

# Achieving Success

**PodSeries - Vol 371**



**Achieve Noble Character**

**Achieving Success**

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Achieving Success

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## **Acknowledgements**

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

## Introduction

The following short book discusses some aspects of Achieving Success. This discussion is based on Chapter 87 Al A'la, Verses 14-19 of the Holy Quran:

*“He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays. But you prefer the worldly life. While the Hereafter is better and more enduring. Indeed, this is in the former scriptures. The scriptures of Abraham and Moses.”*

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.

## Achieving Success

### Chapter 87 - Al A'la, Verses 14-19

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝١٤

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*“He has certainly succeeded who purifies himself.*

*And mentions the name of his Lord and prays.*

*But you prefer the worldly life.*

*While the Hereafter is better and more enduring.*

*Indeed, this is in the former scriptures.*

*The scriptures of Abraham and Moses.”*

***“He has certainly succeeded who purifies himself.”***

The essence of this is adopting 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, His book, meaning, the Holy Quran and to the Holy Prophet Muhammad, peace and blessings be upon him.

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

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

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

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

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

Sincerity towards the Holy Quran includes having deep respect and love for the words of Allah, the Exalted. This sincerity is proven when one fulfils the three aspects of the Holy Quran. The first is to recite it correctly and regularly. The second is to understand its teachings through a reliable source and teacher. The final aspect is to act on the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted. The sincere muslim gives priority to acting on its teachings over acting on their desires which contradict the Holy Quran. Modelling one's character on the Holy Quran is the sign of true sincerity towards the book of Allah, the Exalted. This is the

tradition of the Holy Prophet Muhammad, peace and blessings be upon him, which is confirmed in a Hadith found in Sunan Abu Dawud, number 1342.

The next thing mentioned in the main Hadith under discussion is sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This includes striving to acquire knowledge in order to act on his traditions. These traditions include the ones related to Allah, the Exalted, in the form of worship, and his blessed noble character towards the creation. Chapter 68 Al Qalam, verse 4:

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

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

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

Sincerity includes to give priority to his traditions over the actions of anyone else as all paths to Allah, the Exalted, are closed except the path of the

Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3  
Alee Imran, verse 31:

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

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

***“He has certainly succeeded who purifies himself.”***

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

***“He has certainly succeeded who purifies himself.”***

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

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

*“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allah...”*



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

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

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

Muslims can also contemplate on the past nations who were destroyed by Allah, the Exalted, because of their persistent disobedience. As discussed

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

Muslims must strive to soften their hearts through the advice given. Only then will they be able to focus on the hereafter and adequately prepare for it. The person whose spiritual heart is cured of hardness becomes one whose heart is soft, pure and strong. This means that its purity recognises the difference between truth and falsehood. Its softness encourages the person to act on the truth. Its strength allows one to reject falsehood through struggle and effort. When all these combine within a person through the mercy of Allah, the Exalted, they will obtain success in this world and the next. Chapter 26 Ash Shu'ara, verses 88-89:

*"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."*

***“He has certainly succeeded who purifies himself.”***

This purification involves the sincere obedience of Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

It is a universal aim and goal for all people, irrespective of their faith or social class, to achieve peace of mind in this world. It is the ultimate reason why people strive in this material world, work long hours and dedicate the majority of their efforts to this world. People desire to obtain such a life whereby they have no stresses or worries such as financial difficulties. But it is strange how people, especially muslims, look for peace of mind in the wrong place. Just like a person who desires to watch a football game yet, goes to a cricket match. Allah, the Exalted, has made it clear that true peace of mind only lies in His obedience which involves fulfilling His commands, refraining from His prohibitions and being patient with destiny. Chapter 13 Ar Ra'd, verse 28:

