

# Prophetic Principles

**PodSeries - Vol 99**



**Achieve Noble Character**

# **Prophetic Principles**

**ShaykhPod Books**

**Published by ShaykhPod Books, 2023**

While every precaution has been taken in the preparation of this book, the publisher assumes no responsibility for errors or omissions, or for damages resulting from the use of the information contained herein.

Prophetic Principles

**First edition. April 03, 2023.**

Copyright © 2023 ShaykhPod Books.

Written by ShaykhPod Books.

# Table of Contents

[Acknowledgements](#)

[Compiler's Notes](#)

[Introduction](#)

[Prophetic Principles](#)

[Over 130 Free eBooks on Good Character](#)

[Other ShaykhPod Media](#)

## **Acknowledgements**

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.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books.

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

## Introduction

The following short book discusses some Prophetic Principles of the Holy Prophet Muhammad, peace and blessings be upon him. This discussion is based on Chapter 42 Ash Shuraa, Verse 15 of the Holy Quran:

*“So to that [religion of Allah] invite, and remain on a right course as you are commanded and do not follow their inclinations but say, “I have believed in what Allah has revealed of scripture [i.e., the Qur’ān], and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination.””*

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.



## Prophetic Principles

### Chapter 42 – Ash Shuraa, Verse 15

فَلِذَلِكَ فَادَعُ<sup>ط</sup> وَأَسْتَقِمْ<sup>ط</sup> كَمَا أُمِرْتُ<sup>ط</sup> وَلَا تَتَّبِعْ<sup>ط</sup>  
أَهْوَاءَهُمْ<sup>ط</sup> وَقُلْ<sup>ط</sup> ءَامَنْتُ<sup>ط</sup> بِمَا أَنْزَلَ<sup>ط</sup> اللَّهُ<sup>ط</sup> مِنْ كِتَابِ<sup>ط</sup>  
وَأُمِرْتُ<sup>ط</sup> لِأَعْدِلَ<sup>ط</sup> بَيْنَكُمْ<sup>ط</sup> اللَّهُ<sup>ط</sup> رَبُّنَا<sup>ط</sup> وَرَبُّكُمْ<sup>ط</sup> لَنَا<sup>ط</sup> أَعْمَلُنَا<sup>ط</sup>  
وَلَكُمْ<sup>ط</sup> أَعْمَلُكُمْ<sup>ط</sup> لَا<sup>ط</sup> حُجَّةَ<sup>ط</sup> بَيْنَنَا<sup>ط</sup> وَبَيْنَكُمْ<sup>ط</sup> اللَّهُ<sup>ط</sup> يَجْمَعُ<sup>ط</sup>  
بَيْنَنَا<sup>ط</sup> وَإِلَيْهِ<sup>ط</sup> الْمَصِيرُ<sup>ط</sup>



*“So to that [religion of Allah] invite, and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of scripture [i.e., the Qur’ān], and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination.”*

***“So to that [religion of Allah] invite, and remain on a right course as you are commanded...”***

Muslims must remember the very important position they have been appointed to by Allah, the Exalted, namely, the ambassadors of Islam. It is extremely important for muslims to fulfil this duty according to their potential. The best way to achieve this is by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with His choices. Islam spread across the entire globe because the righteous predecessors took this duty very seriously. When they gained and acted on beneficial knowledge the outside world recognised the truthfulness of Islam through their behaviour. This caused countless people to enter the fold of Islam. Unfortunately, many muslims today believe that showing others about Islam is merely in one's appearance, such as growing a beard or wearing a scarf. This is only an aspect of representing Islam. The greatest part is by adopting the characteristics of Holy Prophet Muhammad, peace and blessings be upon him, discussed in the Holy Quran and his traditions. Only with this attitude will the outside world observe the true nature of Islam. A muslim should always remember that adopting an Islamic appearance while possessing characteristics which oppose the teachings of Islam only causes the outside world to disrespect Islam. They will be held accountable for this disrespect as they are the cause of it. A muslim should therefore behave as a true ambassador of Islam by adopting the inward teachings of Islam as well as the outer appearance of Islam.

In addition, this important position should remind muslims that they will be held accountable and questioned whether they fulfilled this role or not on Judgment Day. The same way a king would become angry at their diplomat and representative if they failed to fulfil their duty so will Allah, the Exalted,

become angry with the muslim who fails to fulfill their duty as an ambassador of Islam.

***“So to that [religion of Allah] invite, and remain on a right course as you are commanded...”***

In a Hadith found in Sahih Bukhari, number 2686, the Holy Prophet Muhammad, peace and blessings be upon him, warned that failing to fulfill the important duty of commanding good and forbidding evil can be understood with the example of a boat with two levels full of people. The people on the lower level keep disturbing the people on the upper level whenever they desire to access water. So they decide to drill a hole in the lower level so that they can access water directly. If the people on the upper level fail to stop them they will all surely drown.

