

Prophet Dawud (PBUH) & the Adversaries

PodSeries - Vol 257



Achieve Noble Character

Prophet Dawud (PBUH) & the Adversaries

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

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

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

Compiler's Notes

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

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

Introduction

The following short book discusses the Holy Prophet Dawud, peace be upon him, and the Adversaries. This discussion is based on Chapter 38 Saad, Verses 21-25 of the Holy Quran:

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, “Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path. Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, ‘Entrust her to me,’ and he overpowered me in speech.” [Prophet Dawud, peace be upon him] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they.” And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]. So We forgave him that; and indeed, for him is nearness to Us and a good place of return.”

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.

Prophet Dawud (PBUH) & the Adversaries

Chapter 38 – Saad, Verses 21-25

❁ وَهَلْ أَتَكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا
عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

﴿٢٢﴾

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجَّةً وَلِي نَجَّةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا
وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجَّتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغَى
بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ
وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّعَآبٍ ﴿٢٥﴾

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber.

When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.

Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech.”

[Prophet Dawud, peace be upon him] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].

So We forgave him that; and indeed, for him is nearness to Us and a good place of return.”

“And has there come to you the news of the adversaries...”

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

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

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber.”

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

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

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

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

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them?...”

Muslims must avoid behaving in such a manner and instead always strive to spread peace in society.

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

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

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

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.””

Entering uninvited upon a king and a Holy Prophet, peace be upon him, in this manner is a serious offence. In addition, demanding a Holy Prophet, peace be upon him, not to be unjust in his judgement is another serious offence, as a Holy Prophet, peace be upon him, would never do such a thing. All of these offenses the Holy Prophet Dawud, peace be upon him, overlooked and pardoned.

A Hadith found in Sahih Bukhari, number 6853, advises that the Holy Prophet Muhammad, peace and blessings be upon him, never took revenge for himself but instead pardoned and overlooked.

Muslims have been given permission to defend themselves in a proportionate and reasonable way when they are left with no other options. But they should never step over the line as this is a sin. Chapter 2 Al Baqarah, verse 190:

“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”

As stepping over the mark is difficult to avoid a muslim should therefore adhere to patience, overlook and forgive others as it is not only the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, but also leads to Allah, the Exalted, forgiving their sins. Chapter 24 An Nur, verse 22:

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

Forgiving others is also more effective in changing the character of others in a positive way which is the purpose of Islam and a duty on muslims as taking revenge only leads to further enmity and anger between the people involved.

Finally, those who have the bad habit of not forgiving others and always hold onto grudges, even over minor issues, may well find that Allah, the Exalted, does not overlook their faults and instead scrutinizes each of their small sins. A muslim should learn to let things go as this leads to forgiveness and peace of mind in both worlds.

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.””

Generally speaking, guidance on the correct path is only possible when one follows and obeys their Holy Prophet, peace be upon him. In this age, this refers to the Holy Prophet Muhammad, peace and blessings be upon him.

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

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

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

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

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

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

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.””

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

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

One should be just in respect to people by treating them how they wish to be treated by others. They should never compromise on the teachings of Islam by committing injustice to people in order to obtain worldly things.

This will be a major cause of people entering Hell which has been indicated in a Hadith found in Sahih Muslim, number 6579.

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

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

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

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not...Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [Prophet Dawud, peace be upon him] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they."...”

In a Hadith found in Sahih Bukhari, number 2447, the Holy Prophet Muhammad, peace and blessings be upon him, warned that oppression will become a darkness on the Day of Judgment.

This is vital to avoid as those who find themselves plunged in darkness are unlikely to find their way to Paradise. Only those who will be provided a guiding light will be able to do this successfully.

Oppression can take many forms. The first type is when one fails to fulfill the commands of Allah, the Exalted, and refrain from His prohibitions. Even though this has no effect on the infinite status of Allah, the Exalted, it will cause the person to become submerged into darkness in both worlds. According to a Hadith found in Sunan Ibn Majah, number 4244, whenever a person commits a sin a black spot is etched on their spiritual heart. The more they sin the more their heart will become encompassed by darkness. This will prevent them from accepting and following true guidance in this

world which will ultimately lead to darkness in the next world. Chapter 83 Al Mutaffifin, verse 14:

“No! Rather, the stain has covered their hearts of that which they were earning.”

The next type of oppression is when one oppresses themselves by not fulfilling the trust they have been granted by Allah, the Exalted, in the form of their body and other worldly blessings they possess. The greatest of which is one's faith. This must be protected and strengthened through gaining and acting on Islamic knowledge.