*“...Unquestionably, by the remembrance of Allah hearts are assured.”*

Whenever a person seeks peace of mind in the material world it will only lead them further away from their goal. Whenever a person sets a target in respect to this material world that target will only lead onto more targets. This continues until the person departs this world without obtaining what

they were looking for. It is obvious that the rich do not obtain true peace of mind as they stress more than normal people and whatever they obtain of the world ends up becoming a burden for them. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2465, that the one who focuses on the hereafter will be blessed with a rich heart and Allah, the Exalted, will organize their affairs meaning, they will obtain peace of mind. But the one who focuses on the material world will only see their poverty and their affairs will become scattered meaning, they will not achieve peace of mind. The one who obeys Allah, the Exalted, will find peace of mind even if they possess little of this world. But the one who is lost in the material world will go from one worldly door to another but will never find true peace as it has not been placed there. If a person wants to watch a football game they should not go to a cricket match and if a muslim desires peace of mind they should not search for it in the material world as it lies only in the obedience of Allah, the Exalted. It is important to note, that those who adhere to the teachings of Islam will encounter difficulties throughout their lives as this is guaranteed but through their obedience Allah, the Exalted, will remove fear and grief from them so that they remain firm and steadfast on the correct path. This is similar to the one who only feels slight discomfort from a medical procedure as they have been anaesthetised.

***“He has certainly succeeded who purifies himself.”***

This purification involves the sincere obedience of Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

It is important for muslims to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience as Allah, the Exalted, has guaranteed a good life in both worlds for the one who behaves in this manner. Chapter 16 An Nahl, verse 97:

*“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”*

This good life will protect a muslim from severe grief, depression and other extreme moods and mental disorders which can destroy a person's life. Even though, muslims will face difficulties which will sadden them but if they obey Allah, the Exalted, this sadness will never become extreme and effect their entire life on a long term basis. This is because a muslim who strives in the obedience of Allah, the Exalted, has an excellent reason to continue moving forward through their difficulty without giving up and

turning to depression and even suicide. For example, they look forward to the countless reward which will be granted to the patient. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Whereas, the muslim who does not strive in the obedience of Allah, the Exalted, and only claims the title of being a muslim with their tongue will not be granted this attitude and a good life. And whenever they face difficulties it will drive them to extreme moods and mental disorders which will destroy their entire life.

***“He has certainly succeeded who purifies himself.”***

This purification involves the sincere obedience of Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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

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

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

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

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



***“He has certainly succeeded who purifies himself.”***

This purification involves the sincere obedience of Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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

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

***“He has certainly succeeded who purifies himself.”***

This purification involves the sincere obedience of Allah, the Exalted. This involves using the blessings one has 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.

***“He has certainly succeeded who purifies himself. And mentions the name of his Lord...”***

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

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

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

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

***“He has certainly succeeded who purifies himself. And mentions the name of his Lord...”***

In a Hadith found in Sahih Bukhari, number 2736, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever knows the ninety nine names of Allah, the Exalted, will enter Paradise.

Knowing does not only refer to memorizing them. It actually means to study them and act on them according to one's status and potential. For example, Allah, the Exalted, is the Most Merciful according to His infinite status. This attribute means that Allah, the Exalted, bestows countless favours on the creation and is always extremely kind to them. This same characteristic has been attributed to others such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 128:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”*

When used in reference to the creation merciful means soft-hearted and compassionate. Similarly, Allah, the Exalted, is All Forgiving according to His infinite status. And adopting this attribute by forgiving others is something which has been encouraged in Islam. Chapter 24 An Nur, verse 22:

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

So the divine attributes of Allah, the Exalted, can be adopted by muslims according to their status.

Therefore, muslims must first understand the meaning of the divine attributes and names and then adopt the meaning of the names in their character through action until they become firmly rooted into their spiritual heart so that they can achieve noble character.

***“He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays.”***

In a Hadith found in Sahih Bukhari, number 528, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the five obligatory prayers erase one's sins just like taking a bath five times a day would clean the body of dirt.

The first thing to note is that this Hadith refers to minor sins only as major sins require sincere repentance.

