten towards good deeds.

A muslim should act on this divine attribute by being lenient with people especially, when they demonstrate bad character. They should show leniency towards others just as they desire Allah, the Exalted, to be lenient with them in their moments of heedlessness. But at the same time they should not be lenient with their own bad characteristics knowing that punishment for sins is delayed not permanently abandoned until they sincerely repent. They should also remain steadfast in leniency by replying evil with good according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 34:

*“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”*

***“Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate. Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.”***

Islam teaches muslims that they should never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”*

As the material world is temporary whatever one gains from it will eventually fade away and they will be held accountable for their actions and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For

example, in some cases a muslim woman may believe that if she removed her scarf and dressed a certain way she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after work hours. So a muslim might find themselves being invited to a pub or club after work.

In times like this it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.

***“Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate. Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give

their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.



## Chapter 17 – Al Isra, Verse 70

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ

الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

*“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”*

***“And We have certainly honored the children of Adam...and preferred them over much of what We have created, with [definite] preference.”***

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 We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things...”***

Allah, the Exalted, is the Creator and Allocator of provision to the entire creation which they need to preserve their physical and spiritual constitutions. In fact, according to a Hadith found in Sahih Muslim, number 6748, the provision of the entire creation was allocated over fifty thousand years before the creation of the Heavens and the Earth.

The one who understands this divine name will rely on Allah, the Exalted, to provide for them as He has planned for them before they were created. They will prove this reliance by striving to gain lawful provision as commanded by Allah, the Exalted, while refraining from anything which is unlawful and doubtful.

It is important to note that as people require physical provision in the form of food and drink. Similarly, the soul of a muslim requires provision also. This provision strengthens it and leads it to eternal bliss. This provision is in the form of sincere obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The foundation of all this is gaining and acting on Islamic knowledge. Therefore, muslims should strive to gain this important provision of the soul as well as provision for their physical body. Two elements should be remembered in this respect. Do not exert unlawful and unnecessary efforts in gaining one's guaranteed provision. And do not misuse or waste the provision one gains.

A muslim, should act on this divine name by fulfilling their duty by providing for their dependents according to the teachings of Islam. This includes providing them with both physical and spiritual provision through education. A muslim should also do the same for the needy according to their capacity without fearing poverty for themselves. They should remember the Hadith found in Sunan Abu Dawud, number 4893, which advises that Allah, the Exalted, will fulfil the needs of the muslim who takes care of the needs of others.

***“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”***

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to

report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”***

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.

## Chapter 17 – Al Isra, Verses 71-72

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِنِّهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ

يَقْرَأُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

*“[Mention], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].*

*And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”*

***“[Mention], the Day We will call forth every people with their record [of deeds]...”***

Record of deeds can be interpreted to mean with their leader. In this respect, this indicates the importance of good companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a

great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

***“[Mention], the Day We will call forth every people with their record [of deeds]...”***

Record of deeds can be interpreted to mean with their leader. In this respect, this indicates the importance of choosing the correct role model.

If one turns the pages of history they will observe many people who achieved great worldly success and in some cases benefited mankind yet, they will also observe at least one thing which taints their achievements. But if one observes the life of the Holy Prophet Muhammad, peace and blessings be upon him, they will observe nothing except success and countless things which benefit mankind. Even though, there are people who falsely criticise the Holy Prophet Muhammad, peace and blessings be upon him, it is quite evident from his highly accurate and detailed biography which has been verified by reliable muslim and non-muslim historians that this criticism is based on nothing but falsehood. This is why muslims must put aside all role models and instead study and adopt the flawless character of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the only way to achieve real untainted success in both one's worldly and religious life. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...”*

There is no goal greater than this in this world. In fact, this is what people irrespective of their faith strive to achieve. And Allah, the Exalted, has placed all of it in the footsteps of his Holy Prophet Muhammad, peace and blessings be upon him. Chapter 33 Al Ahzab, verse 21:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

It is simple, if a person desires worldly and religious success they should follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. But if they choose a path other than his whatever tainted success they achieve will eventually become a burden for them and it may lead to a punishment on a Great Day.

***“[Mention], the Day We will call forth every people with their record [of deeds]...”***

Record of deeds can be interpreted to mean with their divine scripture.

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.



***“[Mention], the Day We will call forth every people with their record [of deeds]...”***

Record of deeds can be interpreted to mean with their Holy Prophet, peace be upon them.

In a Hadith found in Sunan Ibn Majah, number 4308, 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.

***“[Mention], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].”***

It is important for muslims to regularly assess their own deeds as no one except Allah, the Exalted, is better aware of them than themselves. When one honestly judges their own deeds it will inspire them to sincerely repent from their sins and encourage them towards righteous deeds. But the one who fails to regularly assess their deeds will lead a life of heedlessness whereby they commit sins without sincerely repenting. This person will find the weighing of their deeds on the Day of Judgment extremely difficult. In fact, it may well cause them to be hurled into Hell.

A clever business owner will always regularly assess their accounts. This will ensure their business heads in the right direction and ensures they complete all the necessary accounts such as a tax return correctly. But the foolish business owner will not regularly take accounts of their business. This will lead to a loss in profits and a failure in correctly preparing for their accounts. Those who fail to file their accounts correctly with the government face penalties which only makes their lives more difficult. But the key thing to note is that the penalty of failing to correctly assess and prepare one's deeds for the Scales of Judgment Day does not involve a monetary fine. Its penalty is more severe and truly unbearable. Chapter 99 Az Zalzalah, verses 7-8:

*“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”*

***“[Mention], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].”***

In a Hadith found in Sahih Bukhari, number 103, the Holy Prophet Muhammad, peace and blessings be upon him, warned that whoever has their deeds scrutinized by Allah, the Exalted, on Judgment Day will be punished.

It is important for muslims to understand that even though enjoying the lawful pleasures of this material world are not prohibited they often lead to the unlawful. For example, vain speech is usually the first step before sinful speech. In addition, the more one indulges in unnecessary lawful things the longer their accountability will be on Judgment Day. One should bear in mind that Judgment Day will be a difficult day. For example, the Sun will be brought within two miles of the creation. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2421. Even though, a muslim may be forgiven and saved by Allah, the Exalted, but none the less, the longer their accountability the greater stress they will endure. Seeing as Judgment Day will be fifty thousand years long, according to the Holy Quran, it does not make sense to enjoy a few decades of lawful pleasures if it means one will face a difficult accountability on a day which will last so long. Chapter 70 Al Ma'arij, verse 4:

*“...during a Day the extent of which is fifty thousand years.”*

It is therefore best to lead a simple life in order to minimize one's accountability on the Day of Judgment. It is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

***“[Mention], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed]. And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

One must prepare for their Final Judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted. Acting conversely to this is the blindness mentioned in these verses.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy

Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.



***“[Mention], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed]. And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

One must prepare for their Final Judgement by using the blessings they have been granted in ways pleasing to Allah, the Exalted. Acting conversely to this is the blindness mentioned in these verses. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it

does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

This verse is connected to chapter 20 Taha, verse 124:

*“And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.”*

Therefore, one must sincerely remember Allah, the Exalted, correctly in order to avoid blindness in both worlds.

In a Hadith found in Sahih Bukhari, number 6407, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the difference between the person who remembers Allah, the Exalted, and the one who does not is like a living person compared to a dead person.

It is important for muslims who desire to create a strong connection with Allah, the Exalted, so that they can overcome all difficulties in this world and in the hereafter successfully to remember Allah, the Exalted, as much as possible. Put simply, the more they remember Him the more they will achieve this vital goal.

This is achieved by practically acting on the three levels of the remembrance of Allah, the Exalted. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one's intention so that they only act in order to please Allah, the Exalted. The second is by remembering Allah, the Exalted, through one's tongue. But the highest and most effective way of strengthening one's bond with Allah, the Exalted, is practically remembering Him with one's limbs. This is achieved by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires one to gain and act on Islamic knowledge which in turn is the root of all good and success in both worlds.

Those who remain on the first two levels will receive reward depending on their intention but they are unlikely to increase the strength of their faith and piety unless they move to the third and highest level of the remembrance of Allah, the Exalted.

***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

This includes failing to sincerely obey 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.

***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

This includes failing to sincerely obey Allah, the Exalted.

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they

became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.



***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

This includes failing to sincerely obey Allah, the Exalted.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and

looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

This includes failing to sincerely obey Allah, the Exalted.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

This includes failing to sincerely obey Allah, the Exalted.

Even though there is no doubt that the mercy of Allah, the Exalted, is infinite and can overcome all sins. And giving up hope in the infinite mercy of Allah, the Exalted, is defined as unbelief in chapter 12 Yusuf, verse 87:

*“...Indeed, no one despairs of relief from Allah except the disbelieving people.”*

Yet, none the less it is extremely important for muslims to understand a fact. Namely, a muslim has not been guaranteed to leave this world with their faith meaning, a muslim is in danger of dying as a non-muslim. This is the greatest loss. If this happens it does not take a scholar to conclude where this person will reside in the hereafter. This can occur when a muslim persists on sins especially, major sins, such as drinking alcohol and failing to offer their obligatory prayers and reaches their end without sincerely repenting from their sins. This is the reason why muslims must sincerely repent from all their sins and strive to fulfil all their obligatory duties as this is a task they can undoubtedly fulfil. Chapter 2 Al Baqarah, verse 286:

*“Allah does not charge a soul except [with that within] its capacity...”*

They should not be fooled into believing they possess hope in the mercy of Allah, the Exalted. As true hope in the mercy of Allah, the Exalted, is supported by obedience to Allah, the Exalted, through actions. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. Failing to do this and then expecting the mercy and forgiveness of Allah, the Exalted, is not hope in His mercy it is merely wishful thinking which has no weight or significance. This has been clearly warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

An aspect of this is failing to adopt the correct understanding and perception in respect to this material world and the hereafter.

In a Hadith found in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the material world compared to the hereafter is like a drop of water compared to an ocean.

In reality, this parable was given in order for people to understand how small the material world is compared to the hereafter. But in reality they cannot be compared as the material world is temporal whereas the hereafter is eternal. Meaning, the limited cannot be compared to the unlimited. The material world can be split into four categories: fame, fortune, authority and one's social life, such as their family and friends. No matter what worldly blessing one obtains which falls within these groups it will always be imperfect, transient and death will cut a person off from the blessing. On the other hand, the blessings in the hereafter are lasting and perfect. So in this respect the material world is no more than a drop compared to an endless ocean.

In addition, a person is not guaranteed to experience a long life in this world as the time of death is unknown. Whereas, everyone is guaranteed to experience death and reach the hereafter. So it is foolish to strive for a day, such as one's retirement, which they may never reach over striving for the hereafter which they are guaranteed to reach.

This does not mean one should abandon the world as it is a bridge which must be crossed in order to reach the hereafter safely. Instead, a muslim should take from this material world enough to fulfill their necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. And then dedicate the rest of their efforts in preparing for the eternal hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the teachings of Islam.

An intelligent person will not prioritize the drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.



***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

An aspect of this is failing to adopt the correct understanding and perception in respect to this material world and the hereafter.

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

An aspect of this is failing to adopt the correct understanding and perception in respect to this material world and the hereafter.

It is important for a muslim to understand a key truth namely, nothing in creation occurs without a wise reason even if people do not observe this wisdom immediately. A muslim should treat everything which occurs, whether they are in times of ease or difficulty, as a message in a bottle. They should not get too caught up in assessing and examining the bottle as it is merely a messenger which delivers the important message. This occurs when muslims either exult over the good things which occur thereby becoming heedless to the message within the good thing. Or they become grieved during difficulties thereby becoming too distracted to understand the message within the difficulty. They should instead concentrate on following the advice of the Holy Quran and approach each situation in a balanced way. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not prohibit being happy or sad in different situations as this is a part of human nature. But it advises a balanced approach whereby one avoids extreme emotions namely, exultant which is excessive happiness or grief which is excessive sadness. This balanced approach will allow one to focus their mind on the more important

message inside the bottle meaning, inside the situation whether it is a situation of ease or difficulty. Through assessing, understanding and acting on the hidden message a muslim can improve their worldly and religious life for the better. Sometimes the message will be a wakeup call to turn back to Allah, the Exalted, before their time runs out. Sometimes it will be a way of raising their rank. Other times a way of erasing their sins and sometimes a reminder not to attach themselves to the temporal material world and the things in it. Without this assessment one will merely journey through events without improving their worldly or religious life.

***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

An aspect of this is failing to adopt the correct understanding and perception in respect to this material world and the hereafter.

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to

them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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 whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

The root of blindness to the signs of Allah, the Exalted, is ignorance.

A great distraction which prevents one from submitting to the obedience of Allah, the Exalted, is ignorance. It can be argued that it is the origin of every sin as the one who truly knows the consequences of sins would never commit them. This refers to true beneficial knowledge which is knowledge that is acted upon. In reality, all knowledge which is not acted on is not beneficial knowledge. The example of the one who behaves in this manner is described in the Holy Quran as a donkey which carries books of knowledge which do not benefit it. Chapter 62 Al Jumu'ah, verse 5:

*“...and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]...”*

A person who acts on their knowledge rarely slips up and commits sins intentionally. In fact, when this occurs it is only caused by a moment of ignorance where a person forgets to act on their knowledge which results in them sinning.

The Holy Prophet Muhammad, peace and blessings be upon him, once highlighted the seriousness of ignorance in a Hadith found in Jami At Tirmidhi, number 2322. He declared that everything in the material world is cursed except for the remembrance of Allah, the Exalted, whatever is connected to this remembrance, the scholar and the student of knowledge. This means that all the blessings in the material world will become a curse for the one who is ignorant as they will misuse them thereby committing sins.

In fact, ignorance can be considered a person's worse enemy as it prevents them from protecting themselves from harm and gaining benefit all of which can only be achieved through acting on knowledge. The ignorant commits sins without being aware of them. How can one avoid a sin if they do not know what is considered a sin? Ignorance causes one to neglect their obligatory duties. How can one fulfil their duties if they are unaware of what their duties are?

It is therefore a duty on all Muslims to gain enough knowledge to fulfil all their obligatory duties and avoid sins. This is confirmed in a Hadith found in Sunan Ibn Majah, number 224.



***“And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.”***

The root of blindness to the signs of Allah, the Exalted, is ignorance. This leads to weakness of faith.

A great obstacle to the obedience of Allah, the Exalted, is weakness of faith. It is a blameworthy characteristic which gives rise to other negative characteristics, such as failing to act on one's knowledge, fearing others, placing the obedience of people above the obedience to Allah, the Exalted, having hope in forgiveness without striving for it and other undesired characteristics. The greatest affliction of weakness of faith is that it allows one to commit sins, such as neglecting the obligatory duties. The root cause of weakness of faith is ignorance of Islam.

One should strive to gain knowledge in order to strengthen their faith. With time they will eventually reach certainty of faith which is so strong that it safeguards a person through all tests and trials and ensures they fulfil their duties both religious and worldly. This knowledge is obtained when one studies the teachings of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Specifically, those teachings which discuss the promises of reward for those who are obedient and the punishment for those who are disobedient to Allah, the Exalted. This creates fear of punishment and hope of reward in a muslim's heart which acts like a pull and push mechanism towards the obedience of Allah, the Exalted.

One can strengthen their faith by reflecting on the creations within the Heavens and the Earth. When done correctly this clearly indicates the Oneness of Allah, the Exalted, and His infinite power. 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...”*

For example, if a muslim ponders over the night and day and how perfectly in sync they are and the other things linked to them they will truly believe that this is not a random thing meaning, there is a force which ensures everything runs like clockwork. This is the infinite power of Allah, the Exalted. In addition, if one ponders over the perfect timing of the night and day they will realise it clearly indicates that there is only one God namely, Allah, the Exalted. If there were more than one God each god would desire the night and day to occur according to their own desires. This would lead to utter chaos as one God might desire the Sun to rise whereas the other God might desire the night to continue. The perfect uninterrupted system found within the universe proves there is only one God namely, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

*“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”*

Another thing which can strengthen one's faith is to persist in righteous deeds and abstain from all sins. As faith is belief supported by actions it weakens when sins are committed and strengthens when good deeds are performed. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once warned in a Hadith found in Sunan An Nasai, number 5662, that a muslim is not a believer when they drink alcohol.

## Chapter 17 – Al Isra, Verses 73-75

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ

وَإِذَا لَاتَتَّخِذُوكَ خَلِيلًا ﴿٧٣﴾

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدَّتْ تَرَكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا

نَصِيرًا ﴿٧٥﴾

*“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.*

*And if We had not strengthened you, you would have almost inclined to them a little.*

*Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”*

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

In a Hadith found in Sunan Ibn Majah, number 253, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who obtains religious knowledge in order to show off to scholars, argue with others or attract attention to themselves will go to Hell.

Even though, the foundation of all good in both worldly and religious matters is knowledge muslims must understand that knowledge will only benefit them when they firstly correct their intention. Meaning, they strive to obtain and act on knowledge in order to please Allah, the Exalted. All other reasons will only lead to a loss of reward and even punishment if a muslim fails to sincerely repent.

In reality, knowledge is like rain water which falls on different types of trees. Some trees grow by this water in order to benefit others such as a fruit tree. Whereas, other trees grow by this water and become a nuisance to others such as a thorny tree. Even though, the rain water is the same in both cases but the outcome is very different. Similarly, religious knowledge is the same for people but if one adopts the incorrect intention then it will become a means of their destruction. Conversely, if one adopts the correct intention it will become a means of their salvation.

