

**The
Noble One
& His
Followers**

PodSeries - Vol 391



Achieve Noble Character

The Noble One & His Followers

ShaykhPod Books

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The Noble One & His Followers

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

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

Compiler's Notes

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

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

Introduction

The following short book discusses some characteristics of the Noble One, the Holy Prophet Muhammad, peace and blessings be upon him, and his Loyal Followers which has been discussed in Tafsir Ibn Kathir, Volume 7, Pages 714-715.

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

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

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

The Noble One & His Followers

Wahb Bin Munabbih, may Allah have mercy on him, once said that Allah, the Exalted, commanded a Holy Prophet, peace be upon him, sent to the Children of Israel to narrate directly from Him the description of the Holy Prophet Muhammad, peace and blessings be upon him, and his loyal followers: "I shall send an unlettered (Prophet, peace and blessings be upon him) from among the illiterate people. He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished because of his tranquility. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquility his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader and Islam his nation. Ahmad, peace and blessings be upon him, is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of truth) after they have been few, make them rich after they have been poor and bring them together after they have been divided. Through him I will bring together different nations and hearts and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his nation the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers, peace be upon them, have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for My sake in ranks and armies. They will go forth from their homes by the thousands, seeking My

pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their Holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth, martyrs and righteous people. His nation after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Holy Prophet, peace and blessings be upon him, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayers, paying the obligatory charity and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will and I am the Possessor of great bounty.”

“I shall send an unlettered (Prophet, peace and blessings be upon him) from among the illiterate people...”

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.

“...He will not be harsh or severe...”

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.

“...He will not be harsh or severe, or noisy in the marketplaces...who will never utter immoral speech...”

In a Hadith found in Jami At Tirmidhi, number 2016, the mother of the believers, the wife of the Holy Prophet Muhammad, peace and blessings be upon him, Aisha, may Allah be pleased with her, described some of the noble characteristics of the Holy Prophet Muhammad, peace and blessings be upon him. She advised that he was neither obscene nor loud-mouthed. He never replied evil with evil and instead forgave and overlooked the faults of others.

First of all, all muslims must understand that it is a duty on them to adopt the noble characteristics 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...”

And 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.”

A muslim must never act or speak in an obscene way as this is hated by Allah, the Exalted, according to a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 464. Behaving in this manner is the very essence of bad character. And as good character will be the heaviest thing in the scales of Judgment Day according to a Hadith found in Jami At Tirmidhi, number 2003, one can predict the evil outcome of the one who reaches the Day of Judgment as an obscene person. In addition, the one who is obscene in speech is much more likely to enter Hell as it only takes a single obscene word to cause one to plunge into Hell on Judgment Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314. Put simply, true faith and obscenity can never gather in a single heart.

A muslim should not be loud-mouthed as this leads to the loss of respect from others especially, one's relatives. The loud-mouthed often comes across aggressive and can easily frighten others which contradicts the behavior of a true muslim. A muslim must be gentle and kind when conversing with others as this shows the true and peaceful nature of Islam. Chapter 31 Luqman, verse 19:

"...and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

Finally, a muslim must understand that as people are not perfect they are bound to make mistakes. Just like a person desires to be forgiven by Allah, the Exalted, they should overlook and pardon others. Put simply, how one treats others is how they will be treated by Allah, the Exalted. It

is foolishness not to forgive others yet expect the forgiveness of Allah, the Exalted. Chapter 24 An Nur, verse 22:

“...and let them pardon and overlook. Would you not like that Allah should forgive you?...”

“...If he were to pass by a lamp, it would not be extinguished because of his tranquility. If he were to walk on reeds no sound would be heard from under his feet...I will make tranquility his garment...”

This is an indication of humility. Chapter 25 Al Furqan, verse 63:

“And the servants of the Most Merciful are those who walk upon the earth easily...”

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.

“...I will send him as a bearer of glad tidings and as a warner...”

This 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.

“...who will never utter immoral speech...”

The one who is obscene and bad mouthed is hated by Allah, the Exalted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2002. The one who angers Allah, the Exalted, is far away from His mercy and thus more susceptible to punishment in both worlds.

Foul language is speech which contradicts modesty and good manners. It includes swearing and using shameless language. Wherever possible one should reference something indirectly rather than using shameless language.

The Holy Prophet Muhammad, peace and blessings be upon him, has made it clear in a Hadith found in Jami At Tirmidhi, number 1977, that a true believer does not utter foul words. So the one who makes this their habit should review their faith and sincerely repent from this evil trait. In fact, using foul language has been indicated as a branch of hypocrisy by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2027.