In addition, it is important for muslims to not only purify their outer beings of minor sins by establishing the five obligatory prayers but also fulfill the other aspect of purification namely, inner purification. This is indicated by the fact that the five obligatory prayers were spread across the day instead of being put together. Meaning, a muslim should repeatedly inwardly turn to Allah, the Exalted, throughout the day just like their body turns to Allah, the Exalted, five times a day through the obligatory prayers. This inner purification involves correcting one's intention so that they are only perform actions in order to please Allah, the Exalted. This is the foundation of Islam and is what Allah, the Exalted, assesses when judging an action. This has been confirmed in a Hadith found in Sahih Bukhari, number 1. Those who act for the sake of other people will be told to gain their reward from them on Judgment Day which will not be possible. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.



Finally, this inner purification includes learning and acting on the teachings of Islam so that one removes the bad characteristics they possess, such as envy and instead adopt good characteristics, such as patience. The outer purification is important but if a muslim desires to achieve success and overcome all difficulties in both worlds they must purify their inner being as well as their outer being.

***“He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays.”***

In a Hadith found in Jami At Tirmidhi, number 2618, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the difference between belief and disbelief is abandoning the obligatory prayers.

In this day and age this has become far too common. Many give up their obligatory prayers for trivial reasons all of which are undoubtedly rejected. If the obligation of the prayer has not been removed for the one who is engaging in battle how can it be removed from anyone else? Chapter 4 An Nisa, verse 102:

*“And when you [i.e., the commander of an army] are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms...”*

Neither is the traveller or the sick exempt from offering their obligatory prayers. The traveller has been advised to reduce the amount of cycles in some of the obligatory prayers in order to reduce the burden for them but

they have not been exempt from offering them. Chapter 4 An Nisa, verse 101:

*“And when you travel throughout the land, there is no blame upon you for shortening the prayer...”*

The sick have been advised to perform dry ablution if contact with water will harm them. Chapter 5 Al Ma'idah, verse 6:

*“...But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it...”*

In addition, the sick can perform the obligatory prayer in a way which is easier for them. Meaning, if they cannot stand they are allowed to sit and if they cannot sit they can lay down and offer the obligatory prayer. This is confirmed in a Hadith found in Jami At Tirmidhi, number 372. But again, no complete exemption is granted to the sick unless one is mentally ill which prevents them from comprehending the obligation of the prayer.

The other major issue is that some muslims delay their obligatory prayers and offer them beyond their correct times. This clearly contradicts the Holy

Quran as the believers have been described as those who offer their obligatory prayers on time. Chapter 4 An Nisa, verse 103:

*“...Indeed, prayer has been decreed upon the believers a decree of specified times.”*

Many believe that the following verse of the Holy Quran refers to those who unnecessarily delay their obligatory prayers. This has been discussed in Tafseer Ibn Kathir, volume 10, pages 603-604. Chapter 107 Al Ma’un, verses 4-5:

*“So woe to those who pray. [But] who are heedless of their prayer.”*

Here Allah, the Exalted, has clearly cursed those who have adopted this evil trait. How can one find success in this world or the next if they have been removed from the mercy of Allah, the Exalted?

The Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan An Nasai, number 512, that delaying one's obligatory prayers unnecessarily is a sign of hypocrisy. The Holy Quran has made it clear that one of the main reasons people will enter Hell is failing to establish the obligatory prayers. Chapter 74 Al Muddaththir, verses 42-43:

*“[And asking them], “What put you into Saqar?” They will say, “We were not of those who prayed.”*

Abandoning the obligatory prayers is such a serious sin that the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Jami At Tirmidhi, number 2621, that whoever commits this sin has disbelieved in Islam.

In addition, no other good deed will benefit a muslim until their obligatory prayers are not established. A Hadith found in Sahih Bukhari, number 553, clearly warns that one's good deeds are destroyed if they miss the afternoon obligatory prayer. If this is the case for abandoning one obligatory prayer can one imagine the penalty of abandoning them all?