Muslims should therefore correct their intention in all matters as they will be judged on this. This is confirmed in a Hadith found in Sahih Bukhari, number 1. And they should remember that one of the first people to enter Hell will be a scholar who only obtained knowledge in order to show off to others. This has been warned in a Hadith found in Sahih Muslim, number 4923.

To conclude, only obtaining and acting on useful knowledge with the correct intention is true beneficial knowledge.

Whoever conceals knowledge without a valid reason will be bridled with fire on Judgment Day. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2649. Therefore, muslims must share the useful knowledge their gain with others. It is simply foolish not to as this is one of the righteous deeds which will benefit a muslim even after they die. This has been advised in a Hadith found in Sunan Ibn Majah, number 241. Those who hoarded knowledge were forgotten by history but those who shared it with others became known as the scholars and teachers of mankind.

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

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 indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is

pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

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 indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

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 indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

These verses indicate the importance of sincerely obeying and following 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.”*

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in

these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an

honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

These verses make it clear that compromising and ignoring the teachings of Islam leads to punishment in this world.

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 indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

These verses make it clear that compromising and ignoring the teachings of Islam leads to punishment in this world.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their

family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

As this temptation to compromise on the truth often comes from people, these verses therefore also indicate the importance of avoiding bad companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion's religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

These verses also indicate that a rightly-guided person should never become arrogant as their guidance is a blessing from Allah, the Exalted.

The servants of Allah, the Exalted, have understood that anything good they possess is solely because Allah, the Exalted, granted it to them. And any evil they are saved from is because Allah, the Exalted, protected them. Is it not foolish to be proud of something that does not belong to someone? Just like a person does not boast about a sports car which does not belong to them Muslims must realize nothing in reality belongs to them. This attitude ensures one remains humble at all times. The humble servants of Allah, the Exalted, fully believe in the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sahih Bukhari, number 5673, which declares that the righteous deeds of a person will not take them to Paradise. Only the mercy of Allah, the Exalted, can cause this

to occur. This is because every righteous deed is only possible when Allah, the Exalted, provides one with the knowledge, strength, opportunity and inspiration to perform it. Even the acceptance of the deed is dependent on the mercy of Allah, the Exalted. When one bears this in mind it saves them from pride and inspires them to adopt humility. One should always remember that being humble is not a sign of weakness as Islam has encouraged one to defend themselves if necessary. In other words, Islam teaches Muslims to be humble without weakness. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 2029, that whoever humbles themselves before Allah, the Exalted, will be raised by Him. So in reality, humility leads to honor in both worlds. One only needs to reflect on the most humble of the creation to understand this fact namely, the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, has clearly ordered people by ordering the Holy Prophet Muhammad, peace and blessings be upon him, to adopt this important quality. Chapter 26 Ash Shu'ara, verse 215:

*“And lower your wing [i.e., show kindness] to those who follow you of the believers.”*

The Holy Prophet Muhammad, peace and blessings be upon him, led a humble life. For example, he happily carried out the domestic duties at home thereby proving these chores are gender-neutral. This is confirmed in Imam Bukhari's, Adab Al Mufrad, number 538.

Chapter 25 Al Furqan, verse 63, shows that humility is an inner characteristic that manifests outwards such as the way one walks. This is discussed in another verse chapter 31 Luqman, verse 18:

*“And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly...”*

Allah, the Exalted, has made it clear that Paradise is for the humble servants who possess no trace of pride. Chapter 28 Al Qasas, verse 83:

*“That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.”*

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 1998, that whoever possesses an atom's worth of pride will not enter Paradise. Only Allah, the Exalted, has the right to be proud as He is the Creator, Sustainer and Owner of the entire universe.

It is important to note, pride is when one believes they are superior to others and rejects the truth when it is presented to them as they dislike



accepting the truth when it comes from other than them. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4092.

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

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]...”*

***“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had compromised], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.”***

The warning given in these verses is addressed to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was directly guided and protected in order to highlight the seriousness of this crime.

The non-muslims tried many times to tempt the Holy Prophet Muhammad, peace and blessings be upon him, to compromise on his mission but in each case he remained firm on the sincere obedience of Allah, the Exalted.

For example, once prior to migrating to Medina, the Holy Prophet Muhammad, peace and blessings be upon, was making a circumambulation of the House of Allah, the Exalted, the Kaaba. During his act of worship he was obstructed by some of the non-Muslim leaders of Mecca who claimed that it was best for everyone if they cooperated with each other by compromising on their beliefs. They would worship Allah, the Exalted, if the Holy Prophet Muhammad, peace and blessings be upon him, accepted to worship their idols. This way everyone would get along with no hostilities. After this Allah, the Exalted, revealed chapter 109 Al Kafirun, verses 1-2:

*“Say, “O disbelievers. I do not worship what you worship.””*

This incident is recorded in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 35-36.

## Chapter 17 – Al Isra, Verses 76-77

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا

يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

*“And indeed, they were about to provoke [i.e., drive] you from the land [i.e., Makkah] to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.*

*[That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.”*

***“And indeed, they were about to provoke [i.e., drive] you from the land [i.e., Makkah] to evict you therefrom...”***

When the Companions, may Allah be pleased with them, began to migrate to Medina the non-Muslim leaders of Mecca understood that it was only a matter of time when the Holy Prophet Muhammad, peace and blessings be upon him, also migrates to Medina. So they held a meeting in Dar Al Nadwa, which is located in Mecca close to the house of Allah, the Exalted, the Kaaba. Even the Devil disguised as an old man joined their meeting. Members of this meeting offered their opinions on what to do with the Holy Prophet Muhammad, peace and blessings be upon him, in order to crush his mission but the Devil refuted them until the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, Abu Jahl, suggested his opinion. He advised to assassinate him with a group of people belonging to different tribes. This would prevent the tribe of the Holy Prophet Muhammad, peace and blessings be upon him, waging war against them all in retaliation and they would simply pay his tribe off in order to end the affair. The Devil and all the other members of this meeting agreed with this evil plan. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 152-153.

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*



***“And indeed, they were about to provoke [i.e., drive] you from the land [i.e., Makkah] to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.”***

In the eighth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina the non-Muslim leaders of Mecca broke their agreement of peace made in Hudaibiya by supporting a tribe who attacked another tribe who were allied with the Holy Prophet Muhammad, peace and blessings be upon him. The truce only lasted for approximately 18 months. The Holy Prophet Muhammad, peace and blessings be upon him, was commanded by Allah, the Exalted, to head for Mecca. When the huge Muslim army entered Mecca in the company of the Holy Prophet Muhammad, peace and blessings be upon him, a leader of Mecca became astonished at their power and number. He commented that he saw many faces he did not recognize who had come to conquer Mecca. The Holy Prophet Muhammad, peace and blessings be upon him, replied that this was only a consequence of the actions of the non-Muslims. The Muslim army believed in him when the non-Muslims of Mecca called him a liar and they assisted him when the non-Muslims of Mecca exiled him. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 393.

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 you will not find in Our way any alteration.”***

Generally speaking, this indicates the importance of avoiding wishful thinking in respect to Allah, the Exalted. If someone stubbornly and persistently disobeys Allah, the Exalted, they should not expect Him to deviate from His tradition of punishing this type of person.

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And

whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

A specific type of wishful thinking which affected the past nations and even the muslim nation is when a person believes that they can ignore the commands and prohibitions of Allah, the Exalted, and somehow someone on the Day of Judgement will intercede for them and save them from Hell. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact and has been discussed in many Hadiths, such as the one found in Sunan Ibn Majah, number 4308, none the less even with his intercession some muslims whose punishment will be reduced by it will still enter Hell. Even a single moment in Hell is truly unbearable. So one should abandon wishful thinking and instead adopt true hope by practically striving in the obedience of Allah, the Exalted.

The Devil convinces those who do not believe in Judgement Day that even if it occurs they will make peace with Allah, the Exalted, on that day by claiming that they were not so bad as they avoided major crimes such as murder. They have convinced themselves that their pleas will be accepted and they will be sent to Paradise even though they disbelieved in Allah, the

Exalted, during their lives on Earth. This is incredibly foolish as Allah, the Exalted, will not treat the person who believed in Him and tried to obey him like the one who disbelieved in Him. A single verse has erased this type of wishful thinking. Chapter 3 Alee Imran, verse 85:

*“And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”*

## Chapter 17 – Al Isra, Verses 78-79

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ

الْفَجْرِ كَانَتْ مَشْهُودًا ﴿٧٨﴾

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

﴿٧٩﴾

*“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed.*

*And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”*

***“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed.***

The times described within this verse encompasses the five daily obligatory prayers.

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 must 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.

***“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed.***

The times described within this verse encompasses the five daily obligatory prayers.

In a Hadith found in Sahih Bukhari, number 528, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the five obligatory prayers erase one's sins just like taking a bath five times a day would clean the body of dirt.

The first thing to note is that this Hadith refers to minor sins only as major sins require sincere repentance.

In addition, it is important for muslims to not only purify their outer beings of minor sins by establishing the five obligatory prayers but also fulfill the other aspect of purification namely, inner purification. This is indicated by the fact that the five obligatory prayers were spread across the day instead of being put together. Meaning, a muslim should repeatedly inwardly turn to Allah, the Exalted, throughout the day just like their body turns to Allah, the Exalted, five times a day through the obligatory prayers. This inner purification involves correcting one's intention so that they are only perform actions in order to please Allah, the Exalted. This is the foundation of Islam

and is what Allah, the Exalted, assesses when judging an action. This has been confirmed in a Hadith found in Sahih Bukhari, number 1. Those who act for the sake of other people will be told to gain their reward from them on Judgment Day which will not be possible. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

Finally, this inner purification includes learning and acting on the teachings of Islam so that one removes the bad characteristics they possess, such as envy and instead adopt good characteristics, such as patience. The outer purification is important but if a muslim desires to achieve success and overcome all difficulties in both worlds they must purify their inner being as well as their outer being.

***“...Indeed, the recitation of dawn is ever witnessed. And from [part of] the night, pray with it [i.e., recitation of the Qur’ān] as additional [worship] for you [Prophet Muhammad, peace and blessings be upon him]...”***

In a Divine Hadith found in Sahih Bukhari, number 1145, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, descends every night to the nearest Heaven according to His infinite majesty and invites people to ask Him to fulfill their needs so that He can fulfill them.

Voluntary night time worship proves one's sincerity towards Allah, the Exalted, as no other eyes are watching them. Offering it is a means to having an intimate conversation with Allah, the Exalted. And it is a sign of one's servanthood to Him. It has countless virtues for example, a Hadith found in Sunan An Nasai, number 1614, declares that it is the best voluntary prayer.

No one will have a rank higher on Judgment Day or in Paradise than the Holy Prophet Muhammad, peace and blessings be upon him, and this rank has been directly connected to the voluntary night prayer. This shows that those who establish the night voluntary prayer will be blessed with the highest ranks in both worlds. Chapter 17 Al Isra, verse 79:



*“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”*

A Hadith found in Jami At Tirmidhi, number 3579, advises that a muslim is closest to Allah, the Exalted, in the last part of the night. Therefore, one can derive countless blessings if they remember Allah, the Exalted, at this time.

All muslims desire their supplications to be answered and their needs to be fulfilled. Therefore, they should strive to offer the voluntary night prayer as a Hadith found in Sahih Muslim, number 1770, advises that there is a special hour in every night when good supplications are always answered.

Establishing the voluntary night prayer is an excellent way to prevent one from committing sins, it helps a person to stay away from pointless social gatherings and it protects a person from many physical illnesses. This has been advised in a Hadith found in Jami At Tirmidhi, number 3549.

One should prepare for the voluntary night prayer by not over eating or drinking especially, before bed as it induces laziness. One should not unnecessarily tire themselves out during the day. A short nap during the day can help with this. Finally, one should avoid sins and strive to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and

by facing destiny with patience as the obedient find it easier to offer the voluntary night prayer.

***“...it is expected that your Lord will resurrect you [Prophet Muhammad, peace and blessings be upon him] to a praised station.”***

This praised station includes the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, on Judgement Day. In a Hadith found in Sunan Ibn Majah, number 4308, 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.

***“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur’ān [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed. And from [part of] the night, pray with it [i.e., recitation of the Qur’ān] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”***

Generally speaking, a muslim must sincerely obey Allah, the Exalted, by fulfilling His command, 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, if they desire a noble station in the hereafter.

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.

## Chapter 17 – Al Isra, Verse 80

وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ

سُلْطٰنًا نٰصِيْرًا ﴿٨٠﴾

*“And say, “My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.”*”

***“And say, “My Lord, cause me to enter a sound entrance and to exit a sound exit...””***

When the Companions, may Allah be pleased with them, began to migrate to Medina the non-Muslim leaders of Mecca understood that it was only a matter of time when the Holy Prophet Muhammad, peace and blessings be upon him, also migrates to Medina. So they held a meeting in Dar Al Nadwa, which is located in Mecca close to the house of Allah, the Exalted, the Kaaba. Even the Devil disguised as an old man joined their meeting. Members of this meeting offered their opinions on what to do with the Holy Prophet Muhammad, peace and blessings be upon him, in order to crush his mission but the Devil refuted them until the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, Abu Jahl, suggested his opinion. He advised to assassinate him with a group of people belonging to different tribes. This would prevent the tribe of the Holy Prophet Muhammad, peace and blessings be upon him, waging war against them all in retaliation and they would simply pay his tribe off in order to end the affair. The Devil and all the other members of this meeting agreed with this evil plan. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 152-153.

At this time Allah, the Exalted, gave the Holy Prophet Muhammad, peace and blessings be upon him, permission to migrate to Medina by revealing the main verse under discussion. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Page 151.

The supplication in this verse encompasses both one's inward intention and outward action. Entering with the truth can indicate that whenever a



Muslim enters any situation, whether worldly or religious, they should do so with the intention to please Allah, the Exalted. A Muslim will be rewarded for all the lawful actions completed with this intention even if the deed appears worldly. For example, earning lawful wealth and fulfilling the needs of one's family appears to be a worldly deed but when done with the correct intention it becomes a righteous deed. This has been advised in a Hadith found in Sahih Bukhari, number 4006. It is important to note, that a sincere intention is always supported by actions according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who possesses an incorrect intention will not be rewarded by Allah, the Exalted. In fact, on Judgment Day they will be told to seek their reward from who they acted for. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

Entering on the truth also includes physically entering every situation in a way which is pleasing to Allah, the Exalted, and only performing those actions which are pleasing to Him while avoiding all situations and actions which are based on falsehood and sins. This is only achieved by learning and acting on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Exiting on the truth is when one leaves every situation with an intention which pleases Allah, the Exalted. Meaning, a Muslim must maintain their good intention from the start till the end of an action without changing it. And it includes practically leaving situations in a way pleasing to Allah, the Exalted. For example, leaving a difficulty or test with patience according to the teachings of Islam knowing that Allah, the Exalted, chooses the best situation for each person even if they do not observe the wisdom behind His choices. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

***“And say, “My Lord, cause me to enter a sound entrance and to exit a sound exit...””***

When the Companions, may Allah be pleased with them, began to migrate to Medina the non-Muslim leaders of Mecca understood that it was only a matter of time when the Holy Prophet Muhammad, peace and blessings be upon him, also migrates to Medina. So they held a meeting in Dar Al Nadwa, which is located in Mecca close to the house of Allah, the Exalted, the Kaaba. Even the Devil disguised as an old man joined their meeting. Members of this meeting offered their opinions on what to do with the Holy Prophet Muhammad, peace and blessings be upon him, in order to crush his mission but the Devil refuted them until the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, Abu Jahl, suggested his opinion. He advised to assassinate him with a group of people belonging to different tribes. This would prevent the tribe of the Holy Prophet Muhammad, peace and blessings be upon him, waging war against them all in retaliation and they would simply pay his tribe off in order to end the affair. The Devil and all the other members of this meeting agreed with this evil plan. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 152-153.

At this time Allah, the Exalted, gave the Holy Prophet Muhammad, peace and blessings be upon him, permission to migrate to Medina by revealing the main verse under discussion. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Page 151.

The arrangement of the verse indicates the importance of thinking positively. Meaning, one should focus on the good aspects of a situation,

such as leaving a difficulty behind, instead of focusing on the difficulty itself. The Holy Prophet Muhammad, peace and blessings be upon him, was encouraged to focus on entering into the safety of Medina instead of focusing on leaving the difficulties of Mecca.

It is important for muslims to adopt a positive mind-set as it is a great tool to aid them when dealing with difficulties so that they remain obedient to Allah, the Exalted. Whenever a person faces difficulties they should always understand a truth that the difficulty could have been much worse. If it was a worldly problem they should be grateful it was not an affliction affecting their faith. Instead of dwelling on the immediate sadness which accompanies the difficulty they should concentrate on the end and the reward which is waiting for those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings they should recount the countless blessings they still possess. In each difficulty, a muslim should remember the verse of the Holy Quran which reminds muslims that there are many hidden wisdoms to difficulties and tests which they have not observed. Therefore, the situation they are facing is better than the situation they desired. 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.”*

To conclude, a muslim should reflect on these facts and others so that they adopt a positive mind-set which is a key element in dealing with difficulties in a way which leads to countless blessings in both worlds. Remember, the cup is not half empty it is instead half full.

***“And say, “My Lord, cause me to enter a sound entrance and to exit a sound exit...””***

Generally speaking, this can also refer to leaving this world and entering the hereafter.

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 say, “My Lord...and grant me from Yourself a supporting authority.””***

The final part of this supplication indicates the importance of adhering to the supreme authority of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If Muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many Muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied Muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a Muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time

and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.