It is important for muslims to never give up commanding good and forbidding evil according to their knowledge in a gentle way. A muslim should never believe that as long as they obey Allah, the Exalted, other misguided people will not be able to affect them in a negative way. A good apple will eventually get affected when placed with rotten apples. Similarly, the muslim who fails to command others to do good will eventually be effected by their negative behavior whether it is subtle or apparent. Even if the wider society has become heedless one should never give up advising their dependents such as their family as not only will their negative behavior affect them more but this is a duty on all muslims according to a Hadith found in Sunan Abu Dawud, number 2928. Even if a muslim is ignored by others they should discharge their duty by persistently advising them in a gentle way which is supported by strong evidence and knowledge. Only in this way will they be protected from their negative effects and pardoned on the Day of Judgment. But if they only care about themselves and ignore the actions of others it is feared that the negative effects of others may well lead to their eventual misguidance.

***“So to that [religion of Allah] invite, and remain on a right course as you are commanded...”***

In a Hadith found in Sahih Bukhari, number 3267, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who contradicts their own advice when commanding good and forbidding evil will be punished in Hell.

Instead of following in the footsteps of the righteous predecessors by advising only for the sake of Allah, the Exalted, many people advise for other reasons, such as to gain popularity and worldly things. For example, some scholars often strive to be in the spotlight of gatherings and events and are not pleased with a seat which is to one side as they desire a central seat. When their intention became like this Allah, the Exalted, removed the positive effect of their advice and thus they now have little positive influence over their listeners. They should have shown a practical example instead of saying one thing and doing another. This caused their advice to become ineffective.

Muslims should strive to always act on their own advice before commanding others to do so as behaving in this manner is hated by Allah, the Exalted. Chapter 61 As Saf, verse 3:

*“Greatly hateful in the sight of Allah is that you say what you do not do.”*

This does not mean one must become perfect before advising others as this is not possible. Instead, they should correct their intention and prove this through their actions by striving to act on their own advice before advising others. Only with this attitude will they avoid the punishment mentioned in this Hadith. The failure in acting on this principle has caused the advice of muslims to become ineffective even though the number of advisers has dramatically increased over the years.

***“So to that [religion of Allah] invite...For us are our deeds, and for you your deeds. There is no [need for] argument between us and you...”***

The beauty of Islam is found in gentleness. This has been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in many Hadiths such as the one found in Sunan Ibn Majah, number 3689. The Holy Quran even mentions that the Companions, may Allah be pleased with them all, constantly lovingly accompanied the Holy Prophet Muhammad, peace and blessings be upon him, because of his gentleness and soft nature. Chapter 3 Alee Imran, verse 159:

*“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you...”*

The Arabs were infamous for being harsh hearted but due to the Holy Prophet Muhammad's, peace and blessings be upon him, soft temperament their tough hearts melted and thus they adopted this quality and became beacons to guide the rest of mankind. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4809, that the one who is deprived of gentleness is deprived of good. Chapter 3 Alee Imran, verse 103:

*“...And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers...”*

This is a clear message to those who desire to spread the word of Islam. They must possess a gentle constructive mind set rather than a harsh destructive one. They should unite people and strive to benefit others rather than spreading controversy within society. A good example of this is seen in one's attitude towards their children. The parents that showed a gentle nature towards their children had a greater positive impact on them than the parents who adopted a harsh temperament. Often some push people further away from Islam with their harsh attitude and this completely challenges the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, once an uneducated Bedouin urinated in the Mosque of the Holy Prophet Muhammad, peace and blessings be upon him. When the Companions, may Allah be pleased with them all, desired to punish him the Holy Prophet Muhammad, peace and blessings be upon him, forbade them and gently explained to the Bedouin the etiquettes of being in a Mosque. This incident is mentioned in a Hadith found in Sunan Ibn Majah, number 529. This soft approach affected the man in a positive way.

This important characteristic is also mentioned in many places of the Holy Quran. For example, even though Pharaoh claimed to be the highest Lord yet Allah, the Exalted, commanded the Holy Prophet Mosa and the Holy Prophet Haroon, peace be upon them both, to invite Pharaoh towards guidance using gentle and kind speech. Chapter 79 An Naziat, verse 24:



*“And said, “I am your most exalted lord.””*

and Chapter 20 Taha, verses 43-44:

*“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”*

Children and even animals understand the language of gentleness. So how can an adult not be guided correctly if one adopts this characteristic when inviting them towards Islam and good? This is why the Holy Prophet Muhammad, peace and blessings be upon him, once advised in a Hadith found in Sahih Muslim, number 6601, that Allah, the Exalted, is kind and gentle according to His infinite dignity and likes the creation to act softly with each other. Unfortunately, many who spread the word of Islam have adopted the incorrect belief that being gentle is a sign of weakness. This is nothing but a ploy of the Devil as he desires to lead mankind away from Islam.