Observing the obligatory prayers at their correct times has been advised to be one of the most beloved deeds to Allah, the Exalted, in a Hadith found in Sahih Muslim, number 252. From this one can determine that delaying the obligatory prayers beyond their time or completely missing them is one of the most hated deeds by Allah, the Exalted.

It is an important duty for all elders to encourage the children under their care to offer the obligatory prayers from a young age so that they establish them before it becomes legally binding on them. Those adults that delay this and wait until children are older have failed in this extremely important duty. The children who were only encouraged to offer the obligatory prayers when it became obligatory on them very rarely established them quickly. In most cases, it takes years for them to fulfil this important duty correctly. And the blame falls on the elders of the family especially, the parents. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Abu Dawud, number 495, that families must encourage their children to offer the obligatory prayers when they turn seven years old.

Another major issue many muslims face is that they may offer the obligatory prayers but fail to do so correctly. For example, many do not complete the stages of the prayer correctly and instead rush through it. In fact, a Hadith found in Sahih Bukhari, number 757, clearly warns that the one who prays like this has not prayed at all. Meaning, they are not recorded as a person who offered their prayer and therefore their obligation has not been fulfilled. A Hadith found in Jami At Tirmidhi, number 265, clearly warns that the prayer of the one who does not settle in each position of the prayer is not accepted.

The Holy Prophet Muhammad, peace and blessings be upon him, described the one who does not bow or prostrate correctly in the prayer as the worst thief. This has been warned in a Hadith found in Muwatta Malik, Book number 9, Hadith number 75. Unfortunately, many muslims who have spent decades offering their obligatory and many voluntary prayers like this will find that none of them have counted and thus they will be treated as

one who did not fulfil their obligation. This is confirmed in a Hadith found in Sunan An Nasai, number 1313.

The Holy Quran indicates the importance of offering the obligatory prayers with congregation usually at a Mosque. Chapter 2 Al Baqarah, verse 43:

*“...and bow with those who bow [in worship and obedience].”*

In fact, due to this verse and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, some reliable scholars have declared this obligatory on muslim men. For example, one Hadith found in Sunan Abu Dawud, number 550, clearly warns that the muslims who would not offer their obligatory prayers with congregation at the Mosque were considered hypocrites by the Companions, may Allah be pleased with them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, even threatened to burn the houses of the men who failed to perform their obligatory prayers at the Mosque with congregation without a valid excuse. This is confirmed in a Hadith found in Sahih Muslim, number 1482. Those muslims who are in a position to perform this important deed should do so. They should not fool themselves into claiming they are performing other righteous deeds such as helping their family with house chores. Even though, this is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sahih Bukhari, number 676, but it is important not to rearrange the importance of his traditions according to one's desires. Whoever does this is not following his traditions they are only following their own desires even if they are performing a righteous deed. In fact, this same Hadith concludes by

advising that when it was time for the obligatory prayer the Holy Prophet Muhammad, peace and blessings be upon him, would leave for the Mosque.



***“He has certainly succeeded who purifies himself...But you prefer the worldly life.”***

Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification.

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

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

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

***“He has certainly succeeded who purifies himself...But you prefer the worldly life.”***

Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification.

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

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

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

***“He has certainly succeeded who purifies himself...But you prefer the worldly life.”***

Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification.

In a Hadith found in Sunan Ibn Majah, number 3997, the Holy Prophet Muhammad, peace and blessings be upon him, warned that he did not fear poverty for the muslim nation. Instead he feared that the world would become easy to obtain and plentiful for them. This would cause them to compete for it which would lead to their destruction as this same competition destroyed the previous nations.

It is important to understand that this does not only apply to wealth. But this warning applies to all aspects of people's worldly desires which can be encompassed by the desire for fame, wealth, authority and the social aspects of one's life, such as family, friends and a career. Whenever one aims to fulfil their desires by pursuing these things, even if they are lawful, beyond their needs it will distract them from preparing for the hereafter. It will lead them to bad character such as being wasteful and extravagant and may even take them towards sins in order to obtain these things. Failing to obtain them may lead to impatience and other acts of defiance and disobedience towards Allah, the Exalted. It is obvious these desires have taken control over many muslims as they would happily get up in the middle of the night in order to obtain these things such as wealth or go on a

holiday but will fail to do so when advised to offer the voluntary night prayer or attend the morning obligatory prayer at the Mosque with congregation.