***“And say, “My Lord...and grant me from Yourself a supporting authority.””***

A supporting authority could also indicate a request for Allah, the Exalted, to bless a Muslim with the strength to use their authority over their own body and blessings in ways pleasing to Allah, the Exalted.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And say, “My Lord...and grant me from Yourself a supporting authority.””***

A supporting authority could also indicate a request for Allah, the Exalted, to bless a Muslim with the strength to use their authority over their own body and blessings in ways pleasing to Allah, the Exalted. One can adopt this correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“And say, "My Lord...and grant me from Yourself a supporting authority.””***

In a Hadith found in Sunan Ibn Majah, number 1081, the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims how to gain blessings in their provision, divine support and an improvement in their condition and state.

The first thing is to sincerely repent to Allah, the Exalted, before one dies. As the time of death is unknown this Hadith actually indicates sincerely repenting whenever one commits a sin meaning, repenting without delay. This consists of seeking forgiveness from Allah, the Exalted, and whoever else has been wronged, feeling regret, making a firm promise not to commit the same or a similar sin again. And finally, if possible, to make up for any rights which have been violated in respect to Allah, the Exalted, and people.

The next thing advised in the main Hadith is that a muslim must make use of their time before they become preoccupied with responsibilities, an illness or a difficulty. A muslim can achieve this by obeying Allah, the Exalted, through fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. They must hasten to perform righteous deeds within their means as much as possible without delay as the tomorrow they hope for may never come. It is hoped that the one who behaves in this manner will be supported by Allah, the Exalted, when they are no longer in a position to perform extra righteous deeds due to a change in circumstances.

The next thing mentioned in the main Hadith is that a muslim must strengthen their bond with Allah, the Exalted, by remembering Him much. True remembrance of Allah, the Exalted, consists of three levels. The first is internal remembrance meaning, sincerity to Him. The second level consists of remembering Allah, the Exalted, by speaking good words and avoiding vain and sinful speech. And the highest level is to sincerely obey Allah, the Exalted, through one's actions as outlined earlier.

The final thing mentioned in the main Hadith is giving much charity both hidden and open. This includes both the obligatory and voluntary charity. It is important to note, this means giving charity according to one's means whether it is much or little. Allah, the Exalted, does not observe quantity He observes and judges actions based on quality meaning, one's sincerity. This has been indicated in a Hadith found in Sahih Bukhari, number 1. This leaves muslims with no excuses but to give charity according to their means. In addition, it is important to give charity regularly instead of once in a while as regular deeds are more beloved to Allah, the Exalted, even if they are little. This has been advised in a Hadith found in Sahih Bukhari, number 6465. Finally, those who desire to encourage others to give charity can give it publically. This will lead to them gaining the same reward as those who donate because of their inspiration. This has been advised in a Hadith found in Sahih Muslim, number 2351. But those who are fearful of showing off, which cancels their reward, should do so privately. Islam has provided many options and opportunities for muslims to gain much reward which lead to the removal of their burdens in both worlds.

## Chapter 17 – Al Isra, Verse 81

﴿٨١﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

*“And say, “Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””*

***“And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””***

The truth is the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But a muslim will only benefit from this truth when they sincerely obey and follow it otherwise they will perish with falsehood.

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 say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””***

The truth is the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But a muslim will only benefit from this truth when they sincerely obey and follow it otherwise they will perish with falsehood.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””***

The truth is the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But a muslim will only benefit from this truth when they sincerely obey and follow it otherwise they will perish with falsehood.

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””***

The truth is the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But a muslim will only benefit from this truth when they sincerely obey and follow it otherwise they will perish with falsehood.

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then there would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others

especially, their own desires were eventually disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””***

The truth is the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But a muslim will only benefit from this truth when they sincerely obey and follow it otherwise they will perish with falsehood.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been

given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.



***“And say, “Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””***

The truth is the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But a muslim will only benefit from this truth when they sincerely obey and follow it otherwise they will perish with falsehood.

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 say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””***

The truth is the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But a muslim will only benefit from this truth when they sincerely obey and follow it otherwise they will perish with falsehood.

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the

less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

***“And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.””***

In the eighth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina the non-Muslim leaders of Mecca broke their agreement of peace made in Hudaibiya by supporting a tribe who attacked another tribe who were allied with the Holy Prophet Muhammad, peace and blessings be upon him. The truce only lasted for approximately 18 months. The Holy Prophet Muhammad, peace and blessings be upon him, was commanded by Allah, the Exalted, to head for Mecca. When the huge Muslim army entered Mecca in the company of the Holy Prophet Muhammad, peace and blessings be upon him, it was obvious to all they would conquer Mecca that day. At the time 360 idols of worship were placed around the House of Allah, the Exalted, the Kaaba. The Holy Prophet Muhammad, peace and blessings be upon him, struck each one with his staff while reciting the main verse under discussion, that the truth had come and falsehood had gone, the truth had come and falsehood was powerless. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 408-409.

## Chapter 17 – Al Isra, Verse 82

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا

خَسَارًا

*“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.”*

***“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.”***

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.

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.



***“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”***

In a Hadith found in Sunan Ibn Majah, number 253, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who obtains religious knowledge in order to show off to scholars, argue with others or attract attention to themselves will go to Hell.

Even though, the foundation of all good in both worldly and religious matters is knowledge Muslims must understand that knowledge will only benefit them when they firstly correct their intention. Meaning, they strive to obtain and act on knowledge in order to please Allah, the Exalted. All other reasons will only lead to a loss of reward and even punishment if a Muslim fails to sincerely repent.

In reality, knowledge is like rain water which falls on different types of trees. Some trees grow by this water in order to benefit others such as a fruit tree. Whereas, other trees grow by this water and become a nuisance to others such as a thorny tree. Even though, the rain water is the same in both cases but the outcome is very different. Similarly, religious knowledge is the same for people but if one adopts the incorrect intention then it will become a means of their destruction. Conversely, if one adopts the correct intention it will become a means of their salvation.

Muslims should therefore correct their intention in all matters as they will be judged on this. This is confirmed in a Hadith found in Sahih Bukhari, number 1. And they should remember that one of the first people to enter Hell will be a scholar who only obtained knowledge in order to show off to others. This has been warned in a Hadith found in Sahih Muslim, number 4923.

To conclude, only obtaining and acting on useful knowledge with the correct intention is true beneficial knowledge.

Whoever conceals knowledge without a valid reason will be bridled with fire on Judgment Day. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2649. Therefore, muslims must share the useful knowledge their gain with others. It is simply foolish not to as this is one of the righteous deeds which will benefit a muslim even after they die. This has been advised in a Hadith found in Sunan Ibn Majah, number 241. Those who hoarded knowledge were forgotten by history but those who shared it with others became known as the scholars and teachers of mankind.

***“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.”***

True belief in the Holy Quran involves sincerely obeying and following it.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

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looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

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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:

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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.



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In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

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In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the

more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

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## Chapter 17 – Al Isra, Verse 83

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

*“And when We bestow favor upon man he turns away and distances himself [from obedience]; and when evil touches him, he is ever despairing.”*

***“And when We bestow favor upon man...”***

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the Exalted, will only become a burden for its possessor in both worlds. A muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

A muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”*

***“And when We bestow favor upon man he turns away and distances himself [from obedience]; and when evil touches him, he is ever despairing.”***

Muslims often increase their obedience to Allah, the Exalted, such as attending the Mosques for the congregational prayers or reciting more spiritual exercises in times of difficulty. But in times of ease they often relax and become lazy. But it is important to note, that generally it is more important to be more on guard and increase one's obedience during times of ease than times of difficulty. This is because one often sins more during times of ease than difficulty, such as abandoning their obligatory duties. If one reviews the different misguided people in history, such as Pharaoh and Quroon they will observe that their sins only multiplied during times of ease. Someone who is facing a difficulty where they are stuck and have no option but to patiently wait for relief is less likely to sin as they desire to be relieved of their difficulty. Whereas, a person experiencing times of ease will be in a better position to enjoy and over indulge in worldly things which often leads to sins. For example, a person facing poverty is less likely to sin as many sins require wealth. Whereas, a wealthy person is in an easier position to commit those sins, such as purchasing alcohol or drugs. Therefore, muslims should take note of this and ensure they maintain or even increase their obedience to Allah, the Exalted, during times of ease so that they do not fall into sins and disobedience.

In addition, the one who is obedient to Allah, the Exalted, by fulfilling His commands and refraining from His prohibitions during times of ease will gain the support of Allah, the Exalted, during their times of difficulty which will aid them to overcome them successfully. Chapter 47 Muhammad, verse 7:

*“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”*

***“And when We bestow favor upon man he turns away and distances himself [from obedience]; and when evil touches him, he is ever despairing.”***

The correct behaviour is for one to maintain the sincere obedience of Allah, the Exalted, during times of ease and difficulty.

In a Hadith found in Sahih Muslim, number 7500, the Holy Prophet Muhammad, peace and blessings be upon him, advised that every situation is blessed for a believer. The only condition is that they need to respond to each situation they encounter while obeying Allah, the Exalted, specifically, patience in difficulties and gratitude in times of ease.

There are two aspects of life. One aspect are the situations people find themselves in whether they are times of ease or difficulties. The control of what situation a person faces is out of their hands. Allah, the Exalted, has decided this and there is no escaping them. Therefore, stressing over the situations one faces does not make sense as they are destined and therefore inevitable. The other aspect is a person's reaction to each situation. This is in each person's control and this is what they are judged on for example, showing patience or impatience in a difficult situation. Therefore, a muslim must concentrate on their behaviour and reaction in each situation instead of stressing over being in a situation as this is unavoidable. If a muslim desires to succeed in both worlds they should assess each situation and always act in the obedience of Allah, the Exalted. For example, in times of ease they must use the blessings they



possess as prescribed by Islam which is true gratitude to Allah, the Exalted.  
Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

And in times of difficulty they must show patience knowing Allah, the Exalted, chooses what is best for His servants even if they do not understand the wisdom behind the choices. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

***“...and when evil touches him, he is ever despairing.”***

In life a muslim will always face either times of ease or times of difficulty. No one only experiences times of ease without experiencing some difficulties. But the thing to note is that even though difficulties by definition are hard to deal with they are in fact a means to obtain and demonstrate one's true greatness and servanthood to Allah, the Exalted. In addition, in the majority of cases people learn more important life lessons when they face difficulties than when they face times of ease. And people often change for the better after experiencing times of difficulty than times of ease. One only needs to reflect on this in order to understand this truth. In fact, if one studies the Holy Quran they will realise the majority of the events discussed involve difficulties. This indicates that true greatness does not lie in always experiencing times of ease. It in fact, lies in experiencing difficulties while remaining obedient to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This is proven by the fact that each of the great difficulties discussed in Islamic teachings end with ultimate success for those who obeyed Allah, the Exalted. So a muslim should not be bothered about facing difficulties as these are just moments for them to shine while acknowledging their true servanthood to Allah, the Exalted, through sincere obedience. This is the key to ultimate success in both worlds.

***“...and when evil touches him, he is ever despairing.”***

A Hadith found in Musnad Ahmad, number 2803, advises that being patient over the things one dislikes leads to a great reward. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Patience is a key element required in order to fulfil the three aspects of faith: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny. But a higher and more rewarding level than patience is contentment. This is when a muslim deeply believes that Allah, the Exalted, only chooses the best for His servants and they therefore prefer His choice over their own. 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.”*

A patient muslim understands that anything which effected them, such as a difficulty, could not have been avoided even if the entire creation aided them. Similarly, whatever missed them could not have affected them. The one who truly accepts this fact will not exult and grow proud over anything

they obtain knowing Allah, the Exalted, allocated that thing to them. Nor will they grieve over anything which they fail to obtain knowing Allah, the Exalted, did not allocate that thing to them and nothing in existence can alter this fact. Chapter 57 Al Hadid, verses 22-23:

*“No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1</sup> before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 79, that when something occurs a muslim should firmly believe it was decreed and nothing could have changed the outcome. And a muslim should not have regrets believing they could have prevented the outcome if they somehow behaved differently as this attitude only causes the Devil to encourage them towards impatience and complaining about destiny. A patient muslim truly understands that whatever Allah, the Exalted, has chosen is best for them even if they do not observe the wisdom behind it. The one who is patient does desire a change in their situation and even supplicates for it but they do not complain about what has occurred. Being persistently patient can lead a muslim to a greater level namely, contentment.

The one who is content does not desire things to change as they know the choice of Allah, the Exalted, is better than their choice. This muslim firmly believes and acts on the Hadith found in Sahih Muslim, number 7500. It advises that every situation is best for the believer. If they encounter a

problem they should show patience which leads to blessings. And if they experience times of ease they should show gratitude which also leads to blessings.

It is important to know that Allah, the Exalted, tests those He loves. If they show patience they will be rewarded but if they are angered it only proves their lack of love for Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2396.

A muslim should be patient or content with the choice and decree of Allah, the Exalted, in both times of ease and hardship. This will reduce one's distress and provide them with much blessings in both worlds. Whereas, impatience will only destroy the reward they could have received. Either way a muslim will go through the situation decreed by Allah, the Exalted, but it is their choice whether they desire reward or not.

A muslim will never reach full contentment until their behaviour is equal in times of difficulty and ease. How can a true servant go to the Master namely, Allah, the Exalted, for a judgment and then become unhappy if the choice does not match their desire. There is a real possibility that if a person gets what they desire it will destroy 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.”*

A muslim should not worship Allah, the Exalted, on the edge. Meaning, when the divine decree matches their wishes they praise Allah, the Exalted. And when it does not they become annoyed acting as if they know better than Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”*

A muslim should behave with the choice of Allah, the Exalted, as if they would behave with a skilled trustworthy doctor. The same way a muslim would not complain taking bitter medicine prescribed by the doctor knowing it is best for them they should accept the difficulties they face in the world knowing it is best for them. In fact, a sensible person would thank the doctor for the bitter medicine and similarly an intelligent muslim would thank Allah, the Exalted, for any situation they encounter.

In addition, a muslim should review the many verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, which discuss the reward given to the patient and content muslim.

Deep reflection on this will inspire a muslim to remain steadfast when facing difficulties. For example, Chapter 39 Az Zumar, verse 10:

*"...Indeed, the patient will be given their reward without account [i.e., limit]."*

Another example is mentioned in a Hadith found in Jami At Tirmidhi, number 2402. It advises that when those who patiently faced trials and difficulties in the world receive their reward on Judgment Day those who did not face such trials will wish they patiently faced difficulties such as their skin being cut off with scissors.

In order to gain patience and even contentment with what Allah, the Exalted, chooses for a person they should seek and act on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they reach the high level of excellence of faith. This has been discussed in a Hadith found in Sahih Muslim, number 99. Excellence in faith is when a muslim performs deeds, such as the prayer, as if they can witness Allah, the Exalted. The one who reaches this level will not feel the pain of difficulties and trials as they will completely be immersed in the awareness and love of Allah, the Exalted. This is similar to the state of the women who did not feel pain when cutting their own hands when they observed the beauty of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 31:

*“...and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel.””*

If a muslim cannot reach this high level of faith they should at least try to reach the lower level mentioned in the Hadith quoted earlier. This is the level where one is constantly aware they are being observed by Allah, the Exalted. The same way a person would not complain in front of an authoritative figure they feared, such as an employer, a muslim who is constantly aware of the presence of Allah, the Exalted, will not complain about the choices He makes.



## Chapter 17 – Al Isra, Verse 84

قُلْ كُلُّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۗ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

*“Say, “Each works according to his manner, but your Lord is most knowing of who is best guided in way.””*

***“Say, “Each works according to his manner...””***

This verse reminds muslims to fulfil the potential they have been given when obeying Allah, the Exalted.

Unfortunately, some muslims have adopted a weak characteristic which only hinders them from improving for the better. Namely, they compare their situation and circumstances to others who are facing easier circumstances and use this as an excuse not to increase their 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. For example, a person who works full time excuses their lack of striving in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time and simply claims it is easier for them to increase their obedience to Allah, the Exalted, as they have more free time. Or a poorer muslim turns away from giving any form of charity by observing those who possess more wealth and claims that the wealthy person can more easily give charity than them. They fail to understand that these excuses may make their souls feel better but it does not aid them in this world or in the next. Allah, the Exalted, does not desire people to act according to the means of others He only desires people to act in His obedience according to their own means. For example, a person who works full time can dedicate whatever free time they possess in the obedience of Allah, the Exalted, even if that is less than someone who works part time. In this respect what the part timer does has no effect on the one who works full time so using them as an excuse not to strive harder is simply a lame excuse. The poor muslim should simply donate according to their means even if that is much less than the wealthy person as Allah, the Exalted, will

judge them on what they do and He will not judge them according to what other muslims do.

Muslims should give up these useless excuses and simply obey Allah, the Exalted, according to their own means.

***“Say, “Each works according to his manner...””***

This verse reminds muslims to fulfil the potential they have been given when obeying Allah, the Exalted.

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.

***“Say, “Each works according to his manner...””***

This verse reminds muslims to fulfil the potential they have been given when obeying Allah, the Exalted.

There are many muslims who dedicate much of their time, effort and wealth on things which are neither righteous deeds nor sins meaning, they are vain things. Vain things can also include acquiring unnecessary things, such as beautifying one's home beyond their necessities. Even though, they might be correct in their claim that they are not committing sins it is important to understand a fact. Namely, time is a precious gift from Allah, the Exalted, which cannot be gained once it departs. All other things can be acquired, such as wealth, all other things except time. So when one dedicates their time as well as other blessings such as wealth to unnecessary and extra things meaning, vain things, it will only lead to a great regret on Judgment Day. This will occur when they observe the reward given to those who made use of their time and performed righteous deeds. Time wasters may have avoided sins which save them from punishment but as they wasted time on vain things they may face criticism. And they will surely lose out on the reward they could have gained if they utilised their time and other blessings correctly.