***“So to that [religion of Allah] invite...For us are our deeds, and for you your deeds. There is no [need for] argument between us and you...”***

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

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

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

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

***“So to that [religion of Allah] invite...For us are our deeds, and for you your deeds. There is no [need for] argument between us and you...”***

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

***“So to that [religion of Allah] invite...For us are our deeds, and for you your deeds. There is no [need for] argument between us and you...”***

Even though commanding good and forbidding evil is an important duty on each muslim yet they will encounter people who do not seem to listen nor act on the advice given to them. This is quite obvious especially in this day and age. In cases like this it is best not to give up but to consider changing one's technique. Advising others through words is one way of commanding good and forbidding evil but a better way is to advise others through one's actions. The Holy Prophet Muhammad, peace and blessings be upon him, was the greatest teacher as he advised others through his words and actions. This leading by example technique is important to adopt as it is more likely to affect others in a positive way. But those who still fail to accept this technique of commanding good and forbidding evil should be left alone. One should continue showing a practical example but perhaps take a step back from verbally advising them as continuously advising others who do not pay attention can cause both parties to become irritated and angered. This contradicts the very attitude a muslim should possess when they advise others towards good. It is a sad truth that one should not bother verbally imposing themself on people who do not care what they have to say. But they should continue advising others through their actions. In this way one not only helps themself by refining their own character but also fulfils their duty in commanding good and forbidding evil. Chapter 31 Luqman, verse 17:

*“...enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve.”*

***“So to that [religion of Allah] invite...For us are our deeds, and for you your deeds. There is no [need for] argument between us and you...”***

In a Hadith found in Jami At Tirmidhi, number 1993, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever avoids arguing even if they are right will be given a house in the middle of Paradise.

It is important to understand that the characteristic of a true muslim is not to argue or debate in order to promote themselves and their opinion. They should instead present the information in order to promote the truth. This applies to both worldly and religious matters. The one who aims to promote the truth will not argue. Only the one who is trying to promote themselves will. Contrary to what many believe winning arguments does not increase one's rank in anyway. The only time one's rank in both worlds' increases is when they avoid arguing and instead present the truth or accept it when it is presented to them. A muslim should avoid going back and forth with others when discussing things as this is a characteristic of arguing. It is this correct mentality which has been indicated in Chapter 16 An Nahl, verse 125:

***“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best...”***

A muslim should understand that their duty is not to force people to accept something. Their duty is to simply present the truth as being forceful is a characteristic of arguing.

A muslim should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time it can cause enmity to build up between them and others, which can lead to fractured and broken relationships. This can even lead to the sin of severing ties with people. So in cases like this it is important for muslims to let things go and not harbour negative feelings towards someone who disagrees with their opinion and choice. They should instead push themselves to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themselves always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to the difference in their characteristics and mentality. Understanding this principle is a branch of finding peace in this world.

***“...and remain on a right course as you are commanded and do not follow their inclinations...”***

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

Remaining steadfast on one's faith means that they must strive in the sincere obedience of Allah, the Exalted, in all aspects of their life. It consists of fulfilling the commands of Allah, the Exalted, which relate to Him, such as the obligatory fasts and those which relate to people, such as treating others kindly. It includes refraining from all the prohibitions of Islam which are between a person and Allah, the Exalted, and those involving others. A muslim must also face destiny with patience truly believing Allah, the Exalted, chooses what is best for His servants. Chapter 2 Al Baqarah, verse 216:

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

Steadfastness can include refraining from both types of polytheism. The major type is when one worships something other than Allah, the Exalted. The minor type is when one shows off their good deeds to others. This has



been warned in a Hadith found in Sunan Ibn Majah, number 3989. Therefore, an aspect of steadfastness is to always act for the sake of Allah, the Exalted.

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

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

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

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

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

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

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

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

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

***“...and remain on a right course as you are commanded and do not follow their inclinations...”***

In a Hadith found in Sunan Abu Dawud, number 4606, the Holy Prophet Muhammad, peace and blessings be upon him, warned that any matter which is not based on Islam will be rejected.

If muslims desire lasting success in both worldly and religious matters they must strictly adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Even though, certain actions which are not directly taken from these two sources of guidance can still be considered a righteous deed it is important to prioritize these two sources of guidance over all else. Because the fact is that the more one acts on things which are not taken from these two sources even if it is a righteous deed the less they will act on these two sources of guidance. An obvious example is how many muslims have adopted cultural practices into their lives which do not have a foundation in these two sources of guidance. Even if these cultural practices are not sins they have preoccupied muslims from learning and acting on these two sources of guidance as they feel satisfied with their behaviour. This leads to ignorance of the two sources of guidance which in turn will only lead to misguidance.