The final type of oppression is when one mistreats others. Allah, the Exalted, will not forgive these sins until the oppressor's victim forgives them first. As people are not so merciful this is unlikely to happen. Then justice will be established on Judgment Day where the oppressor's righteous deeds will be given to their victim and if necessary the victim's sins will be given to the oppressor. This may lead to the oppressor being hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. One should therefore treat others how they wish to be treated by people. A muslim should avoid all forms of oppression if they desire a guiding light in this world and in the next.

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not...Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [Prophet Dawud, peace be upon him] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they."...”

In a Hadith found in Sunan Ibn Majah, number 2146, the Holy Prophet Muhammad, peace and blessings be upon him, warned that merchants will be raised as immoral people on Judgment Day except those who fear Allah, the Exalted, act righteously and speak the truth.

This Hadith applies to all those who take part in business transactions. It is extremely important to fear Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and facing destiny with patience. This includes treating others kindly according to the teachings of Islam. In respect to business dealings a muslim should be honest in their speech by disclosing all the details of the transaction to all who are involved. A Hadith found in Sahih Bukhari, number 2079, warns that when muslims hide things in financial transactions, such as defects in their goods, it will lead to a loss in blessings.

Acting righteously includes not striving to con others by making them pay excessively for goods. A muslim should simply treat others how they desire

to be treated meaning, with honesty and full disclosure. The same way, a muslim would not like to be mistreated in financial matters they should not mistreat others.

Those conducting business should always avoid lying as it leads to immorality and immortality leads to Hell. In fact, a person will keep telling and acting on lies until they are recorded as a great liar by Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 1971.

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not...Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [Prophet Dawud, peace be upon him] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they."...”

True belief prevents one from wronging others.

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

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

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

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

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

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not...Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [Prophet Dawud, peace be upon him] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they."...”

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

Being sincere to people is so important that according to the Hadith found in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, placed this duty next to establishing the obligatory prayer and donating the obligatory charity. From this Hadith alone one can

understand its importance as it has been placed with two vital obligatory duties.

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

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

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

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not...Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [Prophet Dawud, peace be upon him] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they."...”

True belief prevents one from wronging others.

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

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

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

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not...Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [Prophet Dawud, peace be upon him] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they."...”

Righteousness prevents one from wronging others.

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

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

In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a muslim cannot become righteous until they avoid something which is not harmful to their

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

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them? They said, "Fear not...Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [Prophet Dawud, peace be upon him] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allāh]. So We forgave him that...”

Even though the Holy Prophet Dawud, peace be upon him, did not commit a sin but it appears he made this comment (and not a judgement) without hearing from the accused first. It is a duty of a judge to hear both sides before making a comment or judgement on the case they are presiding over. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, once advised Ali Bin Abu Talib, may Allah be pleased with him, that if two rivals came to him for judgement he should not make a judgement until he heard from both sides. He concluded that behaving in this manner would make things clear to him. This has been discussed in Ibn Kathir's, the Life of the Prophet, Volume 4, Page 147.

“...and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allāh]. So We forgave him that...”

A divine Hadith found in Jami At Tirmidhi, number 3540, advises the importance and vastness of the forgiveness of Allah, the Exalted. The first part of the Hadith declares that as long as a muslim sincerely supplicates to Allah, the Exalted, and hope's in His mercy they will be forgiven by Him.

This response has in fact been guaranteed for all lawful supplications in the Holy Quran not just for the supplication of forgiveness. Chapter 40 Ghafir, verse 60:

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

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned this verse and declared that supplication is an act of worship meaning, a righteous deed. This has been advised in a Hadith found in Sunan Abu Dawud, number 1479. A Hadith found in Jami At Tirmidhi, number 3604, advises that every supplication is accepted in different ways as long as it is a lawful one. The person is either granted what they requested or a reward will be reserved for them in the hereafter or they will be forgiven an equivalent sin. But it is important to note, that in order to

receive a positive response a muslim must fulfil the conditions and the etiquettes of the supplication.

One of the greatest supplications a muslim can make is for forgiveness as it is a means for one obtaining blessings, avoiding difficulties in this world and a means to obtaining Paradise and escaping Hell in the next world. Chapter 71 Nuh, verses 10-12:

“And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers.’”

As indicated by the main Hadith under discussion having hope in the infinite mercy of Allah, the Exalted, when supplicating is a condition for forgiveness. In fact, Allah, the Exalted, acts according to His servant's opinion of Him, which has been confirmed in a divine Hadith found in Sahih Bukhari, number 7405.

One of the greatest causes of forgiveness is when a muslim only hopes in Allah, the Exalted, to forgive them full well knowing no one can forgive them or protect them from punishment except Allah, the Exalted.