In addition, it is important to understand that the more one indulges in vain things the closer they are to falling into extravagance and waste both of which are blame worthy. For example, those who waste blessings are considered the siblings of the Devil. And it can be argued when one

dedicates their time to vain things they have in fact wasted the precious blessing of time. Chapter 17 Al Isra, verse 27:

*“Indeed, the wasteful are brothers of the devils...”*

***“Say, “Each works according to his manner...””***

This verse reminds muslims to fulfil the potential they have been given when obeying Allah, the Exalted.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.



In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“Say, “Each works according to his manner...””***

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.

***“Say, “Each works according to his manner...””***

It is important to note that a person’s manner is influenced by the company they keep. In this respect, this verse warns against bad companionship.

In a Hadith found in Sahih Bukhari, number 5534, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between a good and bad companion. The good companion is like a person who sells perfume. Their companion will either obtain some perfume or at least be affected by the pleasant smell. Whereas, a bad companion is like a blacksmith, if their companion does not burn their clothes they will certainly be affected by the smoke.

Muslims must understand that the people they accompany will have an effect on them whether this affect is positive or negative, obvious or subtle. It is not possible to accompany someone and not be affected by it. A Hadith found in Sunan Abu Dawud, number 4833, confirms that a person is on their companion’s religion. Meaning, a person adopts the characteristics of their companion. It is therefore important for muslims to always accompany the righteous as they will undoubtedly affect them in a positive way meaning, they will inspire them to obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whereas, bad companions will either inspire one to disobey Allah, the Exalted, or they will encourage a muslim to concentrate on the material world over preparing for the hereafter. This attitude will become a great regret for them on Judgment Day even if the things they strive for are lawful but beyond their needs.

Finally, as a person will end up with those they love in the hereafter according to the Hadith found in Sahih Bukhari, number 3688, a muslim must practically show they love for the righteous by accompanying them in this world. But if they accompany bad or heedless people then it proves and indicates they love for them and their ultimate destination in the hereafter. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

***“Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."”***

The rightly guided work according to the two sources of guidance.

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.



***“Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way.””***

The rightly guided work according to the two sources of guidance.

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not sins over learning and acting on these two sources of guidance they will not achieve success.

***“Say, “Each works according to his manner, but your Lord is most knowing of who is best guided in way.””***

The rightly guided work according to the two sources of guidance.

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...but your Lord is most knowing of who is best guided in way.”***

Allah, the Exalted, is All Knowing as nothing escapes His knowledge whether in the Heavens or the Earth whether visible or not. The knowledge of Allah, the Exalted, has no limit, it has no beginning and no end and it is innate meaning, no one gave it to Him. Every creation which possesses knowledge has been granted it by none other than Allah, the Exalted. The knowledge of the creation is limited and has a beginning. Allah, the Exalted, is fully aware of one's outer and inner beings at all time.

The muslim who understands this divine name will refrain from sins both outward and inward rightfully believing Allah, the Exalted, knows all this and will hold them accountable for their actions. In addition, they will not stress about worldly issues understanding that Allah, the Exalted, is fully aware of them and will respond to them at the right time.

A muslim should act on this divine name by striving to gain and act on useful knowledge both worldly and religious which is the path of piety. This is the true inheritor of the Holy Prophets, peace be upon them, which has been indicated in a Hadith found in Sunan Ibn Majah, number 223.

## Chapter 17 – Al Isra, Verse 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا

قَلِيلًا ٨٥

*“And they ask you about the soul. Say, “The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little.”*”

***“And they ask you about the soul. Say, “The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little.””***

Scholars have discussed the concept and nature of the soul for many generations. But the important thing to note, is that Muslims should never fall into arguments over this and similar issues to the point that it creates enmity between them. In addition, believing one way or the other will not affect their faith and obedience to Allah, the Exalted. Neither will this be questioned about on the Day of Judgement by Allah, the Exalted, otherwise the Muslim nation would have been informed of this. So spending countless hours arguing, debating and publishing books discussing this issue does not make sense. Muslims should instead concentrate more on the things which when clarified will increase their sincere obedience to Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and concentrate on those things which will be questioned about on Judgement Day, such as fulfilling the rights of people. Unfortunately, arguing and debating over these types of issues has distracted Muslims from concentrating on more important things and issues and this is one of the reasons why the general strength of the Muslim nation has declined over time.

This issue is connected to a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 2518. It advises that a Muslim should leave a thing which creates doubt in them and act on the things which create no doubt in them. The vast majority of Muslims are aware of the obligatory duties and the majority of

the unlawful things, such as drinking alcohol. So these things create no doubt within Muslims therefore they should act accordingly meaning, fulfil the obligatory duties and abstain from unlawful things.

All other things which are not obligatory and create a doubt in society should therefore be avoided. Allah, the Exalted, will not question why someone did not perform a voluntary deed on Judgement Day. Instead, He will question why they performed a voluntary deed. Therefore, leaving the voluntary action will have no consequences in the hereafter whereas performing a voluntary deed will namely, punishment, reward or forgiveness. It is important for Muslims to act on this short but extremely important Hadith as it will solve and prevent many problems and debates. In fact, this is the advice given in another Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, which is found in Jami At Tirmidhi, number 1205. It advises that both the lawful and unlawful things in Islam have been made clear to mankind and all other matters of voluntary actions which create doubt should be left aside. This attitude will protect one's religion and honour.

***“And they ask you about the soul. Say, “The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little.””***

In a Hadith found in Sahih Muslim, number 3257, the Holy Prophet Muhammad, peace and blessings be upon him, warned against asking too many questions as this led to the destruction of the past nations. Muslims should instead do what they have been commanded according to their capacity and refrain from what they have been prohibited from.

Muslims should not adopt this mentality as people who have a habit of asking too many questions often fail in fulfilling their duties and acquiring beneficial knowledge as they are too busy asking and researching about less important and sometimes irrelevant information. This mentality can inspire a person to argue and debate over these types of issues also. Unfortunately, this attitude is quite widespread amongst muslims today as they often argue about non obligatory and less important issues instead of concentrating on fulfilling their obligatory duties and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, correctly meaning, fulfilling them with their full etiquettes and conditions.

A muslim should instead research and query about topics which are relevant and important to understand for both worldly and religious matters otherwise they will follow in the footsteps of the people mentioned in this Hadith and only make their own lives more difficult.



## Chapter 17 – Al Isra, Verses 86-87

وَلَيْنَ شِئْنَا لَنذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا

وَكَيْلًا ﴿٨٦﴾

﴿٨٧﴾ إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

*“And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.*

*Except [We have left the Holy Quran with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.”*

***“And if We willed...”***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

*“Say, “Never will we be struck except by what Allah has decreed for us...”*

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

***“And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us. Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.”***

Muslims must make use of this great blessing by sincerely obeying and following 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.

***“And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us. Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.”***

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.



***“...Indeed, His favor upon you has ever been great.”***

Allah, the Exalted, is the One who is infinitely bountiful and bestows favours and blessings without recompense or external cause. He gives generously without being asked.

The muslim who understands this divine name will always seek bounty and blessings from Allah, the Exalted, as they know the Bestower loves to be asked. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3571. But it is important to note, the one who seeks bounty from the Bestower should know it is not gained through His disobedience. Any worldly blessings obtained through the disobedience of Allah, the Exalted, will only become a burden for its possessor in both worlds. A muslim should instead strive to obtain beneficial blessings from the Bestower by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. When a muslim truly understands that all blessings have been given by the Bestower they will show true gratitude to Him. This is when one uses all the blessings they possess according to the pleasure of Allah, the Exalted. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

*“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”*

A muslim should act on this divine name by bestowing the blessings they have been given to others for the pleasure of Allah, the Exalted. The one who gives to others will be given more than they could have ever imagined. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”*

## Chapter 17 – Al Isra, Verses 88-89

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ

بِمِثْلِهِ ۚ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا

كُفُورًا ﴿٨٩﴾

*"Say, "If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants."*

*And We have certainly diversified for the people in this Quran from every [kind of] example, but most of the people refused except disbelief."*

***“Say, “If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants.” And We have certainly diversified for the people in this Quran from every [kind of] example, but most of the people refused except disbelief.”***

The Holy Quran possesses an uncountable amount of qualities which separates it from any other worldly book. This aspect of the Holy Quran is so intense that it cannot even be explained or discussed over countless lifetimes. But a few of these qualities will be mentioned here. First of all, in the Holy Quran, Allah, the Exalted, has given an open challenge to the entire universe (not just people) and not only a challenge to those who were present when this divine revelation was revealed but to all of creation till the end of time. The challenge being if the people believed the Holy Quran was not a divine revelation from Allah, the Exalted, then they should produce a chapter that can rival a chapter of the Holy Quran. Chapter 2 Al Baqarah, verse 23:

*“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”*

There is no book on the entire planet that can and has given this type of open challenge. But over 1400 years ago the Holy Quran gave this challenge to the entire universe and to this day this challenge has not been won by the non-Muslims nor will it ever be God willing.

Another quality of the Holy Quran is that it stated the outcome of future events. But the more amazing thing about these statements is that the outcomes seemed impossible at the time. For example chapter 48 Al Fath, verse 28:

*“It is He Who sent His Messenger with guidance and the religion of truth that he may make it prevail over all other religions And Sufficient is Allah as witness.”*

When this verse was revealed the entire city of Mecca was Islam so when the people of Mecca heard this verse, unfortunately for them, they believed that Islam was too feeble and would therefore not survive long and certainly would not spread beyond the borders of Mecca let alone the entire world. But within a some years Allah, the Exalted, fulfilled this promise.

Another example of how the Holy Quran prophesied a future event which was unimaginable at the time is found in chapter 30 Ar Rum, verses 2-5:

*“The Romans have been subdued. In the nearby land and after their subjugation they will soon overcome. In a few years. The command is of Allah only before and after. And on that day the believers shall rejoice.*

*With the help of Allah, He helps whom He pleases. And He is the Might, and Merciful.”*

These verses of the Holy Quran were revealed during a time where the Romans (Christians) were at war with the Persians (Fire worshippers). This war has been confirmed by many authentic historic books. At this particular time the Persians were on the verge of winning the war. At one point Rome itself was surrounded by the Persians. But Allah, the Exalted, stated that the Romans would eventually reign victorious. The non-Muslims of Mecca who themselves were idol worshippers favoured the Persians and agreed with the majority that it was impossible for the Romans to win. But Allah, the Exalted, as always proved these verses true and allowed the Romans victory.

A final example which appeals to the scientists of the world is seen in chapter 21 Al Anbiya, verse 33:

*“And it is He Who created the night and the day and the sun and the moon. Each one is floating in a circumference.”*

For centuries scientists have fought over theories on how exactly the solar system is arranged e.g. whether the sun remains still and the Earth rotates around or vice versa. Only relatively recently it has been proven by scientists from all different faiths and backgrounds that each object; sun,

moon and the Earth all rotate on their own axes and rotate around each other in a set orbit. But Allah, the Exalted, declared this over 1400 years ago. All the science related verses of the Holy Quran are slowly being proven by scientists today. This is a huge piece of evidence that proves that the Holy Quran are the words of the One and only true God, Allah, the Exalted, who has created this universe and everything in it, because only a Creator can truly explain his creations.

Even though many commands of the Holy Quran may not be understood by people does not mean they are incorrect. Certain verses of the Holy Quran whose wisdom was hidden to man became apparent when society reached a certain level of development. As the whole Holy Quran is a book of wisdom and guidance it must be accepted irrespective if one understands its commands or not. This situation is just like a child who is suffering from a cold and desires ice cream but is not given it by their parent. The child will continue to cry without understanding the wisdom behind but those that possess knowledge will agree with the parent even though outwardly it appears as if the decision of the parent is wronging the child.

When studying the Holy Quran one will realize that it contains different levels of superiority through both obvious and subtle meanings that it discusses. Chapter 11 Hud, verse 1:

*“...[This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware.”*

The expressions in it are unparalleled and its meanings are explained in a simple straight forward way. Its verses are extremely eloquent and no other text can surpass it. The Holy Quran also mentioned the stories of the previous nations in detail even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commanded every type of good and forbade every type of evil, those that affect an individual and those that affect an entire society so that peace and security can spread throughout homes and society. The Holy Quran is free from exaggerations, lies or falsehood unlike poems and stories. All the verses, whether short or long, in the Holy Quran are beneficial. Even when the same story is repeated in the Holy Quran different important lessons can be learned from it. Unlike all other books the Holy Quran does not become boring when it is repeatedly recited and a seeker of truth never gets fed up of studying it. The Holy Quran not only provides warnings and promises but supports them with unshakeable and clear proofs. When the Holy Quran discusses anything which can seem abstract, such as adopting patience, it always provides an easy and practical way of implementing it. It encourages one to fulfil the purpose of their creation and prepare for the eternal hereafter in a simple yet profound way. It makes the straight path clear and appealing to the one who desires true success in both worlds. The knowledge within it is timeless and can be applied to every society and age. It is a healing for every emotional, economical and physical difficulty when it is understood and applied correctly. It is the cure for every problem an individual or an entire society can ever encounter. One only needs to turn the pages of history to observe the societies which implemented the teachings of the Holy Quran correctly in order to understand its all encompassing benefits. Centuries have passed yet not even a single letter has been edited in the Holy Quran as Allah, the Exalted, promised to safeguard it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:



*“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”*

This is undoubtedly the greatest and timeless miracle of Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. But the only one who will benefit from it is the one who seeks the truth whereas the seekers of their desires will only find it difficult to hear and follow. 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.”*

***“And We have certainly diversified for the people in this Quran from every [kind of] example...”***

The Holy Quran being diverse refers to the fact that Allah, the Exalted, discussed the root problems found within society and explained the remedy for them. By correcting root problems the countless branch problems which stem from them were automatically addressed and corrected. This is how the divine revelations addressed all things.

Many thinkers have come and gone which have addressed the issues people and society face but as these solutions target branch issues the benefit of these solutions are minimal. Whereas, Allah, the Exalted, through this method of addressing root issues, which affect an individual and the society, has clarified all things so that people can achieve success in both worlds. Chapter 16 An Nahl, verse 89:

***“...And We have sent down to you the Book as clarification for all things and as guidance and mercy...”***

***“And We have certainly diversified for the people in this Qur’ān from every [kind of] example, but most of the people refused except disbelief.”***

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“And We have certainly diversified for the people in this Qur’ān from every [kind of] example, but most of the people refused except disbelief.”***

True belief in the Holy Quran involves sincerely following and obeying it.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete

loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

## Chapter 17 – Al Isra, Verses 90-93

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا

﴿٩١﴾

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ

قَبِيلًا ﴿٩٢﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى

تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ. قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

*“And they say, “We will not believe you until you break open for us from the ground a spring.”*

*Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance].*

*Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us].*

*Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down*

*to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"*



***“And they say, “We will not believe you until you break open for us from the ground a spring.” Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]. Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read.” Say, “Exalted is my Lord! Was I ever but a human messenger?””***

Their uttered these statements in order to put off others from accepting Islam. This is obvious as the two greatest signs of Allah, the Exalted, were right in front of them, namely, the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, yet they were foolishly looking for other signs. The non-muslims of Mecca spent their lives with the Holy Prophet Muhammad, peace and blessings be upon him, and full-well knew he was no liar. As they were masters of the Arabic language they full-well knew that the Holy Quran was not the words of a man.

For example, one of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet

Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.

The non-Muslims of Mecca once asked the Holy Prophet Muhammad, peace and blessings be upon him, to turn a mountain in Mecca, Mount Safa, into gold for them and to move away the mountains so that they could grow crops. He was told by Allah, the Exalted, that it was up to him to decide whether to give respite and ignore their foolish request or if he desired Allah, the Exalted, would fulfill their request. But if they disbelieved in Islam after that they would be completely destroyed just like the previous nations who rejected the open signs of Allah, the Exalted, were completely destroyed. The Holy Prophet Muhammad, peace and blessings be upon him, chose to give them respite and ignore their foolish requests as he

knew that they would still disbelieve after. Allah, the Exalted, then revealed chapter 17 Al Isra, verse 59 of the Holy Quran:

*“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”*

This has been discussed in Imam Al Wahidi’s, Asbab Al Nuzul, 17:59, Page 104.

***“And they say, “We will not believe you until you break open for us from the ground a spring.” Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]. Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read.” Say, “Exalted is my Lord! Was I ever but a human messenger?””***

The final part of these verses indicate that the role of a Holy Prophet, peace be upon them, is not to control the universe and make changes in it in order to please the whims and fancies of people. Their role is to bring clear evidence through divine revelation and their own character of the truthfulness of Islam, the religion which all the Holy Prophets, peace be upon them, called to. Even if they performed miracles it was with the permission and command of Allah, the Exalted, and these were granted according to the infinite wisdom of Allah, the Exalted, and not according to the fancies of people.

In addition, the purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah

be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

## Chapter 17 – Al Isra, Verses 94-95

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا

رَسُولًا ﴿٩٤﴾

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم

مِّنَ السَّمَاءِ مَلَكًَا رَسُولًا ﴿٩٥﴾

*“And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"*

*Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger.”*

***“And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?" Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger.””***

The non-muslims of Mecca found it hard to accept that a Holy Prophet, peace be upon him, would be human instead of some other type of creature, such as an Angel. As a Holy Prophet, peace be upon them, is sent to humans it does not make sense to send them as anything else, such as Angels. The very function of a Holy Prophet, peace be upon them, is for the people to obtain a practical example of how they must behave in every aspect of their lives. An Angel does not experience what humans feel, such as fatigue, so the people would not be able to relate to their Angel Prophet, peace be upon him, and this would give them an excuse in front of Allah, the Exalted, on the Day of Judgement.