There is no harm in obtaining these things as long as they are lawful and required in order to fulfil a person's needs and the needs of their dependents. But when a person goes beyond this then they will become preoccupied with them at the loss of their hereafter as the more one pursues their desires the less they will strive in preparing for the hereafter. And therefore, the warning given in this Hadith will apply to them.

***“He has certainly succeeded who purifies himself...But you prefer the worldly life...Indeed, this is in the former scriptures. The scriptures of Abraham and Moses.”***

Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification.

It is important to note, the material world which one should detach from actually refers to one's desires. It does not refer to the physical world, such as the mountains. This is indicated by chapter 3 Alee Imran, verse 14:

*“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return [i.e., Paradise].”*

These things are connected to the desires of people and by them one becomes distracted from preparing for the hereafter. When one abstains from their desires they are in fact detaching from the material world. This is why a muslim who does not possess worldly things can still be regarded a worldly person because of their inner desire and love for it. Whereas, a muslim who possesses worldly things, like some of the righteous predecessors, can be considered detached from the material world as they

do not desire and occupy their minds, hearts and actions with them. Instead they desire lies in the eternal hereafter.

The first level of abstinence is turning away from unlawful and vain desires which are not connected to the pleasure of Allah, the Exalted. This person busies themselves in fulfilling their duties and responsibilities all the while focusing on the hereafter. They turn away from things and people who prevent them from fulfilling this important deed.

The next stage of abstinence is when one takes only the things they need from the material world in order to fulfil their necessities and responsibilities. They do not occupy their time on things which will not derive them benefit in the next world. This is the advice given by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6416. He advised a muslim to live in this material world as a stranger or a traveller. Both types of people will only take what they need from the material world in order to reach their destination meaning, the hereafter safely. A muslim can achieve this by understanding how close their death and departure to the hereafter is. Not only can death pounce on a person at any time but even if one lives a long life it seems as though it passed in a moment. By realising this reality one sacrifices the moment for the sake of the eternal hereafter. Shortening one's hope for a long life in this material world will encourage them to perform righteous deeds, sincerely repent from their sins and prioritise preparing for the hereafter over all else. The one who hopes for a long life will be inspired to behave in the opposite manner.



The one who is truly abstinent in the material world neither blames it nor praises it. They do not rejoice when they gain it nor do they grieve when it passes them by. The mind of this pious muslim is too focused on the eternal hereafter to greedily notice the small material world.

Abstinence consists of several different levels. Some muslims abstain in order to free their hearts of every vain and useless occupation so that they can fully concentrate on obeying Allah, the Exalted, and fulfil their responsibilities towards people. According to the Hadith found in Sunan Ibn Majah, number 257, the one who behaves in such a manner will find that Allah, the Exalted, will suffice them by taking care of their worldly issues. But the one who is only concerned with worldly things will be left to their devices and will find nothing but destruction. This is why it is been said that the one who pursues the excess of this material world, such as excess wealth, will find that the minimal effect it has on them is that it distracts them from the remembrance and obedience of Allah, the Exalted. This is still true even if a person commits no sins in their pursuit of the excess aspects of the material world.

Some abstain from the world in order to lighten their accountability on the Day of Judgement. The more one possesses the more they will be held accountable. In fact, whoever has their deeds scrutinised by Allah, the Exalted, on Judgement Day will be punished. This has been warned in a Hadith found in Sahih Bukhari, number 6536. The lighter one's accountability the less likely this will occur. It is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 6444, that those who possess plenty in the world will possess very little good on the Day of Rising except for those who dedicated their belongings and wealth in ways pleasing to Allah, the

Exalted, but these are a few in number. This long accountability is the reason why each person, rich or poor, will wish on the Day of Judgement that they were only given their daily provision during their lives on Earth. This has been confirmed in Hadith found in Sunan Ibn Majah, number 4140.