The next thing mentioned in the main Hadith under discussion is that no matter how many sins a person commits the mercy and forgiveness of Allah, the Exalted, is greater. In fact, it is unlimited therefore a person's limited sins will never be able to overcome it. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised Muslims to magnify what they supplicate for as nothing is too great for Allah, the Exalted, to grant. This has been confirmed in a Hadith found in Sahih Muslim, number 6812.

The next part of the main Hadith under discussion indicates the importance of sincerely seeking the forgiveness of Allah, the Exalted, which has been mentioned in many verses and other Hadiths. This act of seeking forgiveness is a part of sincere repentance. It can be understood that seeking forgiveness is an act of the tongue while the rest of sincere repentance involves turning away from the sin through actions. It also includes feeling genuine remorse, making a firm promise not to commit the sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people. It is important to note, that not persisting on the same sin is a condition for the repentance to be accepted. Chapter 3 Alee Imran, verse 135:

“And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know.”

It is extremely important for a muslim to be persistent in seeking forgiveness as this leads to deliverance from every worry, a way out from every difficulty and support from places where one would not expect. This has been advised in a Hadith found in Sunan Abu Dawud, number 1518.

The next thing mentioned in the main Hadith under discussion is the greatest cause of forgiveness namely, not associating anything to Allah, the Exalted. There are two types of associating things with Allah, the Exalted: major polytheism and minor polytheism. The major type is when one worships things other than Allah, the Exalted, or in addition to Him. The minor version is when one acts for the sake of anyone except Allah, the Exalted, such as showing off. This has been warned in a Hadith found in Sunan Ibn Majah, number 3989. In fact, the one who acts for the sake of people will be told by Allah, the Exalted, on Judgment Day to seek their reward from those they acted for, which will not be possible. This is confirmed in a Hadith found in Jami At Tirmidhi, number 3154. The one who acts in this way will find that they will eventually be exposed in this world and no matter how well they treat others they will never gain their real love or respect because of their bad intention. This has been indicated in a Hadith found in Sahih Muslim, number 6705.

When one realises the Oneness of Allah, the Exalted, they only think, act and speak for the pleasure of Allah, the Exalted, out of fear and love for Him. This behaviour minimises the chances of committing sins and whatever sins do occur will be forgiven by Allah, the Exalted. It is the reason why the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan Ibn Majah, number 3797, that the statement there is none worthy of worship except Allah, the Exalted, removes all wrong actions.

This is the behaviour all muslims must strive to adopt. The foundation of it is fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with destiny.

“...and indeed, for him [Prophet Dawud, peace be upon him] is nearness to Us...”

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

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

The second category of those who are brought near to Allah, the Exalted, are superior to the first group as they not only fulfil their obligatory duties but strive in voluntary righteous deeds. This clearly shows that this is the only path to the proximity of Allah, the Exalted. Whoever takes a path other than this will not achieve this vital goal. This completely rejects the concept of obtaining sainthood without striving in obedience to Allah, the Exalted. The person who claims this is simply a liar. The Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Sahih Muslim, number 4094, that when the spiritual heart is pure the rest of the body becomes pure. This leads to righteous deeds. So if a person does not perform righteous deeds, such as their obligatory duties, then their

body is impure which means their spiritual heart is impure as well. This person can never reach the proximity of Allah, the Exalted.

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

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

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

The next thing mentioned in the main Hadith under discussion is that when one strives in fulfilling the obligatory duties and performing voluntary righteous deeds Allah, the Exalted, blesses their five senses so that they

use them in obedience to Him. This righteous servant will very rarely commit sins. This increase in guidance has been indicated in Chapter 29 Al Ankabut, verse 69:

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

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

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

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

“...and indeed, for him [Prophet Dawud, peace be upon him] is nearness to Us...”

In a long divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, advises that He is with anyone who remembers Him.

With the rise of mental problems and disorders, such as depression, it is vital for muslims to understand the importance of this declaration. There is a small chance of a person experiencing a mental issue when they are constantly surrounded and aided by someone that truly loves them. If this is true for a person it is undoubtedly more befitting for Allah, the Exalted, who has promised to be with the one who remembers Him. Acting on this declaration alone would eliminate all mental issues, such as depression. It is the reason why being secluded from others or being amongst others did not affect the mental state of the righteous predecessors as they were always in the company of Allah, the Exalted. It is obvious that when one obtains the company of Allah, the Exalted, they will overcome all obstacles and difficulties successfully until they reach His proximity in the hereafter.