Therefore, the non-muslims are rebuked about their astonishment that a human being has been appointed to warn other human beings. Similarly, is there anything strange about appointing a Holy Prophet, peace be upon them, in order to guide mankind? For if people are found drowned in misguidance and are oblivious to the truth, what then is truly strange: that their Creator and Lord should make arrangements to guide them or let them continue in misguidance and error? And if divine guidance is made available to human beings, does it not make sense that those who accept it and follow it, rather than those who reject it, deserve to be held in honour by Allah, the Exalted? The behaviour of those who express their astonishment at this is in fact astonishing.



## Chapter 17 – Al Isra, Verse 96

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا

بَصِيرًا ﴿٩٦﴾

*“Say, “Sufficient is Allah as Witness between me and you. Indeed He is ever, concerning His servants, Aware and Seeing.”*”

***“Say, “Sufficient is Allah as Witness between me and you...””***

The divine vision of Allah, the Exalted, encompasses everything irrespective of its size or location. In addition, Allah, the Exalted, is a witness to the actions of the creation. He observes their outer physical actions and inner hidden intentions. Nothing can escape His divine vision.

A muslim should therefore strive in obedience to Allah, the Exalted, in order to reach the level where they become constantly vigilant of the divine vision. This level has been referred to as excellence of faith in a Hadith found in Sahih Muslim, number 99. When one is fully aware of the divine vision it prevents them from sinning and encourages them to perform righteous deeds.

A muslim should be an overseer of their own soul and constantly take themselves into account in order to ensure they do not become heedless. As the main cause of sin is heedlessness. The one who takes themselves into account will find their accountability on Judgement Day easy. Whoever does not watch over themselves like this will commit sins without even realising it. A muslim should also ensure they keep a watchful eye on all the people under their care and advise them accordingly as this is a responsibility given to them by Allah, the Exalted. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2928.

***“...Indeed He is ever, concerning His servants, Aware...”***

Allah, the Exalted, is fully aware of all things including the inner intention and feelings of a person as well as their outward actions.

The muslim who understands this will ensure they not only perform righteous deeds but will do so with the correct intention knowing that they might be able to fool people but Allah, the Exalted, is fully aware of their intention and inward state and will hold them accountable according to it.

A muslim must act on this divine name by striving to gain and act on useful worldly and religious knowledge sincerely for the sake of Allah, the Exalted. In addition, they must constantly supervise their inward and outward states. Through this they will become aware of their faults and strive to rectify them. A muslim should not live heedless to the purpose of their creation. They should instead live in full awareness and therefore obey Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

***“...Indeed He is ever, concerning His servants...Seeing.”***

Nothing irrespective of its size and location is out of the reach of the divine sight and hearing of Allah, the Exalted.

The muslim who understands this divine name will be extremely cautious in their actions and speech. The same way one becomes vigilant over their actions when they are in the hearing and seeing range of someone they respect or fear a true muslim will be vigilant over their behaviour knowing no word or action escapes Allah, the Exalted. In fact, acting in this way is the high level of faith which has been described by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 99. If one remains steadfast on this behaviour then they will eventually reach excellence of faith whereby they perform acts, such as the prayer, as if they observe Allah, the Exalted, constantly watching their inner and outer being. This attitude will prevent sins and encourage one to sincerely perform righteous deeds.

In addition, this divine name encourages muslims never to give up hope whenever they face a difficulty thereby believing no one is aware or even cares about them. Allah, the Exalted, undoubtedly hears and sees their distress and will respond at the time which is best for His servant. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you...”*

A muslim should act on this divine name by using these two senses in the way commanded by Allah, the Exalted. Meaning, one should not observe unlawful and vain things nor should they listen to unlawful and vain things. They should instead use them in the obedience of Allah, the Exalted. It is important to avoid vain things as they are often the first step to the unlawful. This is achieved by acting on the Hadith found in Sahih Bukhari, number 6502. It advises that when one fulfils the commands of Allah, the Exalted, in respect to the obligatory duties and then strives in voluntary righteous deeds for the pleasure of Allah, the Exalted, He empowers their senses such as their sight and hearing so that they only use them in accordance to His desire and pleasure.

## Chapter 17 – Al Isra, Verses 97-99

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ  
وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ  
كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

ذَٰلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أِنَّا  
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

❁ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ  
مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾

*“And whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides, We increase [for] them blazing fire.*

*That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"*

*Do they not see that Allah, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse except disbelief.”*

***“And whoever Allah guides - he is the [rightly] guided...”***

Allah, the Exalted, is the One who guides His servants to what is beneficial for them in both worlds and guides them away from anything which harms them. Chapter 91 Ash Shams, verse 8:

*“And inspired it [with discernment of] its wickedness and its righteousness.”*

The muslim who understands this divine name will seek guidance in worldly and religious matters from none other than Allah, the Exalted, through the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whoever seeks guidance from anything else will not find lasting success.

A muslim should act on this divine name by guiding others towards the obedience of Allah, the Exalted, and what is beneficial to them in both worldly and religious matters according to their knowledge. This will ensure they become a true believer meaning, the one who loves for others what they desire for themselves. This has been advised in a Hadith found in Jami At Tirmidhi, number 2515.



***“...and whoever He sends astray - you will never find for them protectors besides Him...”***

Allah, the Exalted, does not force guidance on people. He instead gives them the free will to choose their path.

First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then there would be no difference between them and animals. In fact, people would be worse as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse by being servants of their own desires as this is the attitude of animals who generally act to please themselves. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others especially, their own desires were eventually

disgraced in this world even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives these people eventually become sad, lonely, depressed and even suicidal as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this.

***“...and whoever He sends astray - you will never find for them protectors besides Him...”***

Allah, the Exalted, does not force guidance on people. He instead gives them the free will to choose their path.

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come

together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free reign to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

***“And whoever Allāh guides - he is the [rightly] guided; and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf...”***

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between

good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

*“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”*

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

*“And those who strive for Us - We will surely guide them to Our ways...”*

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely 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. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“...and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind...”***

Muslims must use their perception in the correct way in order to avoid being abandoned in misguidance.

It is important for muslims to develop the correct perception so that they can increase their obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This is what the righteous predecessors possessed and it encouraged them to avoid the excess luxuries of the material world and instead prepare for the hereafter. This is an important characteristic to possess and it can be explained with a worldly example. Two people are extremely thirsty and come across a cup of murky water. They both desire to drink it even though it is not pure and even if it means they have to argue over it. As their thirst grows the more focused on the cup of murky water they become to the point they lose focus on everything else. But if one of them shifted their focus and observed a river of pure water which was only a short distance ahead they would immediately lose focus on the cup of water to the point they would no longer care about it and no longer argue over it. And instead they would endure their thirst patiently knowing a river of pure water is close. The person who is unaware of the river would probably believe the other person is crazy after observing their change in attitude. This is the case of the two types of people in this world. One group greedily focuses on the material world. The other group has shifted their focus to the hereafter and the pure and eternal blessings therein. When one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt.



But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic 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 whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind...”***

Muslims must use their perception in the correct way in order to avoid being abandoned in misguidance.

It is important for a muslim to be observant in their daily life and avoid being too self-absorbed in their own worldly matters so that they become heedless over the things which are occurring around them and the things which have already occurred. This is an important quality to possess as it is an excellent way to strengthen one's faith which in turn helps one to remain obedient to Allah, the Exalted, at all times. For example, when a muslim observes a sick person they should not only aid them by whatever means they possess, even if it is only a supplication, but they should reflect on their own health and understand that they too will eventually lose their good health either by an illness, ageing or even death. This should inspire them to be grateful for their good health and show this through their actions by taking advantage of their good health in both worldly and religious matters which are pleasing to Allah, the Exalted.

When they observe the death of a rich person they should not only feel sad for the deceased and their family but realise that one day which is unknown to them they will die also. They should understand that just like the rich person was abandoned by their wealth, fame and family at their grave so will they too be left only with their deeds in their grave. This will encourage them to prepare for their grave and the hereafter.

This attitude can and should be applied to all things one observes. A muslim should learn a lesson from everything around them which has been advised in the Holy Quran. Chapter 3 Alee Imran, verse 191:

*"...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.""*

Those who behave in this manner will strengthen their faith on a daily basis whereas those who are too self-absorbed in their worldly life will remain heedless which may lead them to their destruction.

***“...and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind...”***

Muslims must use their perception in the correct way in order to avoid being abandoned in misguidance.

It is important for a muslim to understand a key truth namely, nothing in creation occurs without a wise reason even if people do not observe this wisdom immediately. A muslim should treat everything which occurs, whether they are in times of ease or difficulty, as a message in a bottle. They should not get too caught up in assessing and examining the bottle as it is merely a messenger which delivers the important message. This occurs when muslims either exult over the good things which occur thereby becoming heedless to the message within the good thing. Or they become grieved during difficulties thereby becoming too distracted to understand the message within the difficulty. They should instead concentrate on following the advice of the Holy Quran and approach each situation in a balanced way. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not prohibit being happy or sad in different situations as this is a part of human nature. But it advises a balanced approach whereby one avoids extreme emotions namely, exultant which is excessive happiness or grief which is excessive sadness. This balanced approach will allow one to focus their mind on the more important message inside the bottle meaning, inside the situation whether it is a situation of ease or difficulty. Through assessing, understanding and acting on the hidden message a muslim can improve their worldly and religious life for the better. Sometimes the message will be a wakeup call to turn back to Allah, the Exalted, before their time runs out. Sometimes it will be a way of raising their rank. Other times a way of erasing their sins and sometimes a reminder not to attach themselves to the temporal material world and the things in it. Without this assessment one will merely journey through events without improving their worldly or religious life.

***“...and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces...dumb [mute]...”***

Muslims must use their speech in the correct way in order to avoid being abandoned in misguidance.

In a Hadith found in Jami At Tirmidhi, number 2501, the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever is silent is saved.

This means the one who is silent from vain or evil speech and only speaks good words will be saved by Allah, the Exalted, in both worlds. This is important to understand as the main reason people will enter Hell is because of their speech. This has been warned in a Hadith found in Jami At Tirmidhi, number 2616. In fact, it only takes a single evil word to cause a person to plunge into Hell on Judgement Day which has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314.

Speech can be of three types. The first is evil speech which should be avoided at all costs. The second is vain speech which only causes one to waste time which will lead to a great regret on Judgment Day. In addition, the first step of sinful speech is often vain speech. So it is safer to avoid this type of speech. The final type is good speech which should always be

adopted. Based on these aspects two thirds of speech should be removed from one's life.

In addition, the one who speaks too much will only reflect on their actions and the hereafter a little as this requires silence. This will prevent one from assessing their deeds which inspires one to perform more righteous deeds and sincerely repent from their sins. This person will then be prevented from changing for the better.

Finally, those who speak too much often discuss worldly things and things which are entertaining and fun. This will cause them to adopt a mentality whereby they dislike discussing or listening to serious issues like death and the hereafter. This will prevent them from preparing adequately for the hereafter which will lead to a great regret and a potential punishment.

All of this can be avoided if one simply remains silent from sinful and vain speech and instead only speaks good words. Therefore, the one who is silent in this way will be saved from trouble in this world and from punishment in the next world.

***“...and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces...and deaf...”***

Muslims must use their hearing in the correct way in order to avoid being abandoned in misguidance.

Even though, the number of preachers has increased over time and accessing information has become easier yet the strength of muslims has only weakened. One of the reasons is that many muslims have adopted a mentality which has hindered them from learning and acting on Islamic knowledge namely, they believe merely listening to Islamic knowledge is good enough to succeed. This is a trap of the Devil and completely contradicts the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. They not only listened to religious knowledge but they fully intended and fulfilled this intention by acting on the knowledge they heard. Failing to act in this way has caused the faith of muslims to weaken. It is the reason why some muslims have spent decades attending religious gatherings and talks yet have not changed for the better at all. The danger of this attitude is that eventually people will fall lower by believing that they can simply declare Islam with their tongues without the need to listen or act on religious teachings. Muslims will be left with ignorance as their guide which will only lead them to destruction.



***“...and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces...and deaf...”***

Muslims must use their hearing in the correct way in order to avoid being abandoned in misguidance.

Listening correctly to the word of Allah, the Exalted, is the only way one can correctly adhere to its teachings. It is important to understand the difference between hearing and listening. Hearing is simply acknowledging a sound with one's mind even if they fail to make sense of the noise. For example, a person may hear someone shouting at them from a great distance but they will not be able to understand what they are saying. Whereas, listening involves hearing a sound and understanding it so that one's behaviour changes. For example, a person giving a specific verbal instruction to another who responds appropriately after hearing and understanding the instructions.

Muslims need to hear the word of Allah, the Exalted, and strive to understand it so that it affects their behaviour in a positive way. Unfortunately, many Muslims have failed to live up to this in respect to the Holy Quran as they are good at hearing the recitation of the Holy Quran but fail to correctly listen to it which involves understanding and acting on its teachings.

To conclude, simply hearing the word of Allah, the Exalted, is not good enough to obtain success one must strive to instead truly listen to it.

***“...and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides, We increase [for] them blazing fire.”***

Generally speaking, this is the outcome of those who fail to use the blessings they were granted in ways pleasing to Allah, the Exalted, such as their sight, hearing and speech.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use

them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“...and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides, We increase [for] them blazing fire.”***

Generally speaking, this is the outcome of those who fail to use the blessings they were granted in ways pleasing to Allah, the Exalted, such as their sight, hearing and speech. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides, We increase [for] them blazing fire.”***

Generally speaking, this is the outcome of those who fail to use the blessings they were granted in ways pleasing to Allah, the Exalted, such as their sight, hearing and speech.

The thing to remember is that in reality each person who will end up in Hell takes the fire, which they will encounter in Hell, with them from this world in the form of their sins. When a muslim engraves this reality into their mind they will observe each sin, major or minor, as a piece of unbearable fire. The same way a person avoids fire in this world they should avoid sins as in reality sins are like hidden fire which will be shown to them in the hereafter.

In addition, a muslim should not live in heedlessness and believe they can simply claim love for Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him, and the Companions, may Allah be pleased with them, without supporting this verbal declaration with actions. If this was true then the Companions, may Allah be pleased with them, would not have strived so hard in the obedience of Allah, the Exalted, and they undoubtedly understood Islam and Judgment Day better than the people after them. Simply put, a declaration of love without actions will not save one from Hell. In fact, it has been made clear that some muslims will enter Hell on Judgment Day. The muslim who abandons acting on Islamic teachings should understand that their attitude may cause them to lose

their faith before their death so that they enter Judgment Day as a non-muslim, which is the greatest loss.

The same way one would not enter a battle without armour and a shield a muslim should not enter Judgment Day without the armour and shield of righteous deeds. Otherwise, the same way the soldier who has no protection will most likely be harmed so will a muslim who reaches Judgment Day without the protection provided by the obedience of Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. A muslim should remember that the luxuries and pleasures of the material world they enjoyed will not make them feel better if they end up in Hell. In fact, it will only make them feel worse.



***“...Their refuge is Hell; every time it subsides, We increase [for] them blazing fire. That is their recompense because they disbelieved in Our signs...”***

In this age, the two greatest signs of Allah, the Exalted, are the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

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.

***“...Their refuge is Hell; every time it subsides, We increase [for] them blazing fire. That is their recompense because they disbelieved in Our signs...”***

In this age, the two greatest signs of Allah, the Exalted, are the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the

body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“...Their refuge is Hell; every time it subsides, We increase [for] them blazing fire. That is their recompense because they...said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?" Do they not see that Allāh, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse except disbelief.”***

When Allah, the Exalted, created mankind from nothing, resurrecting them from dust and bones will be easier for Him.

Allah, the Exalted, is Al Khaliq, which means the Creator, Al Baari which means the Maker and Al Musawwir which means the Fashioner.

The Creator is the One who brings something into existence. In reality, there is no Creator except Allah, the Exalted, as He is the only One who creates without any aid from another. On other hand, an inventor only invents things through the aid of Allah, the Exalted. Chapter 37 As Saffat, verse 96:

*“While Allah created you and that which you do?”*

The Maker is the One who arranges all of the creation and prepares them for receiving the forms He has chosen for them which is linked to the next divine name mentioned earlier namely, the Fashioner.

The Creator makes things manifest. The Maker chooses their shape, appearance, and time of creation. The Fashioner fashions the creation according to His divine will.

After understanding these divine names a muslim must trust Allah, the Exalted, in all situations. If Allah, the Exalted, created and manages the entire universe He is more than capable in sorting out a person's problems. In addition, these names indicate that Allah, the Exalted, is the One who creates and chooses all things. So a muslim should not challenge the choice of Allah, the Exalted, as this leads to nothing except disappointment. It is therefore better to submit obediently and patiently await relief knowing that Allah, the Exalted, only decrees the best for His servants even if this wisdom is not obvious to them. As a muslim is short sighted it is better to trust in the Creator whose wisdom has no limits. 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.”*

***“...Their refuge is Hell; every time it subsides, We increase [for] them blazing fire. That is their recompense because they...said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?" Do they not see that Allāh, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse except disbelief.”***

Logically speaking, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.



Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by

facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...And He has appointed for them a term, about which there is no doubt...”***

A great obstacle to the obedience of Allah, the Exalted, is having false hope for a long life. It is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themselves. They forget that the same way Allah, the Exalted, took care of their provision when they were younger He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving

for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the day and night. How many people have passed away earlier than expected? And how many learn a lesson from this and change their behaviour?