Some muslims abstain from the excess of this material world out of desire for Paradise which will make up for losing out on the pleasures of this material world.

Some abstain from the excess of the material world out of fear of Hell. They rightfully believe that the more one indulges in the excess of this material world the closer they are to the unlawful, which leads to Hell. This has been warned in a Hadith found in Jami At Tirmidhi, number 1205. In fact, it is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4215, that a muslim will not become pious until they abstain from something which is not a sin out of fear it may lead to a sin.

The highest degree of abstinence is to understand and act on what Allah, the Exalted, desires from His servants which has been mentioned throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Namely, to abstain from the excess of the material world out of servanthood to Allah, the Exalted, knowing that their Lord does not like the material world. Allah, the Exalted, has condemned the excess of this material world and has belittled its worth. These pious servants were embarrassed that their Lord should see

them inclining towards something which He dislikes. These are the greatest servants as they only act according to the wishes of their Lord even when they are given an opportunity to enjoy the lawful luxuries of this world. This is the very reason why the Holy Prophet Muhammad, peace and blessings be upon him, chose poverty even though he was offered the treasuries of the Earth. This has been advised in a Hadith found in Sahih Bukhari, number 6590. The Holy Prophet Muhammad, peace and blessings be upon him, chose this as he knew it was what Allah, the Exalted, desired for His servants. As Allah, the Exalted, disliked the material world the Holy Prophet, peace and blessings be upon him, rejected it out of love for His Lord. How can a true servant love and indulge in what their Lord dislikes?

***“He has certainly succeeded who purifies himself...But you prefer the worldly life. While the Hereafter is better and more enduring.”***

Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification. Adopting the correct understanding and perception in respect to this world and the hereafter will ensure one behaves correctly.

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

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

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

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

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

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In a Hadith found in Jami At Tirmidhi, number 2377, the Holy Prophet Muhammad, peace and blessings be upon him, declared that he was not concerned over the excess of this material world and his example in this world is of a rider who takes a short rest under the shade of a tree and then leaves it behind by moving on.

In reality, each person is a traveller who stays in this world for a very limited time compared to where they came from meaning, the world of the souls and to where they are heading which is the eternal hereafter. In fact, this world in comparison is like waiting at a bus stop. In this Hadith this world has been compared to a shadow. This is because a shadow does not last long and fades away quickly without people even taking notice which is exactly how a person's days and nights pass away. The Holy Prophet Muhammad, peace and blessings be upon him, did not mention a traveller's inn or a hotel as these are solid structures which indicate permanence. A fading shadow better describes this material world. This is because no matter how old a person is they always admit that their life flashed by and felt like a moment. Chapter 79 An Naziat, verse 46:

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

The Holy Prophet Muhammad, peace and blessings be upon him, indicated a rider not someone walking as the one who is walking would rest more under the shade of the tree than a rider. This further indicates the limited time people spend in this world.

Taking a rest in the shade indicates the importance of one correctly using the material world in order to obtain the provisions they need just like the rider takes the provision they need namely, rest. A muslim should therefore prepare for their immediate departure from this world by preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience.

This does not mean one should abandon this world as this Hadith clearly indicates one should make use of the material world in order to prepare for the hereafter. The rider takes a rest and muslims must gather the things which will benefit them in the hereafter instead of dedicating their time to unnecessary things which will leave them empty handed on Judgment Day. Chapter 89 Al Fajar, verses 23-24:

*“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life.”*



***“He has certainly succeeded who purifies himself...But you prefer the worldly life. While the Hereafter is better and more enduring.”***

Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification. Adopting the correct understanding and perception in respect to this world and the hereafter will ensure one behaves correctly.