Replying to a shameless person is foolish and only leads to sins. For example, a person commits a major sin when they abuse their own parents. According to a Hadith found in Sahih Muslim, number 5973, this occurs when a person abuses another person's parents and the latter in response abuses their parents.

A muslim should strive to purify their tongue by only uttering sensible words otherwise they may speak a foul word which causes them to sink into Hell greater than the distance between the east and west of this world. This is confirmed in a Hadith found in Sahih Muslim, number 7481.

“...who will never utter immoral speech...”

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.

“...Through him I will open blind eyes...”

When one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will learn how to use their senses correctly.

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...”

“...Through him I will open blind eyes...”

When one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will learn how to use their senses correctly.

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.

“...Through him I will open blind eyes...”

When one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will learn how to use their senses correctly.

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.

“...Through him I will open...deaf ears... ”

When one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will learn how to use their senses correctly.

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.

“...Through him I will open...deaf ears... ”

When one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will learn how to use their senses correctly.

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.

“...Through him I will open...sealed hearts... ”

When one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will purify their spiritual heart.

It is important for muslims to strive to soften their heart as it leads to its purification. As advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 4094, when the spiritual heart is purified all the limbs of the body become purified also. This purification will encourage one to perform righteous deeds and abandon sins for the sake of Allah, the Exalted.

There are many ways to soften the spiritual heart, such as spending time remembering Allah, the Exalted, via the tongue and heart. It is important to involve one's heart by concentrating on what is being recited so that it can become softened. But even if one fails to constantly involve the heart they should never give up. As remembering Allah, the Exalted, only via the tongue is much better than not remembering Him at all. The most superior form of remembering Allah, the Exalted, is reciting the Holy Quran. In order for one to involve their heart in the recitation they should strive to understand what they are reciting by either learning Arabic or by studying the Holy Quran in a language they understand. Chapter 39 Az Zumar, verse 23:

“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then

their skins and their hearts relax at the remembrance [i.e., mention] of Allah..."

The next action which can lead to a soft spiritual heart is being kind to the poor, such as poor orphans and widows. Aiding the poor reminds one of the countless blessings Allah, the Exalted, has bestowed on them. The fact that Allah, the Exalted, has made a person self-sufficient and the helper of others can soften the heart as long as the muslim has a good intention.

Pondering about death often can cause the spiritual heart to become soft. This is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4258, that muslims should often remember the destroyer of pleasures meaning, death. This will cause one to take things seriously as they know they must prepare for death and the hereafter. This preparation will lead to a soft spiritual heart.

Muslims can also soften their spiritual heart by visiting graves regularly. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 1569, that muslims should visit graves as it will remind them of the hereafter. But it is important to note, that this deed will only cause one's spiritual heart to become soft if they ponder over their death, grave and hereafter. Merely visiting graves will make a person's mood more serious but it will not soften their spiritual heart until this self-reflection is done.

Muslims can also contemplate on the past nations who were destroyed by Allah, the Exalted, because of their persistent disobedience. As discussed extensively throughout the Holy Quran and Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, the past nations were more powerful, lived longer and obtained more worldly blessings than the people of the modern world yet, as they disobeyed Allah, the Exalted, none of these things benefited them. Their massive and unparalleled empires faded away leaving only a few signs behind in order to warn those who came after them. When a muslim truly reflects on these things their spiritual heart will soften which will encourage them to prepare for the hereafter before their time runs out.

Muslims must strive to soften their hearts through the advice given. Only then will they be able to focus on the hereafter and adequately prepare for it. The person whose spiritual heart is cured of hardness becomes one whose heart is soft, pure and strong. This means that its purity recognises the difference between truth and falsehood. Its softness encourages the person to act on the truth. Its strength allows one to reject falsehood through struggle and effort. When all these combine within a person through the mercy of Allah, the Exalted, they will obtain success in this world and the next. 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."

“...Through him I will open...sealed hearts...”

When one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will purify their spiritual heart.

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.

“...I will guide him to do every good deed...”

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.

“...I will bestow upon him every noble characteristic...”

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.

“...righteousness his banner, piety his conscience...”

Righteousness/Piety 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.

“...wisdom his speech...”

Wisdom aids one in using their knowledge correctly so that they benefit themselves and others.

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. This is in fact the wisdom discussed at the beginning.