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

*“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous.” But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”*

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur.

## Chapter 17 – Al Isra, Verse 100

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ

الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

*“Say [to them], “If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending.” And ever has man been stingy.”*

***“Say [to them], “If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending.” And ever has man been stingy.”***

An aspect of hypocrisy is greed. Their extreme greed places them far from Allah, the Exalted, far from the people and close to Hell. This has been warned in a Hadith found in Jami At Tirmidhi, number 1961. They dislike when others donate charity as their greed becomes manifest to others. They also put people off from donating charity as they dislike society labelling others as generous. So they always try to put people off from donating charity with poor reasons such as labelling charities as con artists. These people should be ignored as Allah, the Exalted, judges people on their intention which is confirmed in a Hadith found in Sahih Bukhari, number 1. So even if their donated wealth does not reach the poor as long as a person donates through a trustworthy well known charity they will receive their reward according to their intention. Chapter 9 At Tawbah, verse 67:

*“The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands...”*

***“Say [to them], “If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending.” And ever has man been stingy.”***

In a Hadith found in Sunan Abu Dawud, number 2511, the Holy Prophet Muhammad, peace and blessings be upon him, warned people to avoid greed. This can lead one to withholding the obligatory charity which only leads to destruction in both worlds. 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...”*

If one’s greed prevents them from donating voluntary charity it may not be unlawful but it is highly undesirable as this contradicts the characteristic of a true believer. Put simply, the stingy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. This has been warned in a Hadith found in Jami At Tirmidhi, number 1961.



***“Say [to them], “If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending.” And ever has man been stingy.”***

In a Hadith found in Jami At Tirmidhi, number 2029, the Holy Prophet Muhammad, peace and blessings be upon him, advised that charity does not decrease one's wealth.

This is because whatever a muslim spends for the sake of Allah, the Exalted, in respect to any blessing, such as time, Allah, the Exalted, will compensate them. This compensation will be much more than what they originally used. Chapter 2 Al Baqarah, verse 245:

*“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?...”*

For example, Allah, the Exalted, may grant the one who spends for His sake with financial opportunities which leads to an overall increase in wealth. In addition, this could be referring to the reality that whatever is destined to be spent on a person, which is their true wealth, can never change irrespective of their behaviour or the behaviour of the entire creation. In fact, a person's provision was allocated to them over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748.

So in reality, one's charity will not change the amount of wealth which is destined to be spent on them, such as wealth spent on their food.

***“Say [to them], “If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending.” And ever has man been stingy.”***

Allah, the Exalted, grants His creation an uncountable amount of blessings without them requesting it. The muslim who understands this divine name will not seek anything from anyone else. They will put their requests to Allah, the Exalted, knowing the All Generous does not turn away anyone empty handed. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1488. But this response from Allah, the Exalted, requires sincere efforts from a muslim meaning, striving in the obedience of Allah, the Exalted. The one who acts like this will not be turned away by the All Generous. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you.” ...”*

A muslim should act on this divine name by sharing the blessings they possess with the needy. According to a Hadith found in Jami At Tirmidhi, number 1961, the generous person is close to Allah, the Exalted, close to the people, close to Paradise and far from Hell. Sharing blessings go beyond donating wealth and in fact includes all the blessings one possesses such as offering physical and emotional help to others.

## Chapter 17 – Al Isra, Verses 101-104

وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَمَسَّ لِبْنَى إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ

لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالأَرْضِ بِصَآئِرٍ وَإِنِّي

لَأَظُنُّكَ يَفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾

فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ الأَرْضِ فَأَغْرَقْنَاهُ وَمَن مَّعَهُ جَمِيعًا ﴿١٠٣﴾

وَقُلْنَا مَن بَعْدَهُ لِبْنَى إِسْرَائِيلَ أَسْكُنُوا الأَرْضَ فَإِذَا جَاءَ وَعَدُ الأَخِرَةِ جِئْنَا

بِكُمْ لَفِيفًا ﴿١٠٤﴾

*“And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, “Indeed I think, O Moses, that you are affected by magic.”*

*[Moses] said, “You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed.”*

*So he intended to drive them from the land, but We drowned him and those with him all together.*

*And We said after him [i.e., Pharaoh] to the Children of Israel, "Dwell in the land, and when there comes the promise [i.e., appointment] of the Hereafter, We will bring you forth in [one] gathering.""*

***“And We had certainly given Moses nine evident signs...”***

In this age, the two greatest signs of Allah, the Exalted, are the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

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.

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The next thing mentioned in the main Hadith under discussion is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.



***“And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him...”***

In this verse Allah, the Exalted, proves the authenticity of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, to the people of the book by mentioning events in their history which they alone, out of the people, were aware of.

The scholars from the people of the Book (Jews and Christians) living in Medina were fully aware of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had been described in their divine scriptures. Chapter 6 Al An'am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*

It is important to note, that all the Holy Prophets, peace be upon them, came with the same religion, Islam – submission to Allah, the Exalted. The only thing they differed in were smaller issues but their core and fundamental teachings were one in the same. As the Holy Quran was in harmony with the unaltered teachings of the previous divine scriptures there was no good reason why the people of the book should have rejected the Holy Quran and the one to whom it was given namely, the Holy Prophet Muhammad, peace and blessings be upon him. In fact, it was more appropriate for them to accept Islam as the scholars of the people of the book possessed knowledge which allowed them to recognize the truth easily.

In addition, the fact that the Holy Quran confirmed the unaltered teachings of the previous divine scriptures meant that when one rejected the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, they were in essence rejecting their previous divine scriptures and their Holy Prophets, such as the Holy Prophet Musa, peace be upon them, also.

After all these signs verifying the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, many of the scholars of the people of the book still concealed and misinterpreted their divine teachings out of envy and fear of losing the social status and wealth they had obtained as leaders of their societies.

For example, in the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation visited the Holy Prophet Muhammad, peace and blessings be upon him. This Christian delegation did not accept Islam but agreed to a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. When the delegation left Medina two brothers, Abu Haritha and Kurz Bin Alqama, were riding near each other. The mule of Abu Haritha stumbled and Kurz in frustration rebuked the Holy Prophet Muhammad, peace and blessings be upon him, indirectly. Abu Haritha in response rebuked him. When Kurz asked about his response Abu Haritha told him that the Holy Prophet Muhammad, peace and blessings be upon him, was undoubtedly the final Holy Prophet, peace and blessings be upon him, they had been waiting for and who had been described in their divine scriptures. When Kurz asked him why he rejected Islam even though he knew it was the truth Abu Haritha replied that he did so because of the honor, wealth and authority their people had given them and he was afraid he would lose it all if he accepted Islam. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 75-76.

It is therefore vital for Muslims to avoid the excess love for wealth and social status. In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a Muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be

saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a Muslim should firmly believe their provision is guaranteed to them and this allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The

Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true Muslim.

If a Muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated Muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This Muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the

Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a Muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“...when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic.””***

It is important to understand that generally when one chooses a path which is different from the path of others, such as their relatives and friends, they will face criticism and resistance from them. In fact, the majority of criticism comes from a person's relatives. For example, when a muslim decides to concentrate more on acting on the teachings of Islam and if it is something their family have not pursued themselves then they will face criticism from them. They will be labelled foolish and extreme by those who they believed would support them on their path. It is important for muslims to remain steadfast on the lawful path they choose and trust in the help of Allah, the Exalted, through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, in order to overcome these difficulties.

This is a common reaction from people for when a person chooses a different path in life from others it makes them feel as if their path is bad or evil and this is the reason the person has chosen a different path. Even though the person does not believe this but only chooses a different path believing it is better for them yet they will still face criticism. It is the same reason all the Holy Prophets, peace be upon them, were criticised by their people as they chose and passively invited others to a different better path.

To conclude, as long as one's path in life is lawful they should remain steadfast and not be deterred by the criticism of others. But this does not mean they should not try to improve their situation and character. It means

they should not be deterred from pursuing their lawful choice according to the teachings of Islam.



***“...when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic.””***

A muslim should always remember that there are two types of people. The first are rightly guided as their criticism of others is based on the criticism and advice found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This type will always be constructive and guide one to blessings and the pleasure of Allah, the Exalted, in both worlds. These people will also refrain from over or under praising others. Over praising others can cause them to become proud and arrogant. Under praising others can lead them to becoming lazy and put them off from doing good. This reaction is often observed in children. Praising according to the teachings of Islam will inspire others to strive harder in both worldly and religious matters and it will prevent them from becoming arrogant. Therefore, the praise and constructive criticism of this person should be accepted and acted upon even if it comes from a stranger.

The second type of person criticises based on their own desires. This criticism is mostly unconstructive and only shows one's bad mood and attitude. These people often over and under praise others as they act based on their own desires. The negative effects of these two were mentioned earlier. Therefore, the criticism and praise of this person should be ignored in the majority of cases even if it comes from a loved one as it will only cause one to become unnecessarily sad in cases of criticism and arrogant in cases of praise.

It is important to remember that a person who over praises others will often over criticise them too. The rule one should always follow is that they should only accept the criticism and praise based on the teachings of Islam. All other things should be ignored and not taken personally.

***“...when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic.””***

Whenever one invites others towards Islam, commands good and forbids evil they will be challenging the heedless lifestyle of many others which will inspire them to resist the truth anyway they can. The major reason all the past nations rejected their Holy Prophets, peace be upon them, was due to this very reason. They could not abandon their lifestyles and characteristics and in defense of them were prepared to wage war against Allah, the Exalted, and their Holy Prophet, peace be upon him. When one takes up this important duty they must be prepared to face many hardships caused by others including their own relatives. The Holy Prophets, peace be upon them, are the most beloved to Allah, the Exalted, yet they encountered countless difficulties from their nations. One only needs to study the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, to observe this fact. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once declared in a Hadith found in Jami At Tirmidhi, number 2472, that no one in creation had been persecuted in the path of Allah, the Exalted, more than him.

In cases like this one's response to the bad attitude of others should be educated, respectful and gentle. An example of this is found in chapter 19 Maryam, verses 46-47:

*“[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.”*

*[Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me."*

Here the kind and respectful response of the Holy Prophet Ibrahim, peace be upon him, to the harsh attitude of his elder is discussed.

In most cases, a person must possess a character flaw if they claim to get along with everyone. Due to the differences within the members of society a person will never get along with everyone. They will always be one or more that disagree with their mentality, life style and advice. This diversity will lead to tension and occasionally problems. But if a person is liked by everyone then in most cases it shows they have adopted the mentality of the hypocrites by being two-faced. If the Holy Prophets, peace be upon them, were not loved by all how can a normal person achieve this status? This is the reason one should not believe in propaganda as the group that were mistreated the most in this way were the Holy Prophets, peace be upon them. This is confirmed in a Hadith found in Sunan Ibn Majah, number 4023.

For example, the Holy Prophet Mosa, peace be upon him, was once falsely accused of illegal relations by a shameless woman. She was enticed into slandering him by the enemy of Allah, the Exalted, Quraon. When she accused the Holy Prophet Mosa, peace be upon him, publically during a religious gathering he interrogated her. When she observed his reaction she immediately retracted her accusation and admitted the truth. As a result Allah, the Exalted, destroyed Quraon by commanding the Earth to swallow him and his great treasury. This incident has been recorded in

Imam Dhahabi's, The Major Sins, Pages 166-167. Chapter 28 Al Qasas, verse 81:

*“And We caused the earth to swallow him and his home...”*

The Holy Prophets, peace be upon them, were slandered on many occasions but they remained steadfast on their mission until they were granted victory by Allah, the Exalted. When Allah, the Exalted, decides to complete a task like aiding the one who spreads the true word of faith the entire creation combined cannot stop Him.

Muslims must accept that they too will face hardships when spreading the word of Islam. Therefore, they must follow in the footsteps of the Holy Prophets, peace be upon them, by remaining steadfast in the face of difficulties. This was the attitude of the Companions, may Allah be pleased with them, and the righteous predecessors. If one desires to join them in the next world they must adopt this attitude also.

***“...when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic." [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence..."”***

As the Holy Prophet Musa, peace be upon him, was raised in the Pharaoh’s palace, Pharaoh and the senior members of his government were fully aware of his unparalleled integrity and honesty. In addition, as they were educated people they full-well knew that his behaviour did not match the behaviour of someone affected by magic. They were also aware that the miracles the Holy Prophet Musa, peace be upon him, demonstrated was not magic. Chapter 7 Al A’raf, verses 106-110:

*“[Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful." So he [i.e., Moses] threw his staff, and suddenly it was a serpent, manifest. And he drew out his hand; thereupon it was white [with radiance] for the observers. Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician. Who wants to expel you from your land [through magic], so what do you instruct?"”*

Furthermore, if they truly believed it was magic they would not have worried about their authority and power being taken from them as the magic they were accustomed to only fools the eyes, it cannot change reality. The fact they mentioned their fear namely, losing their power and wealth, indicates that they knew what the Holy Prophet Musa, peace be upon him, demonstrated was not magic. They only accused him of being a magician in order to put others from accepting and following him. Finally, if they truly

believed the Holy Prophet Musa, peace be upon him, was nothing more than a magician they could have simply executed him then and there and ended the matter. The fact they did not choose this option clearly indicates they were afraid that Allah, the Exalted, would take revenge against them if they attempted to harm His Holy Prophet, peace be upon him.

Just like the senior members of Pharaoh's court accused the Holy Prophet Musa, peace be upon him, of being a magician in order to put off others from accepting and following him the non-muslims of Mecca did a similar thing to the Holy Prophet Muhammad, peace and blessings be upon him.

One of the non-Muslim leaders of Mecca, Walid Bin Mughira, once held a meeting with the other non-Muslim leaders of Mecca during the time of the Holy Pilgrimage. The Holy Pilgrimage did exist before the coming of Islam but the correct practices of the Holy Prophet Ibrahim, peace be upon him, had been completely changed. He advised the other leaders that soon many people would enter Mecca because of the Holy Pilgrimage and they will come across the message of Islam so they needed to unanimously agree on what to say about the Holy Prophet Muhammad, peace and blessings be upon him, in order to deter people from accepting Islam. Someone advised that they should label the Holy Prophet Muhammad, peace and blessings be upon him, a soothsayer. But Walid replied that it was obvious that the Holy Prophet Muhammad, peace and blessings be upon him, was not a soothsayer as he did not possess any of their crazy characteristics therefore people would not accept this. Another advised that they should tell people the Holy Prophet Muhammad, peace and blessings be upon him, was crazy and was possessed by evil spirits. But Walid replied that it was obvious this was not true as these signs were not apparent in him. Finally, someone advised to label the Holy Prophet

Muhammad, peace and blessings be upon him, a poet so that people would not pay attention to what he says. But again Walid replied that it was obvious that the Holy Quran or his speech were not poetry as the Arabs were masters of poetry. Walid advised everyone to claim that the Holy Prophet Muhammad, peace and blessings be upon him, was a sorcerer whose goals were to cause separation between people and their religion and divisions within families. After agreeing to this plan they dispersed and waited for people to flood into Mecca for the Holy Pilgrimage and warned them not to pay attention to the Holy Prophet Muhammad, peace and blessings be upon him, as they claimed he was a sorcerer. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 362.



***“[Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed." So he intended to drive them from the land, but We drowned him and those with him all together.”***

It is important to learn that no matter how much physical or social strength a person has a day will certainly come when they face the consequences of their actions. In most cases, this occurs during their life where the actions of a person leads them to trouble, such as prison and eventually they will face the consequences of their actions in the hereafter as well. This applies to all people not just leaders.

A muslim should therefore never mistreat others, such as their relatives. They should learn a lesson from the tyrannical leaders of history who were greater in strength than them yet, a day certainly came when their strength did not benefit them and they faced the consequences of their evil deeds. Social influence and strength are fickle things as they quickly pass from person to person thereby, never remaining with anyone for long. Therefore, a muslim who possesses such strength should use it in a way which is pleasing to Allah, the Exalted, by benefiting themselves and others. But if they abuse their authority then they will eventually face a punishment which no one can protect them from.

In addition, it is important not to abuse one's authority as it may cause them to be hurled into Hell on Judgment Day. Every oppressor will have to give their righteous deeds to their victims and if necessary take the sins of their

victims until justice is established. This will cause many oppressors to be thrown into Hell. This has been confirmed in a Hadith found in Sahih Muslim, number 6579.

To conclude, a muslim should never forget to hold themselves accountable for their deeds. Those who do will avoid disobeying Allah, the Exalted, and harming others. But those who do not judge themselves will continue disobeying Allah, the Exalted, and harming others heedlessly not knowing that in actual fact they are only harming themselves. But when they realize this fact it will be too late for them to escape punishment.

***“[Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed." So he intended to drive them from the land, but We drowned him and those with him all together.”***

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.