This is why a muslim must learn and act on these two sources of guidance which have been established by the leaders of guidance and only then act on other voluntary righteous deeds if they have the time and energy to do so. But if they choose ignorance and made up practices even if they are not

sins over learning and acting on these two sources of guidance they will not achieve success.

***“...and remain on a right course as you are commanded and do not follow their inclinations...”***

Muslims should not follow and adopt the customary practices of non-muslims. The more muslims do this the less they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is quite evident in this day and age as many muslims have adopted the cultural practices of other nations which has caused them to become distant from the teachings of Islam. For example, one only needs to observe the modern muslim wedding to observe how many non-muslim cultural practices have been adopted by muslims. What makes this worse is that many muslims cannot differentiate between Islamic practices based on the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and the cultural practices of non-muslims. Because of this non-muslims cannot differentiate between them either which has caused great problems for Islam. For example, honour killings is a cultural practice which has nothing to do with Islam yet because of the ignorance of muslims and their habit of adopting non-muslim cultural practices Islam is blamed every time an honour killing occurs in society. The Holy Prophet Muhammad, peace and blessings be upon him, removed the social barriers in the form of casts and brotherhoods in order to unite people yet ignorant muslims have resurrected them by adopting the cultural practices of non-muslims. Simply put, the more cultural practices muslims adopt the less they will act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

***“...and remain on a right course as you are commanded and do not follow their inclinations...”***

Islam teaches muslims that they should never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”*

As the material world is temporary whatever one gains from it will eventually fade away and they will be held accountable for their actions and attitude in the hereafter. On the other hand, faith is the precious jewel which guides a muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing.

Many people especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith. For example, in some cases a muslim woman may believe that if she removed her scarf and dressed a certain way she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after

work hours. So a muslim might find themselves being invited to a pub or club after work.

In times like this it is important to remember that ultimate victory and success will only be granted to those who remain steadfast on the teachings of Islam. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain fame and fortune only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.



***“...but say, "I have believed in what Allāh has revealed of scripture [the Quran]...””***

True belief involves fulfilling its rights.

In a Hadith found in Imam Munzari's, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete

loss in both worlds will only increase until they sincerely repent. Chapter 17  
Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

***“...but say, "I have believed in what Allāh has revealed of scripture [the Quran]...””***

True belief involves fulfilling its rights.

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

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

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

***“...and I have been commanded to do justice among you...”***

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

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

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

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

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

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

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

***“...and I have been commanded to do justice among you...”***

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.

***“...Allāh is our Lord and your Lord...”***

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

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

All humans were brought forth so that they could take this pledge to Allah, the Exalted. The lesson to understand behind this incident is that all people accepted Allah, the Exalted, as their Lord. Meaning, the One who created them, sustains them and the One who will judge their deeds on the Day of Judgment. It is important for all muslims to fulfil this pledge through sincere obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

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



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

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

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

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

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

***“...Allāh will bring us together, and to Him is the [final] destination.”***

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

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

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

***“...Allāh will bring us together, and to Him is the [final] destination.”***

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

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

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

From this Hadith one can understand that the way they will die will be in the same state they have lived. Meaning, if they lived in the obedience of Allah, the Exalted, by sincerely fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then they will die in a good state and therefore be raised in a good state which includes being raised with the righteous as they practically followed in their footsteps. This has been indicated in a Hadith found in Sahih Bukhari, number 3688.

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

***“...Allāh will bring us together, and to Him is the [final] destination.”***

One must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted.

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

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

***“...Allāh will bring us together, and to Him is the [final] destination.”***

One must prepare for their final return by using the blessings they have been granted in ways pleasing to Allah, the Exalted. One can adopt the correct attitude when they understand the purpose of these blessings.

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

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

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

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



***“...Allāh will bring us together, and to Him is the [final] destination.”***

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.

## Over 130 Free eBooks on Good Character

<https://ShaykhPod.com/Books>

### Other ShaykhPod Media

Daily Blogs: [www.ShaykhPod.com/Blogs](http://www.ShaykhPod.com/Blogs)

Pics: <https://shaykhpod.com/category/pics>

General Podcasts: <https://shaykhpod.com/general-podcasts>

PodWoman: <https://shaykhpod.com/podwoman>

PodKid: <https://shaykhpod.com/podkid>

Urdu Podcasts: <https://shaykhpod.com/urdu-podcasts>

Live Podcasts: <https://shaykhpod.com/live>

Subscribe to Receive Daily Blogs & Updates Via Email:

<http://shaykhpod.com/subscribe>