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

one shifts their focus to the bliss of the hereafter worldly problems do not seem like such a big deal. Therefore, patience becomes easier to adopt. But if one keeps their focus on this world then it will seem like everything to them. They will argue, fight, love and hate for it. Just like the person in the example mentioned earlier who only focuses on the cup of murky water.

This correct perception is only achieved through gaining and acting on Islamic knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 53:

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

***“He has certainly succeeded who purifies himself...But you prefer the worldly life. While the Hereafter is better and more enduring.”***

Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification. Adopting the correct understanding and perception in respect to this world and the hereafter will ensure one behaves correctly.

When people, irrespective of their faith, go on holiday they only pack the things they need and maybe a little extra but they try to avoid over packing. Even the amount of money they take with them they limit in respect to their stay abroad. When they arrive they often stay in a hotel which usually has the main necessities of living with a few extras. If they believe they will never return to the same destination in the future they will never buy a house as they will claim they stay is short and they will not return. They do not get a job during their holiday claiming that they stay is short so they do not need to earn more money. They do not get married nor have children claiming the holiday destination is not their homeland where they would get married and have children. Generally speaking, this is the attitude and mind-set of holiday makers.

It is strange how muslims truly believe they will depart from this world soon meaning, they stay in the world is temporary just like being on holiday, and they believe their stay in the hereafter will be permanent yet, they do not adequately prepare for it. If they truly realised the short time they have, similarly to a holiday, they would not dedicate too much effort on their

homes and instead be content with a simple home just like the traveller who is content with a simple hotel. So in reality, this world is like the holiday destination in the example yet, muslims do not treat it like one. Instead, they dedicate the majority of their efforts in beautifying their world while neglecting the eternal hereafter. It is sometimes hard to believe some muslims actually believe in the permanent hereafter when one observes the amount of effort they dedicate to the temporal world. Muslims should therefore strive in preparing for the hereafter by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience while being pleased with obtaining and utilising the necessities of this world. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised muslims to live in this world as travellers in a Hadith found in Sahih Bukhari, number 6416. They should not take this world as a permanent home and instead treat it like a holiday destination.

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Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification. Adopting the correct understanding and perception in respect to this world and the hereafter will ensure one behaves correctly.

Some muslims often claim that one's faith and the material world need to walk hand in hand with each other without a person being extreme in either. It is strange how most of those who claim this and use this statement as a way to enjoy the lawful luxuries and pleasures of this world do not truly understand nor adhere to it. This statement is true but applies to those worldly and religious matters which are pleasing to Allah, the Exalted. For example, occasionally exercising in order to keep the body healthy which is a trust given to a person. It does not mean one can enjoy the lawful pleasures of this world in excess while neglecting following the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, by gaining and acting on Islamic knowledge even if they fulfil the standard obligatory duties. As gaining knowledge in itself is a duty on all muslims according to a Hadith found in Sunan Ibn Majah, number 224.

In addition, walking hand in hand would suggest that one dedicates equal attention, effort and time to each thing. How many muslims can honestly say that they dedicate equal effort, energy and time to the material world

and preparing for the hereafter? If they do not, and most do not, then how exactly are they fulfilling this statement?

A muslim should not fool themselves as their time on Earth is limited and they will not be given a second chance once they depart from it. Therefore, they should honestly strive to fulfil this statement by at least dedicating equal time, effort and energy to both the material world and preparing for the hereafter. It is important to note, that some would argue that treating a temporary abode and an everlasting abode equal is not wise.

***“He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays. But you prefer the worldly life. While the Hereafter is better and more enduring. Indeed, this is in the former scriptures. The scriptures of Abraham and Moses.”***

Purification involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Worldly desires can prevent a person from striving for this purification. Adopting the correct understanding and perception in respect to this world and the hereafter will ensure one behaves correctly. These teachings have been brought to mankind by every Holy Prophet, peace be upon them. One must therefore reflect on the actions and ultimate end of the previous nations in order to decide which way of life they should adopt if they desire success and peace in both worlds.

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.



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