***“[Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed." So he intended to drive them from the land, but We drowned him and those with him all together.”***

One should never plot to do an evil thing as it will always, one way or another, backfire on them. Even if these consequences are delayed to the next world they will face them eventually. For example, the brothers of the Holy Prophet Yusuf, peace be upon him, desired to harm him as they desired the love, respect and affection of their father the Holy Prophet Yaqoob, peace be upon him. But it is clear that their scheming only put them further away from their desire. Chapter 12 Yusuf, verse 18:

*“And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting...”*

The more one plots evil the more Allah, the Exalted, will put them further from their goal. Even if they outwardly achieve their desire Allah, the Exalted, will cause the very thing they desired to become a curse for them in both worlds unless they sincerely repent. Chapter 35 Fatir, verse 43:

*“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”*

***“And We said after him [i.e., Pharaoh] to the Children of Israel, "Dwell in the land, and when there comes the promise [i.e., appointment] of the Hereafter, We will bring you forth in [one] gathering.””***

This was an instruction from Allah, the Exalted, to not misuse the blessings Allah, the Exalted, had granted them, just like Pharaoh did, otherwise they would fail to prepare adequately for the hereafter and their Final Judgement.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if they use

them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

***“And We said after him [i.e., Pharaoh] to the Children of Israel, “Dwell in the land, and when there comes the promise [i.e., appointment] of the Hereafter, We will bring you forth in [one] gathering.””***

This was an instruction from Allah, the Exalted, to not misuse the blessings Allah, the Exalted, had granted them, just like Pharaoh did, otherwise they would fail to prepare adequately for the hereafter and their Final Judgement. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal namely, Paradise, the loss of



which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

***“...and when there comes the promise [i.e., appointment] of the Hereafter, We will bring you forth in [one] gathering.”***

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.

## Chapter 17 – Al Isra, Verses 105-109

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ

لِلأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

*“And with the truth We have sent it [the Quran] down, and with the truth it has descended. And We have not sent you except as a bringer of good tidings and a warner.*

*And [it is] a Quran which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.*

*Say, "Believe in it or do not believe." Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration.*

*And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."*

*And they fall upon their faces weeping, and it [i.e., the Quran] increases them in humble submission."*

***“And with the truth We have sent it [the Quran] down, and with the truth it has descended...”***

Truth can be interpreted to mean with purpose. Its purpose is to guide mankind so that they obtain peace and success in both worlds. But the purpose of the Holy Quran will only be fulfilled when one uses its knowledge in the correct way.

In a Hadith found in Sunan Ibn Majah, number 253, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who obtains religious knowledge in order to show off to scholars, argue with others or attract attention to themselves will go to Hell.

Even though, the foundation of all good in both worldly and religious matters is knowledge muslims must understand that knowledge will only benefit them when they firstly correct their intention. Meaning, they strive to obtain and act on knowledge in order to please Allah, the Exalted. All other reasons will only lead to a loss of reward and even punishment if a muslim fails to sincerely repent.

In reality, knowledge is like rain water which falls on different types of trees. Some trees grow by this water in order to benefit others such as a fruit tree. Whereas, other trees grow by this water and become a nuisance to others such as a thorny tree. Even though, the rain water is the same in both

cases but the outcome is very different. Similarly, religious knowledge is the same for people but if one adopts the incorrect intention then it will become a means of their destruction. Conversely, if one adopts the correct intention it will become a means of their salvation.

Muslims should therefore correct their intention in all matters as they will be judged on this. This is confirmed in a Hadith found in Sahih Bukhari, number 1. And they should remember that one of the first people to enter Hell will be a scholar who only obtained knowledge in order to show off to others. This has been warned in a Hadith found in Sahih Muslim, number 4923.

To conclude, only obtaining and acting on useful knowledge with the correct intention is true beneficial knowledge.

Whoever conceals knowledge without a valid reason will be bridled with fire on Judgment Day. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2649. Therefore, muslims must share the useful knowledge their gain with others. It is simply foolish not to as this is one of the righteous deeds which will benefit a muslim even after they die. This has been advised in a Hadith found in Sunan Ibn Majah, number 241. Those who hoarded knowledge were forgotten by history but those who shared it with others became known as the scholars and teachers of mankind.

***“And with the truth We have sent it [the Quran] down, and with the truth it has descended...Say, “Believe in it or do not believe.”...And they fall upon their faces weeping, and it [the Quran] increases them in humble submission.”***

Truth can be interpreted to mean with purpose. Its purpose is to guide mankind so that they obtain peace and success in both worlds. But the purpose of the Holy Quran will only be fulfilled when one sincerely obeys and follows it.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according



to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

***“And with the truth We have sent it [the Quran] down, and with the truth it has descended...Say, “Believe in it or do not believe.”...”***

Truth can be interpreted to mean with purpose. Its purpose is to guide mankind so that they obtain peace and success in both worlds. But the purpose of the Holy Quran will only be fulfilled when one sincerely obeys and follows it.

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the

body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

***“...And We have not sent you, [Prophet Muhammad, peace and blessings be upon him], except as a bringer of good tidings and a warner.”***

The purpose of sending Holy Prophets, peace be upon them, is for them to be sincerely obeyed and followed. In a Hadith found in Sahih Muslim number 196, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Islam is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

*"And indeed, you are of a great moral character."*

It includes to accept his commands and prohibitions at all times. This has been made a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

*"Say, [O Muḥammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

One must love all those who supported him during his life and after his passing, whether they are from his Family or his Companions, may Allah be pleased with them all. Supporting those who walk on his path and teach his traditions is a duty on those who desire to be sincere to him. Sincerity also includes loving those who love him and disliking those who criticise him irrespective, of one's relationship with these people. This is all summarised in a single Hadith found in Sahih Bukhari, number 16. It advises that a person cannot have true faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than the entire creation. This love must be shown through actions not just words.

***“...And We have not sent you, [Prophet Muhammad, peace and blessings be upon him], except as a bringer of good tidings and a warner.”***

This verse indicates the importance of implementing the teachings of Islam as reminders namely; glad tidings and warnings only benefit the person who acts on them. For example, those who ignore road hazard signs are often the ones who end up in dangerous situations. But those who act upon these hazards signs are protected from this danger. The glad tidings indicate the commands of Allah, the Exalted, which acted upon lead to the gardens of Paradise. And the warnings are the prohibitions of Allah, the Exalted, which acted upon protects one from divine punishment such as Hell.

***“And [it is] a Qur’ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.”***

Allah, the Exalted, employed this technique in order to make the transition from a non-Muslim to a strong Muslim easier for a person. If all the final commands and prohibitions were put into full affect in one go this process becomes difficult. This is the reason why alcohol was not forbidden immediately in Islam as giving it up in one instant would have been difficult for most people who drank it. Instead it was prohibited in stages. Chapter 2 Al Baqarah, verse 219:

*“They ask you about wine and gambling. Say, “In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.”...”*

*And chapter 4 An Nisa, verse 43:*

*“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying...”*

And finally chapter 5 Al Ma'idah, verse 90:

*“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”*

This process is also adopted by medical doctors who do not prescribe the full doses of medicines straight way and instead build up the dose over time so that they patients adapt to them in a positive way. This strategy was in fact a great blessing and mercy from Allah, the Exalted, as countless people who accepted Islam would have rejected it if all the final commands and prohibitions were revealed in one go at the beginning of revelation.

The Holy Quran being revealed progressively also teaches mankind the important lesson of progressively working towards a higher goal. Allah, the Exalted, does not expect people to become saints in a single moment but He expects them to learn and act on the teachings of the Islam progressively so that they improve their behaviour towards Him and the creation step by step.

Even though, a Muslim has no excuses but to fulfill their obligatory duties and learn and act on the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, none the less, each Muslim should act according to their mental and physical strength and treat others according to their mental and physical strength in order to ensure they



themselves do not get fed up nor cause others to become fed up of Islam either.

It is important to understand each person has been created uniquely and given different blessings and gifts. For example, some have the strength to perform much voluntary fasts while others do not. Some have the mental strength to spend the day studying the Holy Quran and the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, whereas others do not. Some can happily discuss religious issues all day with others while others just do not have the attention or mental strength to do so. This does not mean those who do not possess the strength to do these things are bad Muslims as Allah, the Exalted, will judge each person according to their potential, strength, intention and the deeds they performed. This discussion means that Muslims should not be too hard on themselves or others when it comes to striving on voluntary religious matters. A Muslim should strive to improve bit by bit to ensure they do not get fed up and give up completely. If a Muslim has been granted the strength to strive in voluntary religious matters they should praise Allah, the Exalted, as none but Him as granted this to them. Understanding this will prevent the deadly sin of pride an atom's worth of which is enough to take one to Hell. This is warned in a Hadith found in Sahih Muslim, number 265.

***“Say, “Believe in it [the Quran] or do not believe.” Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration. And they say, “Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled.” And they fall upon their faces weeping, and it [the Quran] increases them in humble submission.”***

These verses refer to Abdullah Bin Salaam and those who accepted Islam with him, may Allah be pleased with them, from amongst the people of the book. They remained firm on the sincere obedience of Allah, the Exalted, before Islam reached them and then sincerely accepted it after they witnessed the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran. They behaved in this manner as they were people who desired and acted on the truth.

In a Hadith found in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, discussed the importance of truthfulness and avoiding lies. The first part advises that truthfulness leads to righteousness which in turn leads to Paradise. When a person persists on truthfulness they are recorded by Allah, the Exalted, as a truthful person.

It is important to note, that truthfulness has three levels. The first is when one is truthful in their intention and sincerity. Meaning, they act only for the sake of Allah, the Exalted, and do not benefit others for an ulterior motive, such as fame. This in fact is the foundation of Islam as every action is judged on one's intention. This is confirmed in a Hadith found in Sahih

Bukhari, number 1. The next level is when one is truthful through their words. This in reality means they avoid all types of verbal sins not just lies. As the one who indulges in other verbal sins cannot be a real truthful person. An excellent way of achieving this is by acting on a Hadith found in Jami At Tirmidhi, number 2317, which advises that a person can only make their Islam excellent when they avoid getting involved in the things which do not concern them. The majority of verbal sins occur because a Muslim discusses something which does not concern them. The final stage is truthfulness in actions. This is achieved through the sincere obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and being patient with destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without cheery picking or misinterpreting the teachings of Islam which suit one's desires. They must adhere to hierarchy and priority order set by Allah, the Exalted, in all actions.

The consequences of the opposite of these levels of truthfulness namely, lying, according to the main Hadith under discussion, is that it leads to disobedience which in turn leads to the fire of Hell. When one persists on this attitude they will be recorded as a great liar by Allah, the Exalted.

***“Say, “Believe in it [the Quran] or do not believe.” Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration. And they say, “Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled.” And they fall upon their faces weeping, and it [the Quran] increases them in humble submission.”***

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Many scholars from the people of the Book (Jews and Christians) living in Medina were fully aware of the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had been described in their divine scriptures. Chapter 6 Al An’am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*

It is important to note, that all the Holy Prophets, peace be upon them, came with the same religion, Islam – submission to Allah, the Exalted. The only thing they differed in were smaller issues but their core and fundamental teachings were one in the same. As the Holy Quran was in harmony with the unaltered teachings of the previous divine scriptures there was no good reason why the people of the book should have rejected the Holy Quran and the one to whom it was given namely, the Holy Prophet Muhammad, peace and blessings be upon him. In fact, it was more appropriate for them to accept Islam as the scholars of the people of the book possessed knowledge which allowed them to recognize the truth easily.

In addition, the fact that the Holy Quran confirmed the unaltered teachings of the previous divine scriptures meant that when one rejected the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, they were in essence rejecting their previous divine scriptures and their Holy Prophets, such as the Holy Prophet Musa, peace be upon them, also.

After all these signs verifying the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, many of the scholars of the

people of the book still concealed and misinterpreted their divine teachings out of envy and fear of losing the social status and wealth they had obtained as leaders of their societies.

For example, in the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina a delegation visited the Holy Prophet Muhammad, peace and blessings be upon him. This Christian delegation did not accept Islam but agreed to a peace treaty with the Holy Prophet Muhammad, peace and blessings be upon him. When the delegation left Medina two brothers, Abu Haritha and Kurz Bin Alqama, were riding near each other. The mule of Abu Haritha stumbled and Kurz in frustration rebuked the Holy Prophet Muhammad, peace and blessings be upon him, indirectly. Abu Haritha in response rebuked him. When Kurz asked about his response Abu Haritha told him that the Holy Prophet Muhammad, peace and blessings be upon him, was undoubtedly the final Holy Prophet, peace and blessings be upon him, they had been waiting for and who had been described in their divine scriptures. When Kurz asked him why he rejected Islam even though he knew it was the truth Abu Haritha replied that he did so because of the honor, wealth and authority their people had given them and he was afraid he would lose it all if he accepted Islam. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 75-76.

It is therefore vital for Muslims to avoid the excess love for wealth and social status. In a Hadith found in Jami At Tirmidhi, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, warned that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep.

This shows that hardly any of a Muslim's faith remains secure if they crave after wealth and fame in this world just as hardly any of the sheep will be saved from two hungry wolves. So this great similitude contains a severe warning against the evil of craving after excess wealth and social status in the world.

The first type of craving for wealth is when one has extreme love for wealth and strives without fatigue to acquire it through lawful means. To behave in such a manner is not the sign of wise person as a Muslim should firmly believe their provision is guaranteed to them and this allotment can never change. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. This person will undoubtedly neglect their duties as they are too preoccupied with obtaining wealth. A body which is too busy acquiring wealth will never prepare adequately for the hereafter. In fact, this person will dedicate so much effort to acquiring wealth that they may not even get a chance to enjoy it. Instead, they will depart this world and leave it behind for other people to enjoy even though they will be held accountable for it. This person may acquire wealth lawfully but they will still not find peace of mind as no matter how much they obtain they will only desire more. This person is needy and therefore, a real pauper even if they possess much wealth.

The only craving which is beneficial is craving for accumulating true wealth namely, righteous deeds in order to prepare for one's day of return.

The second type of craving for wealth is similar to the first type but in addition to it this type of person acquires wealth through unlawful means and fails to fulfil the rights of people, such as the obligatory charity. The Holy Prophet Muhammad, peace and blessings be upon him, has warned against this in many Hadiths. For example, in a Hadith found in Sahih Muslim, number 6576, he warned that this attitude destroyed the past nations as they made unlawful things lawful, withheld the rights of others and killed others for the sake of excess wealth. This person strives for the wealth they are not entitled to which leads to countless major sins. When one adopts this attitude they become intensely greedy. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 1961, the greedy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. In fact, a Hadith found in Sunan An Nasai, number 3114, warns that extreme greed and true faith will never combine in the heart of a true Muslim.

If a Muslim adopts this type of craving then the extreme danger of it is clear even to an uneducated Muslim. It will destroy their faith until nothing except a little remains just like the main Hadith under discussion warns that this destruction to one's faith is more severe than the destruction caused by two hungry wolves which are let loose on a herd of sheep. This Muslim risks losing the little faith they possess at the moment of their death, which is the greatest loss. A person's craving for fame and status is arguably more destructive to one's faith than craving for excess wealth. A person will often spend their beloved wealth on obtaining fame and prestige.

It is rare for someone to obtain status and fame and still remain firm on the correct path whereby they prioritise the hereafter over the material world. In



fact, a Hadith found in Sahih Bukhari, number 6723, warns that a person who seeks status in society, such as leadership, will be left to deal with it themselves but if someone receives it without asking for it they will be aided by Allah, the Exalted, in remaining obedient to Him. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, would not appoint a person who requested to be appointed in a position of authority or even showed desire for it. This is confirmed in a Hadith found in Sahih Bukhari, number 6923. Another Hadith found in Sahih Bukhari, number 7148, warns that people will be keen to obtain status and authority but it will be a great regret for them on the Day of Judgment. This is a dangerous craving as it forces one to strive intensely to obtain it and then strive further in order to hold on to it even if it encourages them to commit oppression and other sins.

The worse type of craving for status is when one obtains this through religion. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2654, that this person will go to Hell.

Therefore, it is safer for a Muslim to avoid the craving for excess wealth and high social status as they are two things which can lead to the destruction of their faith by distracting them from preparing adequately for the hereafter.

***“...And they fall upon their faces weeping, and it [the Quran] increases them in humble submission.”***

True submission to Allah, the Exalted, involves being sincere to Him.

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.

## Chapter 17 – Al Isra, Verse 110

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ

بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

*“Say, “Call upon Allah or call upon the Most Merciful [ar-Rahmān]. Whichever [name] you call - to Him belong the best names.” And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.”*

***“Say, “Call upon Allah or call upon the Most Merciful [ar-Raḥmān].  
Whichever [name] you call - to Him belong the best names.”...”***

In a Hadith found in Jami At Tirmidhi, number 3371, the Holy Prophet Muhammad, peace and blessings be upon him, advised that supplication is the essence of worship.

This is because it is a practical demonstration of humility and one's servanthood to Allah, the Exalted, as it is befitting for the servant to ask from the Master.

It is important to know that according to a Hadith found in Jami At Tirmidhi, number 3604, every good supplication is accepted in three ways. It is either fulfilled, the equivalent reward is given in the hereafter or an equivalent evil is removed from one's life.

In chapter 40 Ghafir, verse 60, Allah, the Exalted, guarantees a response to all those who perform supplication. Therefore, one should always bear this in mind and persist in supplications.

*“And your Lord says, “Call upon Me; I will respond to you...”*

Even before supplicating one should ensure their earnings are lawful and what they consume is lawful. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly warned in a Hadith found in Jami At Tirmidhi, number 2989, that the supplication of a person who earns and consumes the unlawful will never be accepted.

The first etiquette of supplication is that one should try to face the Qibla when supplicating. This was the tradition of the Holy Prophet Muhammad, peace and blessings be upon him. An example of this action is found in Sunan An Nasai, number 2899.

One should raise their hands begging Allah, the Exalted, to fulfill their desire as this was the practice of the Holy Prophet Muhammad, peace and blessings be upon him. This is confirmed in a Hadith found in Sahih Bukhari, number 1030.

In a Hadith found in Jami At Tirmidhi, number 3556, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, is too shy and generous to turn away a beggar empty handed who raises their hands to Him.