In addition, out of His infinite mercy Allah, the Exalted, has not restricted this declaration in anyway. For example, He did not declare He was only with the righteous or with those who perform specific good deeds. He in fact encompassed every muslim irrespective of the strength of their faith or how many sins they have committed. So a muslim should never lose hope in the mercy of Allah, the Exalted. But it is important to note the condition mentioned in this Hadith namely, to remember Allah, the Exalted. This is not only remembering Him with one's tongue but more importantly it

is to remember Him through one's actions. This is only achieved by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience. This is the true remembrance of Allah, the Exalted. The one who behaves in such a manner will be blessed with the company and support of Allah, the Exalted.

Simply put, the more one obeys Allah, the Exalted, the more they will receive His company. What one gives is what they shall receive.

“...and indeed, for him [Prophet Dawud, peace be upon him] is...a good place of return.”

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

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

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

From this Hadith one can understand that the way they will die will be in the same state they have lived. Meaning, if they lived in the obedience of Allah, the Exalted, by sincerely fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then they will die in a good state and therefore be raised in a good state which includes being raised with the righteous as they practically followed in their

footsteps. This has been indicated in a Hadith found in Sahih Bukhari, number 3688.

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

“...and indeed, for him [Prophet Dawud, peace be upon him] is...a good place of return.”

Every muslim openly declares that they desire the companionship of the Holy Prophet Muhammad, peace and blessings be upon him, the other Holy Prophets, peace be upon him them, and the Companions, may Allah be pleased with them, in the hereafter. They often quote the Hadith found in Sahih Bukhari, number 3688, which advises that a person will be with those they love in the hereafter. And because of this they openly declare their love for these righteous servants of Allah, the Exalted. But it is strange how they desire this outcome and claim love for the Holy Prophet Muhammad, peace and blessings be upon him, yet they barely know him as they are too busy to study his life, character and teachings. This is foolish as how can one truly love someone they do not even know?

In addition, when these people are asked for proof of their love for the Holy Prophet Muhammad, peace and blessings be upon him, on Judgment Day what will they say? What will they present? The proof of this declaration is studying and acting on the life, character and teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A declaration without this evidence will not be accepted by Allah, the Exalted. This is quite obvious as no one understood Islam better than the Companions, may Allah be pleased with them, did and this was not their attitude. They declared love for the Holy Prophet Muhammad, peace and blessings be upon him, and supported their claim through actions by following in his footsteps. This is why they will be with him in the hereafter.

Those who believe love is in the heart and does not require it to be shown through actions is as foolish as the student who hands back a blank exam paper to their teacher claiming that knowledge is in their mind so they do not need to practically write it down on paper and then still expects to pass.

The one who behaves in such a manner does not love the righteous servants of Allah, the Exalted, only their own desires and they have undoubtedly been fooled by the Devil.

Finally, it is important to note that members of other religions also claim love for their Holy Prophets, peace be upon them. But as they failed to follow in their footsteps and act on their teachings they will certainly not be with them on Judgment Day. This is quite obvious if one ponders over this fact for a moment.

“...and indeed, for him [Prophet Dawud, peace be upon him] is...a good place of return.”

It is important to note, that one will only enter Paradise through the mercy of Allah, the Exalted. This has been confirmed in a Hadith found in Sahih Bukhari, number 5673. This is because every righteous deed is only possible through the mercy of Allah, the Exalted, in the form of knowledge, inspiration, strength and opportunity to do the deed. This understanding prevents one from adopting pride which is vital to avoid as only an atom's worth of pride is needed to take a person to Hell. This has been warned in a Hadith found in Sahih Muslim, number 267.

In addition, a muslim must understand that this mercy of Allah, the Exalted, in the form of righteous deeds is in reality a light which one must gather in this world if they desire to obtain a guiding light in the hereafter. If a muslim lives in heedlessness and refrains from gathering this light in the world by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience then how can they expect to receive this guiding light in the hereafter?

All muslims desire to inhabit Paradise with the greatest servants of Allah, the Exalted, such as the Holy Prophet Muhammad, peace and blessings be upon him. But it is important to understand that simply wishing for this without action will not make it come true otherwise the Companions, may Allah be pleased with them, would have done this. Simply put, the more one strives in learning and acting on the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, the closer they will be to him in the hereafter.

The greatest blessing of Paradise is physically observing Allah, the Exalted, which is discussed in a Hadith found in Sahih Bukhari, number 7436. If a muslim desires to obtain this unimaginable blessing they must practically strive to achieve the level of excellence mentioned in a Hadith found in Sahih Muslim, number 99. This is when one performs actions, such as the prayer, as if they can observe Allah, the Exalted, overlooking them. This attitude ensures one's persistent and sincere obedience to Allah, the Exalted. It is hoped that the one who strives for this level of faith will receive the blessing of physically observing Allah, the Exalted, in the hereafter.

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