“...truthfulness...his nature...truth his way...”

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.

“...loyalty his nature...”

This is an aspect of being sincere to 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 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...”

“...tolerance and goodness his character...”

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.

“...justice his conduct...”

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

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

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

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

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

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

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

“...guidance his leader...”

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.

“...Ahmad, peace and blessings be upon him, is his name and through him I will guide people after they have gone astray...”

Ahmad is one of the names of the Holy Prophet Muhammad, peace and blessings be upon him, which has been mentioned in the Holy Quran as well. Chapter 61 As Saf, verse 6:

“And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad."...”

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.

“...through him I will...teach them after they have been ignorant...”

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 is 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]...”

“...through him I will...teach them after they have been ignorant...”

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.

“...through him I will...raise their status after they were nothing...”

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.

“...through him I will...make them known after they were unknown...”

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 themselves what is their legacy?

***“...through him I will...increase the number (of followers of truth)
after they have been few...”***

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.

“...through him I will...make them rich after they have been poor...”

True richness is obtaining contentment. This has been discussed in a Hadith found in Sahih Muslim, number 2420.

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.

“...through him I will...make them rich after they have been poor...”

True richness is obtaining contentment and peace of mind.

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.

“...through him I will...make them rich after they have been poor...”

True richness is obtaining contentment and peace of mind.

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.

“...through him I will...bring them together after they have been divided. Through him I will bring together different nations and hearts and reconcile opposing desires...”

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

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

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

“...through him I will...bring them together after they have been divided. Through him I will bring together different nations and hearts and reconcile opposing desires...”

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.

“...Through him I will save great numbers of people from their doom...”

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.

“...I will make his nation the best of peoples ever raised up for mankind...I will make them the heirs of their Holy Prophet, peace and blessings be upon him...”

This is linked to chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind...”

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.

“...I will make his nation the best of peoples ever raised up for mankind; they will enjoin good and forbid evil...”

This is linked to chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong...”

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.

“...I will make his nation the best of peoples ever raised up for mankind; they will enjoin good and forbid evil...”

This is linked to chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong...”

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.

“...I will make his nation the best of peoples ever raised up for mankind; they will enjoin good and forbid evil...”

This is linked to chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong...”

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 themselves 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.

“...I will make his nation the best of peoples ever raised up for mankind...sincerely believing in Me Alone...”

This is linked to chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in 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.

“...I will make his nation the best of peoples ever raised up for mankind...accepting as truth all that My Messengers, peace be upon them, have brought...”

This is connected to chapter 21 Al Anbiya, verse 25:

“And We sent not before you any messenger except We revealed to him that, “There is no deity except Me, so worship 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.

“...I will make his nation the best of peoples ever raised up for mankind...I shall inspire them to glorify, praise and magnify Me Alone in their places of worship...”

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.

“...I will make his nation the best of peoples ever raised up for mankind...I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home...”

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.

“...I will make his nation the best of peoples ever raised up for mankind... They will pray to Me standing and sitting...washing their faces and limbs...”

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.

“...I will make his nation the best of peoples ever raised up for mankind... They will fight for My sake in ranks and armies. They will go forth from their homes by the thousands, seeking My pleasure... Their sacrifice will be their blood...”

This 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.

“...I will make his nation the best of peoples ever raised up for mankind... They will fight for My sake in ranks and armies. They will go forth from their homes by the thousands, seeking My pleasure... Their sacrifice will be their blood...”

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.”

“...I will make his nation the best of peoples ever raised up for mankind...and their Holy Book will be in their hearts...”

The Holy Quran must begin from one's heart by project outwards in their actions.

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.

“...I will make his nation the best of peoples ever raised up for mankind...They will be like monks by night...”

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.

“...I will make his nation the best of peoples ever raised up for mankind... They will be like...lions by day...”

In a Hadith found in Sunan Ibn Majah, number 4168, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the strong believer is more beloved to Allah, the Exalted, than a weaker believer.

This does not necessarily refer to physical strength which one uses to perform righteous deeds. But it also refers to knowledge and acting on it. When one acts on their knowledge it leads to certainty of faith. The one who possesses strong faith will fulfil their duties according to their knowledge and not blind imitation like the weak believer. A weak believer believes something based on hearsay like if they were told a person is inside their house whereas the strong believer believes and acts based on knowledge for example, if they saw the person inside their house through a window. The stronger one's faith the greater their obedience to Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This in turn increases their success in both worlds. 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...”