One should begin and conclude their supplication by first praising Allah, the Exalted, and then sending blessings upon the Holy Prophet Muhammad, peace and blessings be upon him. This has been advised in a Hadith found in Sunan Abu Dawud, number 1481.

In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 486, a person's supplication remains suspended between the Heavens and the Earth until they send blessings upon the Holy Prophet Muhammad, peace and blessings be upon him.

One should praise Allah, the Exalted, with phrases mentioned in the Holy Quran or the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. The beautiful names of Allah, the Exalted, are found extensively throughout these divine teachings and should be utilised. For example, chapter 59 Al Hashr, verse 24:

*“He is Allah, the Creator, the Producer, the Fashioner; to Him belong the best names...”*

The best supplications are found in the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore should be used. For example, chapter 14 Ibrahim, verse 41:

*“Our Lord, forgive me and my parents and the believers the Day the account is established.”*

But it is absolutely acceptable to supplicate for specific things as long as they are lawful.

As advised in the Holy Quran one should supplicate to Allah, the Exalted, with humility hoping for His mercy and in fear of His greatness. Chapter 7 Al A'raf, verse 56:

*“...And invoke Him in fear and aspiration...”*

It is vital to supplicate with enthusiasm full well believing Allah, the Exalted, will fulfil one's needs. In addition, as advised in a Hadith found in Jami At Tirmidhi, number 3479, Allah, the Exalted, does not respond to someone who supplicates while heedless or distracted.

The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 3505, that when the



following verse of the Holy Quran is recited the supplication is always accepted. Chapter 21 Al Anbiya, verse 87:

*“...There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.”*

One should seal their supplication with the word, Ameen, as this ensures its acceptance. This has been advised in a Hadith found in Sunan Abu Dawud, number 938.

After the supplication is concluded it is a practice of the Holy Prophet Muhammad, peace and blessings be upon him, to wipe one's hands over their face. This is confirmed in a Hadith found in Sunan Abu Dawud, number 1492.

Finally, one should be persistent in supplicating as giving up is a hasty action which can lead to the supplication being unfulfilled. This warning is given in a Hadith found in Jami At Tirmidhi, number 3387.

One should make it a habit to remember Allah, the Exalted, in times of ease so that Allah, the Exalted, will help them in times of difficulty. This is advised in a Hadith found in Musnad Ahmad, number 2803. As advised in a

Hadith found in Jami At Tirmidhi, number 3499, Allah, the Exalted, readily accepts the supplication made after the obligatory prayers and in the last part of the night. A Hadith found in Sahih Bukhari, number 6321, advises that in the last part of the night the divine descent occurs at which point Allah, the Exalted, calls out and responds to supplications. There is a Hadith found in Sunan Abu Dawud, number 521, which advises that the supplication between the two call to prayers is never rejected. The Holy Prophet Muhammad, peace and blessings be upon him, has declared that a muslim is closest to Allah, the Exalted, while they are prostrating and they should therefore supplicate to Him at this time. This is confirmed in a Hadith found in Sunan An Nasai, number 1138. As mentioned in a Hadith found in Sunan Abu Dawud, number 1046, there is an hour during every Friday where Allah, the Exalted, readily accepts supplications. When a fasting person breaks their fast their supplication is also accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 1753. One should ask the sick to supplicate for them as it has been advised in a Hadith found in Sunan Ibn Majah, number 1441, that their supplications are like the supplications of the Angels. The supplication made when drinking Zamzam water is always accepted. This has been advised in a Hadith found in Sunan Ibn Majah, number 3062. A Hadith found in Sunan Abu Dawud, number 2540, advises that the supplication at the time when it rains is accepted. A Hadith found in Sunan Abu Dawud, number 1534, encourages people to supplicate for others in their absence as they are readily accepted. If one is facing any form of oppression they should supplicate to Allah, the Exalted, as they will be accepted. This has been advised in a Hadith found in Jami At Tirmidhi, number 1905. This same Hadith advises that the supplication of the traveller is never rejected. Finally, one should encourage their parents to supplicate for them as they are readily accepted. This is supported by a Hadith found in Sunan Ibn Majah, number 3862.

Some do not regularly supplicate to Allah, the Exalted, as they claim that He is All Aware and requires no one to inform Him of their desires. Even though, this is a fact it is better to supplicate as this is the tradition of all the Holy Prophets, peace be upon them all, and has been advised in the Holy Quran. Chapter 40 Ghafir, verse 60:

*“And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”*

Supplicating is an excellent way to demonstrate one’s humility and servanthood to Allah, the Exalted. In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 3370, nothing is more honourable to Allah, the Exalted, than supplication. Finally, Allah, the Exalted, becomes angry when a person does not supplicate to Him as it may indicate they believe they are independent of Allah, the Exalted, which is not true. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3373.

***“Say, “Call upon Allah or call upon the Most Merciful [ar-Raḥmān].  
Whichever [name] you call - to Him belong the best names.”...”***

In a Hadith found in Sahih Bukhari, number 2736, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever knows the ninety nine names of Allah, the Exalted, will enter Paradise.

Knowing does not only refer to memorizing them. It actually means to study them and act on them according to one's status and potential. For example, Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. Similarly, Allah, the Exalted, is All Forgiving according to His infinite status. And adopting this attribute by forgiving others is something which has been encouraged in Islam. Chapter 24 An Nur, verse 22:

*“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”*

So the divine attributes of Allah, the Exalted, can be adopted by muslims according to their status.

Therefore, muslims must first understand the meaning of the divine attributes and names and then adopt the meaning of the names in their character through action until they become firmly rooted into their spiritual heart so that they can achieve noble character.

***“...And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.”***

This verse, like many others, teaches the importance of adopting a balance lifestyle.

For example, one thing which can help a person to avoid stress is by adopting a balanced state of mind. This is when one tries to control their emotions in such a way that they do not allow themselves to experience extreme emotional states as these often lead to stress and mental disorders. This has been indicated in chapter 57 Al Hadid, verse 23, of the Holy Quran:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

Islam does not prohibit one from showing emotions as this is a part of being human. But it advises a balanced state of mind whereby one does not swing from one extreme emotion to another. Being sad in difficult situations is acceptable but one should not despair, which is extreme sadness, as this often leads to other mental disorders, such as depression. And being happy is acceptable but one should not become overly happy namely, exultant, as this can often lead to sins and regrets in both worlds. A muslim should strive to obtain a balanced state of mind by remembering the

countless blessings they still possess in times of difficulty which prevents extreme sadness namely, despair. And in times of ease they should remember that they will be held accountable for the thing that pleases them and if they misuse it or fail to fulfil the duties linked to it they may face punishment over it. This will prevent one from becoming overly happy namely, exultant.

A balanced state of mind is always best which prevents the negative effects of extreme moods. This will take a muslim closer to true peace of mind and the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience.

## Chapter 17 – Al Isra, Verse 111 of 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ

وَلِيٌّ مِّنَ الدُّنْيَا وَكَبَّرَهُ تَكْبِيرًا

*“And say, “Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification.””*



***“And say, “Praise to Allah...””***

Allah, the Exalted, is the One who is praised by His self-praise and by the praise of His creation. This also means that Allah, the Exalted, is the One who praises His righteous servants and handsomely rewards them for their efforts.

The muslim who understands this divine name will be far too busy in praising and obeying Allah, the Exalted, to praise himself and to worry about their rights. This will keep them away from pride which is a characteristic that leads to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 265.

A muslim must act on this divine name by only performing praiseworthy actions and adopting a praiseworthy character. This is arguably the greatest tradition of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 68 Al Qalam, verse 4:

*“And indeed, you are of a great moral character.”*

***“And say, “Praise to Allāh, who has not taken a son...””***

Allah, the Exalted, is Single in His entity, attributes and acts. He is neither resembled by nor resembles anything whatsoever and He is without partner or equal.

The muslim who understands this divine name will ensure their actions are only performed sincerely for one single entity namely, Allah, the Exalted. Otherwise, they may find that on Judgment Day they are ordered to seek their reward from those who they acted for which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154.

A muslim should act on this divine name by striving to perfect their faith by loving, hating, giving and withholding for none other than Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4681.

***“And say, “Praise to Allāh, who has not taken a son...””***

The main reasons for the spread of the false beliefs regarding the Holy Prophet Eesa, were his miraculous birth, the miracles which he performed and his ascension into Heaven while alive. The Holy Quran confirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and proves that his fatherless birth was a sign of the infinite power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

*“She [Maryam, may Allah be pleased with her] said, “My Lord, how will I have a child when no man has touched me?” [The angel] said, “Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.”*

This miraculous birth does not prove that the Holy Prophet Eesa, peace be upon him, was divine. It only indicates the infinite power of Allah, the Exalted. Chapter 3 Alee Imran, verse 59:

*“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, “Be,” and he was.”*

This verse indicates a simple but profound lesson namely, some wrongfully believe that the Holy Prophet Eesa, peace be upon him, is the son of God as he has no human father. But if this was the criterion for linking him to Allah, the Exalted, then the Holy Prophet Adam, peace be upon him, is more fitting for this claim as he has no human father or mother. Reflecting on this verse alone is enough to understand the truth namely, the Holy Prophet Eesa, peace be upon him, is a righteous servant, Messenger and Holy Prophet of Allah, the Exalted.

The miracles of the Holy Prophet Eesa, peace be upon him, are also verified by the Holy Quran. It however makes it clear that the Holy Prophet Eesa, peace be upon him, performed these miracles with the will, permission and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, was divine he would not need the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

*“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses...”*

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while alive further indicates the power of Allah, the Exalted, as He took the Holy Prophet Eesa, peace be upon him, on this journey. If the Holy

Prophet Eesa, peace be upon him, was divine he could have undertaken this journey with his own innate power. Chapter 3 Alee Imran, verse 55:

*“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve...”*

The Holy Quran tells the Christians that the Holy Prophet Eesa, peace be upon him, contrary to their belief, was not crucified. The one whose image was seen on the cross was not the Holy Prophet Eesa, peace be upon him, but someone who was made to look like him. Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, towards Heaven by this time. Chapter 4 An Nisa, verses 156-158:

*“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them...Rather, Allāh raised him to Himself.”*

The incorrect Christian belief of the Holy Prophet Eesa, peace be upon him, being crucified meaning, killed, is strange in itself as a real divine being is far beyond experiencing death. So in reality, their incorrect belief in his death by crucifixion negates their incorrect belief in his divinity by itself.

Finally, a divine being by nature is something which is self-sustaining meaning, they do not need someone else to sustain them. If a being is sustained by another then they cannot be divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings as they required nourishment from Allah, the Exalted, meaning, they were not self-sustaining beings. In addition, no one can claim that as the Angels do not eat they can be considered Gods. In reality, they are also sustained by Allah, the Exalted, in a different way so they too are not self-sustaining. The fact that they have been created and will experience death, just like the rest of creation, is enough to negate divinity.

***“And say, “Praise to Allāh, who has...no partner in [His] dominion...””***

Allah, the Exalted, is the One who possesses all sovereignty which is free of all defects. It is a sovereignty which has no beginning, no end, no reduction and no limit. Allah, the Exalted, has complete and total control over the creation through management and judgment without any limitations, partners or helpers. The King cannot be hindered or prevented from carrying out His will.

By accepting Allah, the Exalted, as the only King a muslim indirectly accepts their servanthood to Him. Therefore, they must fulfil all His commands and avoid all His prohibitions. A true servant never questions the wise decisions of the King and instead submits with full trust to His choices knowing that the wise King only decrees the best for His servant. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When a muslim recognises Allah, the Exalted, as the King they will not turn to another when seeking help and instead only seek His support through sincere obedience to Him. They will always remember if they obey the King He will protect them from the creation. But if they obey the creation over Allah, the Exalted, the creation will not be able to protect them from the

punishment of the only King. This is indicated in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sunan Abu Dawud, number 2625. He declared that there is no obedience to the creation if it leads to the disobedience of the Creator.

A muslim should adopt this characteristic according to their status by purifying their inner spiritual king namely, the spiritual heart through acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause their servants meaning, their bodily limbs, to obey their spiritual heart in acts of righteousness. The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 4094, that if the spiritual heart is pure the rest of the body will be pure but if the spiritual heart is corrupt the whole body will become corrupt. One should not become a slave of their evil desires and instead become a true king which controls their desires according to the teachings of Islam.

Whoever perfects this will be given a spiritual kingdom in both worlds. The ultimate destination of the one who fulfils the rights of the King by perfecting servanthood has been mentioned in the Holy Quran. They will be granted a high station in the presence of the only Omnipotent King. Chapter 54 Al Qamar, verse 55:

*“In a seat of honour near a Sovereign, Perfect in Ability.”*



***“And say, “Praise to Allāh, who has...no partner in [His] dominion...””***

The Holy Prophet Muhammad, peace and blessings be upon him, indicated the infinite and absolute power and authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith advises that the entire creation cannot benefit a person if Allah, the Exalted, did not desire them to do so. Similarly, the entire creation together could not harm someone if Allah, the Exalted, did not desire them to. This means only what Allah, the Exalted, decides happens within the universe. It is important to note, that this advice does not indicate one should abandon using means, such as medicine, but it means that one can use the means as they have been created by none other than Allah, the Exalted, but they must understand that Allah, the Exalted, is the only One who decides the outcome of all things. For example, there are many sick people who take medicine and recover from their illness. But there are others who take medicine and do not recover. This indicates that another factor decides the end result namely, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

***“Say, “Never will we be struck except by what Allah has decreed for us...””***

The one who understands this knows that anything that affected them could not have been avoided. And those things which missed them could never have been obtained.

It is important to note, that whatever the end result even if it is against a person's desire they should remain patient and truly believe Allah, the Exalted, has chosen the best for them even if they do not observe the wisdom behind the outcome. Chapter 2 Al Baqarah, verse 216:

*“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”*

When one truly understands this truth they stop relying on the creation knowing they cannot innately harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His support and protection through sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. This leads a muslim to trusting in Allah, the Exalted. It also encourages one to only fear Allah, the Exalted, as they know the creation cannot harm them without the will of Allah, the Exalted.

Recognising that all things which occur within one's life and the universe originate from Allah, the Exalted, is a part of understanding the Oneness of Allah, the Exalted. This is a topic which has no end and goes beyond only superficially believing that there is none worthy of worship except Allah, the Exalted. When this is fixed in one's heart then they only hope in Allah, the Exalted, knowing He is the only One who can help them. They will only submit and obey Allah, the Exalted, in all aspects of their life. In reality, a person only obeys another in order to receive protection from harm or gain some benefit. Only Allah, the Exalted, can grant this therefore only He deserves to be obeyed and worshipped. If anyone chooses the obedience of another over the obedience of Allah, the Exalted, this shows they believe

that this other can bring them some sort of benefit or protect them from harm. This is a sign of the weakness of their faith. The source of all things which occur is Allah, the Exalted, so muslims should only obey Him. Chapter 35 Fatir, verse 2:

*“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”*

It is important to note, that obeying a person which encourages the obedience of Allah, the Exalted, in reality is obeying Allah, the Exalted. For example, obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

*“He who obeys the Messenger has obeyed Allah...”*

***“And say, “Praise to Allāh, who...has no [need of a] protector out of weakness...””***

Allah, the Exalted, is the One who over powers all things, who in reality is the only One who possesses power and might. Anyone else who possesses strength only does so because Allah, the Exalted, granted it to them. There is no atom in this world or in the next that can escape the power and authority of Allah, the Exalted.

As all power belongs to Allah, the Exalted, a muslim should therefore always remember that the strength to perform righteous deeds and refrain from sins comes from Allah, the Exalted, alone. This will remove any chance of pride creeping into their heart. An atom’s worth of which is enough to take a person to Hell. This is confirmed in a Hadith found in Sahih Muslim, number 266.

Whoever desires for their faith to become mighty must obey the All Mighty, Allah, the Exalted. Only then will they be granted strong faith which will aid them to overcome all difficulties so that they leave this world while Allah, the Exalted, is pleased with them. True obedience only lies in following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience. Chapter 3 Alee Imran, verse 31:

*“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.”*

Truly Knowing Allah, the Exalted, is All Mighty should prevent a muslim from sinning. As they should know there is no way to escape the might of Allah, the Exalted. In addition, when a muslim engraves this divine name into their heart it prevents them from committing oppression and wronging others. They become fully aware that even if there is no person powerful enough to seek justice from them Allah, the Exalted, will certainly take them to account and punish them in both worlds. As confirmed in a Hadith found in Sahih Muslim, number 6579, oppression to others may cause the All Mighty, Allah, the Exalted, to hurl them into Hell on Judgment Day.

***“...and glorify Him with [great] glorification.”***

In a Hadith found in Sahih Bukhari, number 6407, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the difference between the person who remembers Allah, the Exalted, and the one who does not is like a living person compared to a dead person.

It is important for muslims who desire to create a strong connection with Allah, the Exalted, so that they can overcome all difficulties in this world and in the hereafter successfully to remember Allah, the Exalted, as much as possible. Put simply, the more they remember Him the more they will achieve this vital goal.

This is achieved by practically acting on the three levels of the remembrance of Allah, the Exalted. The first level is to remember Allah, the Exalted, internally and silently. This includes correcting one's intention so that they only act in order to please Allah, the Exalted. The second is by remembering Allah, the Exalted, through one's tongue. But the highest and most effective way of strengthening one's bond with Allah, the Exalted, is practically remembering Him with one's limbs. This is achieved by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This requires one to gain and act on Islamic knowledge which in turn is the root of all good and success in both worlds.

Those who remain on the first two levels will receive reward depending on their intention but they are unlikely to increase the strength of their faith and piety unless they move to the third and highest level of the remembrance of Allah, the Exalted.

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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