“...I will make his nation the best of peoples ever raised up for mankind... They will be like...lions 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 humility without a shortcoming meaning, weakness. The humble one submits, accepts and acts on the commands and prohibitions of Allah, the Exalted, thereby proving their servanthood to Him. They readily accept the truth when it is presented to them even if it contradicts their desires and irrespective of who delivers it to them. Meaning, they do not reject the truth believing they know best. They do not look down at others believing they are superior to them because of any worldly thing they possess or because of their obedience to Allah, the Exalted, as they understand that their final outcome or the final outcome of others is unknown to them. Meaning, they may die while Allah, the Exalted, is not pleased with them. This reality should prevent a person from the deadly sin 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 265. Humility without weakness means that a muslim always demonstrates kindness to others but is not afraid to defend themselves if necessary nor does their humility cause them to appear disgraced and dishonored.

“...Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth, martyrs and righteous people...”

The Companions of the Holy Prophet Muhammad, may Allah be pleased with them, which include his family, are the best group ever created after the Holy Prophets, peace be upon them. The fact they physically observed the Holy Prophet Muhammad, peace and blessings be upon him, during his lifetime is definitely one factor. But anyone who knows about their life and their righteous deeds understands that their superiority is due to more than just this unique and great deed.

One of the main reasons for their superiority is shown in a Hadith involving the Companion Abdullah Bin Umar, may Allah be pleased with him, which is found in Sahih Muslim, number 6515. Ibn Umar, may Allah be pleased with him, was once riding on his conveyance in the desert when he came across a Bedouin. Ibn Umar, may Allah be pleased with him, greeted the Bedouin, placed his turban on the Bedouin's head and insisted that the Bedouin ride on his conveyance. Ibn Umar, may Allah be pleased with him, was told that the greeting he gave the Bedouin was more than enough as the Bedouin would have been greatly pleased at the fact that the great Companion of the Holy Prophet Muhammad, may Allah be pleased with him, greeted him. Yet, Ibn Umar, may Allah be pleased with him, went much further than this and showed the Bedouin great respect. Ibn Umar, may Allah be pleased with him, replied that he only did this because the Holy Prophet, peace and blessings be upon him, once advised that one of the best ways a person can honour their parent is by showing love and respect to their parent's relatives and friends. Ibn Umar, may Allah be pleased with him, added that the Bedouin's father was a friend of his father the Commander of the Faithful, Umar Bin Khataab, may Allah be pleased with him.

This incident indicates the superiority of the Companions, may Allah be pleased with them. They completely submitted to the teachings of Islam. They not only fulfilled the obligatory duties and avoided all sins but completely fulfilled all acts which were recommended to them to the highest possible degree. Their submission caused them to put aside their own desires and only act to please Allah, the Exalted. Ibn Umar, may Allah be pleased with him, could have easily ignored the Bedouin as none of the actions he done were obligatory yet, unlike many muslims who would use this excuse, he completely submitted to the teachings of Islam and acted the way he did.

It is the lack of submission to the teachings of Islam which has weakened the faith of muslims. Some only fulfil the obligatory duties and turn away from other righteous deeds, such as voluntary charity, which contradict their desires by claiming the actions are not obligatory. All muslims desire to end up with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter. But how is this possible if they do not follow their path or way? If a muslim follows a path other than theirs then how can they end up with them? To end up with them one must follow their path. But this is only possible if one completely submits to the teachings of Islam like they did instead of cherry picking the deeds which suit their desires.

“...Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth, martyrs and righteous people...”

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.

“...His nation after him will lead people with truth and establish justice therewith...”

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.

“...His nation after him will lead people with truth and establish justice therewith...calling people to their Lord...”

The best way to achieve this is to lead 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.

“...I will make his nation the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone...I will give strength to those who support them and help those who pray for them and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands...”

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.

“...I will make his nation the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone...I will give strength to those who support them and help those who pray for them and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands...”

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.

“...I will make his nation the best of peoples ever raised up for mankind...paying the obligatory charity...”

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

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

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

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

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

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

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

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

“...I will make his nation the best of peoples ever raised up for mankind...fulfilling their promises...”

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?

“...I will make his nation the best of peoples ever raised up for mankind...fulfilling their promises...”

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.

“...I will make his nation the best of peoples ever raised up for mankind... Through them I will complete the goodness which I started with the first of 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.

“...This is My bounty which I bestow upon whomsoever I will and I am the Possessor of great bounty.”

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.”

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